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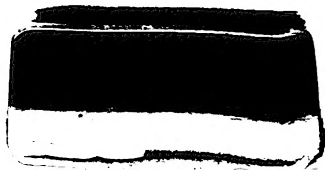
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THE
ILIAD OF HOMER^{us}

BOOKS I—VI

WITH AN INTRODUCTION AND NOTES

BY

ROBERT P.^{ON} KEEP

REVISED EDITION

Boston
ALLYN AND BACON
1897

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PREFACE.

THIS edition of a part of the Iliad differs from any other which has hitherto appeared in our country, in the amount and variety of the introductory matter which immediately precedes the text ; and a few words may seem called for, explaining why this matter has been introduced, and suggesting how it may be most profitably used.

The object of the Introduction is to open the way to the study of Homer, by giving the student some idea of Epic Poetry, in general, and information upon the origin, history, and transmission of the Homeric poems, in particular. A sufficient account of Homeric criticism is also given to enable the reader to enter intelligently into the discussion which is wont to arise among educated men when the name Homer is mentioned.

The Essay on Scanning has been inserted on account of the difficulty which the writer has observed that his own pupils have always found in learning to scan well. The dactylic hexameter is not usually treated in our Greek grammars as a distinct subject by itself, but boys are ordinarily left to depend entirely upon the metrical knowledge which they have acquired in connection with their study of Vergil. The Homeric hexameter can never be well understood by this process, and it is believed that no teacher of experience will refuse his attention to the attempt here made to

present the subject of scanning by itself, in a simple, untechnical way.

The Sketch of the Peculiarities of the Homeric Dialect was originally prepared for the American edition of Autenrieth's Homeric Dictionary, and it is inserted here by the kind permission of Messrs. Harper & Brothers. It is translated and condensed from the first Appendix of Koch's *Griechische Grammatik*. The project was seriously considered of expanding this sketch so that it should include a summary of the peculiarities of Homeric Syntax, and particularly of the uses of the Moods in Homer, but was at length abandoned on account of the belief that these peculiarities are best explained and easiest understood as they are met with in their connection. This is especially the case with the Moods, which show an elasticity of usage quite different from that of the Attic dialect, and not easily exhibited in a brief outline.

In the judgment of the editor, the thorough acquisition by the pupil of all the introductory matter just referred to — Introduction, Essay on Scanning, Sketch of Dialect (excepting perhaps the latter sections) — should be insisted upon. The Table of Contents furnishes a full summary of this matter, and may suggest questions for examination upon it.

The text is substantially that of La Roche, 1877. The only important variations are that the forms of the article δ , η , σ , α , are printed as in prose, (instead of δ , η , σ , α), and that the dat. sing. $\tau\omega$, 'therefore,' is printed with a subscript ι (instead of $\tau\omega$). A fuller punctuation than that of La Roche, and a more frequent use of the diaeresis, will also be noticed, especially in Books I. and II., where Sidgwick's edition is followed.

The notes have been made quite full, but they are designed not so much to aid in translation as to supply that collateral information which is so much needed in the study of Homer. A constant attempt will be noticed, by very frequent cross-references, to make Homer his own interpreter. The sources

from which the editor has chiefly drawn in the preparation of the notes will be seen by reference to the List on p. 157.

It is emphatically true of this edition that it is an outgrowth of the editor's experience of the needs of the class-room. What would be the direction of his aim and effort in the teaching of Homer will sufficiently appear as the notes are read, but a suggestion or two may not be out of place. Respecting the style of translation, the rule he would follow is contained in two words: "Be Homeric." Imitate in general, with scrupulous care, the order of words and the constructions of the original as far as our language permits. The cases are few in which it is impossible to translate a passage with literal fidelity and, at the same time, into idiomatic English. The ideal method in teaching is one which combines variety with thoroughness, and emphasizes different matters at successive stages in the pupil's progress. At the outset, while the lessons are very short (the editor usually devotes fifteen lessons to the first 150 lines of the Iliad), it is of course indispensable to go over, with minutest care, translation, scanning, comparison of every Homeric form with the corresponding form in the Attic dialect and all those points respecting inflection and syntax which naturally suggest themselves. But when the pupil has acquired some familiarity with the dialect and begins to translate twenty lines at each lesson, it will no longer be possible to proceed with such minuteness; and the scholar's interest in Homer will be heightened if, without tolerating superficial preparation in any particular, the teacher is able to bring some *one point* into prominence at each lesson. On one day, for example, etymologies and the composition of words may come to the foreground; on another, the use of moods, running back perhaps through a hundred lines; on a third, metrical peculiarities; on a fourth, words may be examined which illustrate Grimm's law of the interchange of mutes; on a fifth, a metrical (hexameter) version of a part of the advance lesson

may be required ; on a sixth, an essay may be assigned on some point of custom or morals suggested by the lesson. It is indeed surprising how much grammar, philology, literature, folklore, religion may be taught in natural connection with the Homeric poems. They are like the great ocean, ἐξ οὗπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα, Φ 196.

Without further words the editor commits to teachers and to students this book, which has occupied much of his time and thoughts for several years. He asks, from all who may use it, correction of any errors that may be discovered, and questions or suggestions respecting any points which may seem to need further comment.

ROBERT P. KEEP.

EASTHAMPTON, MASS.,

July 13, 1883.

PREFACE TO NEW EDITION.

DURING the twelve years since this book appeared, the plates of the Greek text had become worn by printing successive editions.

It has been thought best to print the text anew in larger type, and the grammatical references throughout have been adapted to the revised edition of Goodwin's grammar.

ROBERT P. KEEP.

NORWICH, CONN.,

December, 1895.

CONTENTS.



	PAGE
FRONTISPIECE. <i>Fac-simile</i> of a page of <i>Codex Venetus</i> . Text and <i>Scholia</i> .	
TITLEPAGE	i
PREFACE	iii
TABLE OF CONTENTS	vii

INTRODUCTION:

- I. Epic Poetry. II. Ancient traditions concerning Homer.
- III. Birthplace and early history of the Homeric Poems.
- IV. Rhapsodes. V. Place of the Homeric Poems in Greek Culture. — Civic Editions. VI. Homeric studies at Alexandria. — Three great Alexandrian critics. — *Scholia*. VII. *Codex Venetus A*. VIII. F. A. Wolf's Theory and its influence. IX. Present aspect of the Homeric Question. X. Outline of Plot of the *Iliad* ix

ON SCANNING HOMERIC VERSE:

- 1. Structure of the Homeric Hexameter. 2. Metrical accent. — Thesis and Arsis. 3. Diaeresis and Caesura. 4. Synizesis and Hiatus. 5. Rules of Quantity and Hints for Scanning. 6. Prerequisites to good Scanning. 7. Specimens of English Hexameters. 8. Translation into English Hexameters xxiii

CHIEF PECULIARITIES OF THE HOMERIC DIALECT:

- 1-8. PHONOLOGY: 1. Vowel changes. 2. Concurrent vowels, how treated. 3. Hiatus. 4. Elision. 5. Apocope. 6. Anastrophe. 7. Consonant changes. 8. Digamma.
- 9-14. DECLENSION: 9. Suffixes having force of case-endings. 10. First Declension. 11. Second Declension. 12. Third Declension. 13. Declension of Adjectives. 14. Declension of Pronouns. 15-25. CONJUGATION: 15. Augment and Reduplication. 16. Endings. 17. Mood-vowels of subjunctive. 18. Contract-verbs. 19. Formation of Present-stem. 20. Formation of Future

	PAGE
and First Aorist active and middle. 21. Formation of Second Aorist without variable vowel. 22. Formation of Perfect and Pluperfect. 23. Passive Aorists. 24. Verbs in <i>-μ</i> . 25. Iterative Forms.	xxxix
TEXT	I
LIST OF BOOKS OF REFERENCE ON HOMER AND THE ILLAD	157
LIST OF ABBREVIATIONS	158
NOTES	159
APPENDIX A. Contents of Iliad, I.-VI., distributed with reference to rapid reading	303
APPENDIX B. Explanation of <i>Fac-simile</i>	305
GRAMMATICAL REFERENCES TO ALLEN'S HADLEY AND GOODWIN	308
INDEXES	316

INTRODUCTION.

I. EPIC POETRY.

THE *Iliad* and the *Odyssey* are the earliest extant works of Greek literature, and they are also the best examples of what are called Epic Poems. They are the survivors of an immense Epic literature which was produced by Greeks in the period prior to 700 B. C. Three things may be mentioned as characteristic of Epic poetry: a grand, stirring theme (usually of heroic adventure), unfolded in a more or less elaborate plot; an elevated diction, somewhat removed from the language of common intercourse; a peculiar metrical form. The Greek designation for epic poems is *τὰ ἔπη*, lit. 'utterances,' 'sentences.' The same name was also applied to the responses of oracles, for the most important oracles, those given from the shrine at Delphi, were similar to Epic poems, both in diction and in meter.

Examples may be given of epic poems in other literatures than the Greek. Thus we have: in Latin, the *Aeneid* of Vergil; in Italian, Dante's *Divina Commedia*; in English, Milton's *Paradise Lost*. Of these, only the first is written, like the Homeric poems, in dactylic hexameter: but in the style and thought of all, the influence of the great master of epic song may be traced. The accepted meter for English epic or heroic, as for dramatic, poetry is the so-called "heroic verse," — a ten-syllabled line, containing five feet. It is, however, proper to add, that since the hexameter has been seriously attempted by

English poets, and has become naturalized in English poetry, several poems in this meter have been produced which have some of the qualities of epics, though they lack length and an absorbing theme. Such are Kingsley's *Andromeda*, Clough's *Bothie of Tober-na-Vuolich*, Longfellow's *Evangeline*.

II. ANCIENT TRADITIONS CONCERNING HOMER.

The *Iliad* and the *Odyssey* contain no allusion to their author; and although Homer has become a household word, and even a familiar Christian-name, we know nothing of his personality. Several ancient "Lives of Homer" exist, which describe with minuteness various details of the poet's life. Two of them, according to their titles, were composed by Herodotus and Plutarch; but it is certain that neither of these great authors had anything to do with their composition, and their only value is in showing what was the popular tradition respecting Homer at or before the commencement of the Christian era. It is a passage from the Hymn to Apollo¹ which has given rise to the legend of the poet's blindness. Many towns in antiquity where the Homeric poems were especially studied and admired claimed the honor of being Homer's birth-place, and the names of seven claimants are preserved in the following epigram:—

Ἑπτὰ πόλεις μάργναντο σοφὴν διὰ ρίζαν Ὀμήρου,
Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθῆναι.

Seven were the towns that laid claim to the gifted root of Homeros,
Smyrna, Chios, Colophon, Ithake, Pylos, Argos, Athenae.

The claim of Smyrna was conceded to be the strongest. Next came that of Chios, where there was a school of bards called *Homeridae*, who claimed (as is shown by their name) descent from Homer, and transmitted the Homeric poems from father to son.

¹ The name "Homeric Hymns" is given to a series of Hymns to the gods, in style not unlike the *Iliad*, but as a whole of somewhat later date.

III. BIRTHPLACE AND EARLY HISTORY OF THE HOMERIC POEMS.

The *Iliad* and the *Odyssey* undoubtedly originated on the Ionian coast of Asia Minor and in the islands of the Aegean sea. Here the dialect was developed in which they were composed, and such indications of locality as can be discovered in the poems point to this region. Various stories explain how they were transmitted to Greece proper. Lycurgus (about 776 B. C.) is said to have brought them to Sparta, where they furnished the Lacedaemonians with the model for the perfect soldier. But it was at Athens that the poems received that care to which their preservation is due. Here, even before the time of Solon (600 B. C.), there seems to have grown up the custom of reciting portions of the poems at popular festivals, which recitations Solon appears to have regulated. To Pisistratus, however, tyrant of Athens (560–527 B. C.), the gratitude of lovers of Homer is due beyond all others. He collected, through a commission of four competent men, the Homeric rhapsodies¹ which were previously sung separately, and united them into the two poems which bear the names of *Iliad* and *Odyssey*.

IV. RHAPSODES, OR RHAPSODISTS.

The singers or reciters of the Homeric poems were called rhapsodes. The word rhapsode (ῥαψῳδός) is variously explained. Some would derive it ἀπὸ τοῦ ᾄδεν ῥαπτὰ ἔπη,² 'from singing verses fitted (lit. 'sewed') together.' Verses 'sewed together' might refer to the weaving into songs what had previously been separate verses, or might have reference to the metrical

¹ The word 'rhapsody,' as here used, is not to be understood as identical with the twenty-four divisions or books into which each poem was subsequently divided by Aristarchus

² Another explanation of ῥαψῳδός, perhaps quite as plausible as the one mentioned above, gives it the sense of 'stitchers of song,' — ἀπὸ τοῦ ῥάπτειν ψόδας.

combination of words in the hexameter. The term *ῥαψωδός* describes 'singers' (*ᾄδειν*), not merely 'reciters;' and it is probable that in early times the song was constantly accompanied by the music of the lyre. Later the singing passed into a sort of intonation, — the chord being struck, before commencing, on the lyre. Finally it became a dramatic recitation or declamation. In the earliest times the rhapsodes were poets, and often originated the songs which they sang, like a Neapolitan improvisator or a Scotch minstrel. In later times they had little poetical taste or talent, and plied their art simply as a means of livelihood. The rhapsodes are spoken of several times by Xenophon and Plato, and by both contemptuously, as not always understanding the sense of what they declaimed. They made a study of their personal appearance, sometimes adorning themselves with gay garments and wearing a gold crown upon their heads. They recited with much action and with impassioned gesture. Was the passage sad, they wept; was it horrible, their hair stood on end. Thus, like many modern actors, they strove, by overdoing the manifestation of the sentiment contained in the passage recited, to stir the feelings of their auditors. To persons of the best taste, their recitation became, in later times, offensive: but to the people in general of the period about 400 B. C., it must have been agreeable; and the popular conception of many passages of both poems must have been formed upon the rhapsode's interpretation of them.

V. PLACE OF THE HOMERIC POEMS IN GREEK CULTURE. — CIVIC EDITIONS.

We can hardly form an adequate idea of what the Homeric poems were to the ancient Greeks. What the influence of a great epic may be upon the religious belief of a nation, we see from Milton's *Paradise Lost*, which has unquestionably contributed much to form the popular theology of both English and Americans. It should of course be remembered that the Homeric poems do not profess either to be or to rest upon a divine revelation, and that they are not didactic in the sense of laying

down formal rules of conduct. But they contain passages which were accepted by the Greeks as the best description of the power and majesty of their deities, and they abound in illustrations of all the virtues of a patriarchal age. Plato often quotes a passage from Homer in finishing an argument, as a theologian quotes from Scripture.

A verse of Homer was an important make-weight in settling a disputed boundary or in establishing a doubtful pedigree. Both *Iliad* and *Odyssey* were often learned entire at school, and large portions of them were carried in memory through subsequent years. Copies of them were so multiplied that it was easy to possess them, as is illustrated by the story told of Alcibiades, who is said in righteous indignation to have beaten his teacher, who confessed that he did not own a copy of the *Iliad*. The poems served too as a standard of taste ; and though their origin dates back to the very beginning of Greek literature, they influenced to a surprising degree the works of subsequent writers. Herodotus, Plato, and even the late writer Lucian (160 A. D.), illustrate how familiar Homer was to educated men. That they should have retained their charm so long is indeed the highest proof of their merit. Fresh and spontaneous, they gave delight at the simple popular festivals which called them into existence nearly three thousand years ago ; and yet they had such perfection of form as to attract and satisfy the exacting criticism of the Alexandrian and later periods. One of the very latest works of erudition in the twelfth century — only three centuries before the fall of Constantinople (1453 A. D.) — is the commentary on Homer by Eustathius, Bishop of Thessalonica.

Different ancient cities had their civic or public editions, — perhaps prepared at the public expense, and from which copies could be made for private individuals. The best known of these editions were those of Massilia (Marseilles), Chios, Sinope, Argos, Cyprus, Crete. Private editions, supervised by individuals, were also numerous. One of the most famous of these was the edition prepared by Aristotle for his pupil, Alexander. This was called the ‘edition of the casket,’ from the jewelled

case (said to have been part of the spoils taken, after the battle of Arbēla, from the tent of Darius) in which the conqueror carried it with him in his campaigns in Asia.

VI. HOMERIC STUDIES AT ALEXANDRIA. — THREE GREAT ALEXANDRIAN CRITICS. — SCHOLIA.

When the Greek mind ceased to be productive, it turned itself toward the study of what it had created. The earliest and for many centuries the chief seat of Greek learning was Alexandria. This city, from the time of its foundation by Alexander, grew with wonderful rapidity; and in the second generation after its founder, under the peaceful reign of the Ptolemies, literature was cultivated here with a zeal and success unparalleled elsewhere in the Greek world. Ptolemy II., called Philadelphus (285–247 B.C.), established the *Musëum* (*Μουσείον*), — an institution combining the functions of a university and a learned academy, like the French Academy. It was provided with a corps of salaried professors, who gave public lectures in the various departments of human knowledge. But it was also intended to promote research; and the most important work of the scholars who were maintained under stipends at the Museum, and of the eminent men who directed their labors, was to sift, classify, and elucidate the immense collection of manuscripts which the Ptolemies had gathered together at lavish expense in the two great libraries.¹ The names of three heads of the Mu-

¹ The number of volumes in the Alexandrian libraries is said to have been 500,000. By volumes we are to understand rolls of parchment or of papyrus containing the equivalent of a book of Homer, a single tragedy, or a philosophical dialogue. It may be worth while to mention here that Jewish tradition represents that the Greek translation of the Old Testament, known as the Septuagint, was made at the direction of Ptolemy Philadelphus, that it might be placed in the Alexandrian library. Another story relates how foreigners, who brought with them treatises of value, were liable to have them confiscated, and were obliged to be content with receiving copies, while the originals went to enrich the Alexandrian library. The Alexandrian library, or what remained of it, was burned 641 A. D.

seum of Alexandria are particularly famous for Homeric criticism, though their work was not confined to Homer, — Zenodotus of Ephesus, Aristophanes of Byzantium, Aristarchus of Samothrace. They flourished about 250–150 B. C.; and they followed certain common principles of criticism, as was natural, since Aristophanes, who was the pupil of Zenodotus, was the teacher of Aristarchus. The time had been when not only the *Iliad* and the *Odyssey*, but a vast mass of epic poetry known as the Epic Cycle, had been ascribed to Homer. This period was now passed, and Zenodotus restricted the authorship of Homer to the *Iliad* and the *Odyssey*. He edited the text of the two poems without commentary, and his revision gained such a reputation that it eclipsed all predecessors. He was the first to employ the *obelus* (ὀβελός), a heavy horizontal line like our dash (—), to indicate that the verses to which it was prefixed were spurious. He is said to have had a partiality for rare and archaic forms, and to have rejected with great boldness. Of Aristophanes we know but little. Another revision of the text was called for, which he edited, and which in its turn became a standard. He employed the *asterisk* (*) to designate particularly fine or repeated verses, and he invented the marks, ' ^ ` (acute, circumflex, and grave), which are now used in indicating Greek accent. These marks were devised for the convenience of foreigners at Alexandria, to whom Greek was not a native tongue. The third great Alexandrian critic was Aristarchus, whose fame overshadowed all his predecessors. He was the oracle of his day; and the estimation in which he was held is shown by a passage in the ancient *Scholía*: 'It is better to err with Aristarchus than to be right with others.' His great object was to secure a correct text of Homer. This he strove to do by a comparison of the civic editions and by attention to metrical considerations; and he succeeded so far that his text is that to which most of our best modern editions strive to approach. The division of the *Iliad* and *Odyssey* into twenty-four books and the employment of the large and small letters of the Greek alphabet to designate these books are ascribed to Aristarchus. During the lifetime of

this great critic, the views of Hellanicus, who maintained the separate authorship of the Iliad and Odyssey, gained some prominence. A school formed itself about Hellanicus; and the doctrine of what were called the Chorzontes (οἱ Χωρίζοντες), or 'Separatists,' might have gained more adherents had not Aristarchus thrown the whole weight of his authority against it, and crushed it so completely that it was hardly heard of again until within the last hundred years.

It does not appear that the great Alexandrian critics published anything but text-editions. They lectured, however, upon the classic authors, and much of their comments (ὑπομνήματα) was preserved in the meagre notes of their students. These notes were never carefully edited, but were copied, with more or less correctness, by successive generations of grammarians of inferior knowledge; and it is in this way that they have reached us. Didymus, a grammarian of the Roman period, and a contemporary of Cicero, may be mentioned for his services in the way just described. He was called Χαλκέντερος, 'Tough-gut' (cf. Carlyle's *Zähdarm*), from his wonderful industry. He is said to have written 3,500 books.¹

The manuscript copies of the Greek authors upon which our printed editions rest were mostly made in the period from the tenth to the fifteenth century by Greeks who had received their education at Constantinople or Athens. These copyists had access to a great mass of grammatical commentary which originated at Alexandria, and was preserved by such men as Didymus; and they often selected from it to the best of their judgment, and filled with it a broad margin of the parchment page upon which they wrote the text of their author. Such explanatory notes, written in Greek, usually upon lines much closer together than the main text, and often in so fine a character as not to be easily decipherable, are called *scholiâ*; ² and their original author, in many cases unknown, is called a *Scholiast*.

¹ Book is of course to be taken in the same sense as was the word volume in the note on page xiv.

² We see the singular of this word employed in Geometry, where scholium signifies a remark appended to a proposition.

VII. CODEX VENETUS A.

Our oldest complete manuscript¹ of the Iliad, which is also one of the most legible and beautiful of all existing classical manuscripts, was probably written in the tenth century. Where it was written, or how it came to its present resting-place, — the library of the Church of St. Mark at Venice, — is purely a matter of conjecture. It is known to scholars as the Codex Venetus A, — being thus distinguished from another manuscript of the Iliad in the same library, the Codex Venetus B. It is written upon vellum or parchment leaves, in size about 13 × 10 inches, and originally contained the entire Iliad upon 327 leaves, of which only 19 have disappeared. It was first published in the year 1788 at Venice by the Abbé Villoison, a French scholar, and its great importance was immediately recognized. It is interesting in three respects: (1) It contains the best text of the Iliad; (2) it preserves many of the critical marks (obelus, asterisk, etc.) used by the Alexandrian grammarians; (3) it contains the best collection of scholia upon the Iliad, with the information that these scholia are derived from four grammarians ranging in date from the first century before Christ to the second century after Christ. One of these grammarians was Didymus, who has been just mentioned.

The publication of the Venetian scholia shed a new light upon Homeric studies. Up to the date of their publication, it had been generally assumed that the received text of the Iliad had come down to us from about the time of the poet himself, which was sometimes placed at 1144 B. C. But the Venetian scholia made it plain that the Alexandrian scholars had had before them no complete accepted text of the Iliad; that they depended chiefly upon the civic editions, and sought by comparing them one with another to determine the form which the poem had originally borne. None of the civic editions dated farther back than the age of Pericles (450 B.C.), and the earliest date which could

¹ See Frontispiece for facsimile of a page of the Codex Venetus.

be called historical in connection with the poems was that of the revision of Pisistratus, less than a century earlier, which, strange to say, there is no evidence that the great Alexandrian critics used. The question soon arose: "How account for the preservation of the poem, substantially unaltered, during the five centuries and more prior to Pisistratus?"

VIII. F. A. WOLF'S THEORY AND ITS INFLUENCE.

F. A. Wolf, Professor in the University of Halle, maintained in his famous *Prolegomena ad Homerum*,¹ published in 1795, that the preservation of the poems during this long period was impossible. The earliest Greek inscription, he pointed out, scarcely antedated 600 B. C., and writing was not in general use before the time of Pisistratus. Without the common use of writing he affirmed that the preservation of the poems in an unaltered form was impossible. They neither originated so early as had been supposed, nor was the present their original form. Their origin was to be sought in the numerous songs which bards (*ᾄδοι*) sang at the popular festivals at a time when the gift of epic song was common to many. Each song was poured forth spontaneously by some gifted singer without any thought of the whole, the *Iliad*, of which by the version of Pisistratus it long after became a part. This view explained the many birth-places attributed to Homer; for the name of the poet was to be interpreted as really the name of a style of composition. Wherever schools of bards flourished, there was a Homer. This theory, which saw in the Homeric poems only the spontaneous outgrowth of a certain phase of the Greek language and life, speedily gained warm adherents; and the world was soon divided into Wolfians and anti-Wolfians. It is a theory the conclusions of which have the most important bearing upon the credibility of all early history, and are by no means limited in their application to the Homeric poems.

¹ *Prolegomena* = Introduction.

The admission, which would not now be made, that the art of writing was scarcely known or little used before the time of Pisistratus is not fatal, as Wolf supposed, to the oral transmission (*i. e.* transmission by the voice and by the power of memory) from a remote past of poems as long as the *Iliad*. Upon this point, many interesting facts illustrating the power of memory may be brought forward. In antiquity, when the number of books was much smaller than at the present time, and the variety of subjects which one was compelled to keep in mind much less great, the memory often performed feats which now seem incredible. It was, for example, no infrequent accomplishment of educated men at Athens to repeat the entire *Iliad* and the entire *Odyssey*. In these days, on the contrary, we content ourselves with remembering where things are to be found, instead of attempting to remember things themselves. Yet, in our time, Macaulay found that he could on occasion repeat half of *Paradise Lost*, and some of De Quincey's exploits of memory were even more extraordinary than Macaulay's. On the whole, then, it is impossible to set limits to the power of memory in such matters as these. It is probable that the poems could have been transmitted substantially unaltered, if it be granted that they could have been composed, without the aid of writing.

Another argument against the unity of authorship of the *Iliad* is drawn from inconsistencies in the narrative. This line of investigation has been followed up with the minutest diligence in Germany during the last fifty years, and Lachmann has divided the *Iliad* into eighteen originally distinct songs. But inconsistencies in an epic poem are not necessarily fatal to unity of authorship; and so differently do such inconsistencies affect different persons that, while they lead Bonitz (a Wolfian) to find the secret of the power of the *Iliad* "in the overpowering charm of the "separate pictures, which draw away the attention from their connection with each other," they allow Gladstone (a defender of the unity of authorship) to remark that "the plot of the *Iliad* "is one of the most consummate works known to literature. Not "only is it not true that a want of cohesion and proportion in the

"Iliad betrays a plurality of authors, but it is rather true that a structure so highly and so delicately organized constitutes in itself a powerful argument to prove its unity of conception and execution."

IX. PRESENT ASPECT OF THE HOMERIC QUESTION.

The following is a statement of conclusions which may be considered as established after nearly a century of agitation of the Homeric Question. The language is that of Professor R. C. Jebb, a most candid and judicious English scholar :

"The Iliad and Odyssey belong to the end, not to the beginning of a poetical epoch. They mark the highest point reached by a school of poetry in Ionia which began by shaping the rude war-songs of Aeolic bards into short lays, and gradually developed a style suited to heroic narrative."

"The Iliad has been enlarged and remodelled by several hands from a shorter poem, *by one poet*, on the 'Wrath of Achilles.' This original 'Wrath of Achilles,' probably composed about 940 B. C., was not merely a short lay, but a poem on a large plan, in which the central motive gave unity to a varied action, and which might properly be called an epic. It may have been only the last and best of a lost series of similar poems. But if it was the first of its kind, then its author was the *Founder of the Epic art*, who made the advance, not from the primitive war-song to the epic on a grand scale, but from the lay to the short epic." ¹

X. OUTLINE OF PLOT OF THE ILIAD.

The word Iliad means Poem about Ilium. Ilium, or Troy, was a city of what was later called Mysia, in the northwest of Asia Minor, and was situated three miles south of the Hellespont.²

¹ Primer of Greek Literature, p. 36.

² See map of region in Autenrieth's Homeric Dictionary, Plate V.

The poem describes only an episode in the ten years' siege of Troy by the Greeks.

The following are the chief facts mentioned, or assumed as known, in the *Iliad*. Paris, also called Alexander, had carried off the fairest woman in Greece, — Helen, wife of Menelaos, King of Sparta. Helen had had many suitors, all of whom had promised her father Tyndareos, at his daughter's wedding, that they would maintain her husband's rights, should any one interfere with them. So Menelaos's brother Agamemnon, King of Mykenae, then the leading sovereign in Greece, called together all the suitors and some other heroes, and the whole force in 1100 ships sailed to besiege Troy. For ten years they besieged it without result, — not being able to come to a pitched battle with the Trojans, who would not venture forth from the city-walls on account of their dread of the Greek hero Achilles, the son of Peleus, king of Phthiotis, and Thetis, a sea-goddess. But, in the tenth year of the siege, Achilles suffered an affront from Agamemnon, who took away from him his prize, the captive maiden Briseïs, who had been assigned to him after the sack of Lyrnessos, one of the lesser towns of the Troad, or plain about Troy. In consequence he withdrew from the conflict, and retired to his tent by the sea shore. This is the point at which the *Iliad* begins. The wrath of Achilles — its causes, its effects, and how it was appeased — is the subject of much of the poem. The immediate consequence of Achilles's retirement is that the Trojans now dare to come forth and engage in combat with the Greeks. Fifteen out of the twenty-four books describe the varying strife. Finally (in II) Patroclos begs Achilles to lend him his armor, and goes with it into the combat. The Trojans flee before him, thinking that Achilles has re-entered the fray; but at last Patroclos is slain by Hector aided by Apollo. Achilles's desire for vengeance on the slayer of his friend now overcomes his resentment against Agamemnon (in Σ). A new and splendid suit of armor is prepared for him by Hephaistos, — Hector had stripped his former armor from the corpse of Patroclos, — and he rushes into the combat, slays Hector, and drags his body back to the ships (in X).

The last scene of the Iliad presents King Priam begging of Achilles, the slayer of his son, the body of Hector. His prayer is granted, and a truce is observed while Hector is buried.¹

¹ For a detailed outline of that portion of the Iliad contained in the present volume, see the summaries printed with the Greek text.

ON SCANNING HOMERIC VERSE.

1. STRUCTURE OF THE HOMERIC HEXAMETER.

Two different feet occur in the Homeric hexameter: the dactyl and the spondee. The *dactyl* consists of a long syllable followed by two short syllables; the *spondee*, of two long syllables. As a long syllable occupies in pronunciation twice the time of a short syllable, the two feet may be represented to the eye in two ways: (1) by marks of long and short quantity, dactyl — ∪ ∪, spondee — —; (2) by quarter and eighth notes, dactyl ♩ ♩ ♩, spondee ♩ ♩.¹

The unit, or fundamental foot, of the verse is the dactyl. This greatly preponderates in the first five of the six feet of which the line is composed. Occasionally, as A 10, each of the first five feet is a dactyl; more often, spondees interchange with dactyls, except in the fifth foot which is so commonly a dactyl that, when a spondee is found there, the verse receives the special name of 'spondaic verse.' Examples of spondaic verses are A 14, 21, 74, 107. About one verse in every twenty is spondaic. The last foot of the verse is never a dactyl, but always consists of two syllables.² We see then that the number of syllables in a verse may vary between seventeen (all the feet dactyls except the last) and twelve (all the feet spondees, of which the only example in Books I-VI, is B 544).

¹ Dactyl is derived from δάκτυλος 'finger,' — more probably from the use of the finger in beating time than because the finger, like the dactyl, contains one long and two short portions. Spondee is a derivative from σπένδομαι, 'pour libation' (σπονδή, 'libation'), because slow solemn chants in this measure were sung in propitiating the gods.

² The last foot of a verse is sometimes an apparent trochee (— ∪ or ♩ ♩), since the slight pause which always occurs at the end of the line tends to obscure the difference between a preceding long or short syllable. A similar remark may be made respecting short syllables used as long before a caesura. See § 5, 4.

2. METRICAL ACCENT.—THESIS AND ARSIS.

The first syllable of each foot receives, in scanning, a metrical accent. This is entirely distinct from the written accent, with which it may, or may not, coincide. Each hexameter verse has six metrical accents. The stress which the metrical accent gives to the accented syllable is called *ictus*. The accented part of each foot is called the *thesis*; the unaccented part, the *arsis*. In the dactyl the arsis consists of two syllables; in the spondee, of one. As the spondee is the precise equivalent of the dactyl ($\text{♩} = \text{♩} \text{♩} \text{♩}$), the length of the thesis is precisely equal to that of the arsis.

3. DIAERESIS AND CAESURA.

Pauses, both those indicated by punctuation and those not thus indicated, are as important to good scanning as they are to the good reading of prose. They may occur at the end of a foot or in the heart of a foot; a pause of the first kind is called a *diaeresis*; one of the second kind, a *caesura*. A diaeresis at the end of the third foot, which would divide the verse exactly at the center, is avoided; but diaereses, at the end of the second and especially at the end of the fourth foot, are not infrequent. This latter is called the Bucolic diaeresis, because more frequent in Bucolic or Pastoral poetry than in Epic poetry. Examples are A 4, 14, 15, 30.

Caesura (*caesura*, the Latin equivalent of the Greek *τομή*, lit. 'cutting') designates that break in the verse which is caused whenever a word ends in the heart of a foot. Caesurae can occur in any foot, and there are usually several in a verse; but the most important or main caesura is always near the middle of the line, and commonly in the third foot. This caesura of the third foot may come *after the thesis*, as is the case in A 1, 8, 11, and in 247 out of the 611 verses in Book I. This is the favorite Vergilian caesura. Or, if the third foot is a dactyl, so that the arsis consists of two syllables, the caesura may come *in the arsis*; e. g. A 5, 6. This latter caesura is the most frequent in the Homeric poems. It occurs 356 times in Book I.¹

¹ The caesura after the thesis is sometimes called the masculine caesura; it was also called by the ancients *τομή πενθημιμερίς*, i. e. 'the caesura after the first five half-feet' (*πέντε, ἡμι-, μέρος*). The caesura in the arsis, also called the feminine caesura, was often called *τομή κατὰ τὸν τρίτον τροχαῖον*, 'caesura at the end of the third trochee,' because, by cutting off the last syllable of a dactyl in the third foot, it left a trochee. Much less common than the caesurae just described is the caesura in the fourth foot, generally accompanied by a caesura in the second foot; e. g. A 7, 10, 16.

4. SYNZESIS AND HIATUS.

Two successive vowels (or a vowel and diphthong) are often fused in pronunciation. This is called *synizesis* (*συνίσις*, lit. 'settling together'). The contiguous vowels may be in different words or in the same word. Synizesis differs from the elision so common in Vergil in that neither vowel is lost, for where vowels are elided in utterance in Greek they are omitted in writing; it differs from contraction because the vowels are merged only in utterance, though written out in full. It might be said to add other diphthongs to those commonly recognized as such. Examples are A 1, 15, 18.

Hiatus is said to exist when two vowels immediately follow one another, either as the final and initial vowel in two successive words, or in the parts of a compound word. There are certain conditions, specified in the Sketch of the Dialect, § 3, in which hiatus is tolerated. There are many other cases where it is only apparent. In these the second of the two words had originally an initial consonant, the effect of which was remembered, though the consonant itself was no longer written and not always uttered. Examples are in A 4, 7, 24. See also Sketch of Dialect, § 3, 2.

5. RULES OF QUANTITY AND HINTS FOR SCANNING.

In order to divide a line correctly into feet, we need to know the quantity of each syllable. This is more easily recognized in Greek than in Latin. A few rules of special importance may be given:—

1. η, ω, and all diphthongs are long by nature.
2. ε, ο are short by nature.
3. A vowel naturally short is made long by position when it stands before two consonants or a double consonant. One or both of these consonants may be in the following word, and a mute with a liquid usually gives long position. A single liquid may give long position; *e.g.* A 283.
4. A vowel naturally short is often used as long in the thesis before the caesura. The ictus, or stress of voice, doubtless has a tendency to prolong the vowel, and so does the slight pause accompanying the caesura (*cf.* § 1, note 2). Examples of this lengthening are found in A 45, 153.
5. A long final vowel or diphthong is frequently used as short when the following word begins with a vowel, *i.e.* before a hiatus.¹

¹ This apparent shortening may perhaps be best explained by saying that the long vowel or diphthong loses, as if by elision, half of its quantity.

This shortening occurs, of course, only in the **arsis** of the foot. Examples are A 14, 15.

The beginner will be aided in his first attempts to divide a line into feet by remembering that dactyls decidedly predominate above spondees. He should also understand that there is no such general principle in Greek as that expressed by the common rule in Latin 'a vowel before another vowel is short.' Examples of the contrary are 'Αχάλλῃος A 1, ἡρώων A 4. The marks of accent aid in many cases in determining the quantity of the doubtful vowels *α*, *ι*, *υ*, as does also the fact that most inflectional and formative suffixes are short.

The following hints for scanning, beginning anywhere in a hexameter verse, will be found useful: —

1. When a long syllable is followed by a short syllable, the long syllable always has a metrical ictus; *e.g.* — $\text{—} \cup$.
2. The syllable following two short syllables always has a metrical ictus; *e.g.* — $\cup \cup \text{—} \cup \cup$.
3. A short syllable always indicates the presence of a dactyl.
4. Two contiguous long syllables always indicate the presence of a spondee which either (*a*) ends with the first long syllable, or (*b*) begins with it.

The beginner will find it a useful exercise to scan half a line at a time, making a long pause near the middle of the verse, *i.e.* in the third foot. One must begin in the first half with an ictus on the first syllable; in the second half of the line, the first ictus will come on the first long syllable not immediately following the pause.

It will also be well to select a few verses of which the first five feet are dactyls (*στίχοι δλοδάκτυλοι*), — *e.g.* A 10, 12, 13, — and to practise these until one is familiar with the rhythm. There are 120 such verses in Book I of the Iliad. Then one may pass to verses containing two spondees, and gradually increase the complexity.

6. PREREQUISITES TO GOOD SCANNING.

The three prerequisites to good scanning are: a correct division of the verse into feet; the placing of the metrical accent upon the first syllable of each foot (ictus on the thesis); the correct location of the main caesura. The scholar should distinctly understand that attention to the second of these points often in-

volves the neglect of the written accent, which he has hitherto carefully observed.¹

Attention to the marks of punctuation will often aid in fixing the place of the main caesura, as will also the fact that many verses are so constructed that the sense is already complete at the middle of the third (or of the fourth) foot, while the part that remains is simply explanatory, and serves to round out the verse. Examples are A 17, 18, 19, 20, 21.

Three prerequisites to good scanning have been named; two other essential things must now be mentioned, without which scanning, though it may be correct, will be lifeless and intolerable. One must have such familiarity with the Greek words as to recognize and utter them without hesitation or conscious effort; one must also be familiar with the movement, the *swing*, of the hexameter. A good way to secure this familiarity is by memorizing selected hexameters, which may be repeated by pupils singly or by a class in concert. The following passages are suitable for this purpose: A 38-49, Chryses's prayer to Apollo, and Apollo's speedy answer; A 148-157, Achilles's angry reply to Agamemnon. If memorizing hexameters is considered to make too great demands upon the time of a class, simple reading in concert, at first with the lead of the teacher, then without his lead, will give that idea of the rhythm without which there can be no good scanning. It may be well to expressly remind the pupil that he should never, in scanning, forget the sense, and to suggest that several words closely connected in sense may be uttered with hardly more pause between them than between the parts of a compound word; *e.g.* Πηληιάδew 'Αχιλλῆος, A 1; οἰωνοῖσί τε πᾶσι, A 5; Τίς τ' ἄρ σφωε θεῶν, A 8.

7. SPECIMENS OF ENGLISH HEXAMETERS.

It will also be highly profitable to call the attention of scholars to the best English accentual hexameters. Among the best-known English poems in this meter may be mentioned Longfellow's *Evangeline*, Kingsley's *Andromeda*, and Clough's *Bothie of Tober-na-Vuolich*.

¹ This fact, that the written and metrical accent cannot both be regarded at the same time, is one of the strongest reasons for believing that the marks of written accent indicated varieties of pitch, not differences of stress, between different syllables.

The following example is from Kingsley's *Andromeda* : —

Smiling, she | answered in | turn, || that | chaste Tri | tonid A | thené,
 Dear unto | me, no | less than to | thee, || is the | wedlock of | heroes,
 Dear who can | worthily | win him || a | wife not un | worthy and | noble,
 Pure with the | pure to be- | get brave | children || the | like of their | father.

I add two translations of detached passages of the *Iliad* and *Odyssey*. First, from the *Iliad*, Γ 233-242, by Dr. Hawtrey, former Headmaster of Eton College : —

Clearly the | rest I be | hold of the | dark ey'd | sons of A | chaia.
 Known to me | well are the | faces of | all; their | names I re | member ;
 Two, two, | only re | main whom I | see not a | mong the com | manders, —
 Kastor | fleet in the | car, Poly | deukes | brave with the | cestus ;
 Own dear | brethren of | mine, one | parent | loved us as | infants.
 Are they not | here in the | host, from the | shores of | lov'd Lake | daimon,
 Or, though they | came with the | rest, in | ships that | bound through the | waters
 Dare they not | enter the | fight or | stand in the | council of | Heroes,
 All for | fear of the | shame and the | taunts my | crime has a | wakened ?

Second, from the *Odyssey*, ε 55-69, by William Cullen Bryant : ¹ —

Now as he | reached, in his | course, that | isle far | off in the | ocean,
 Forth from the | dark blue | swell of the | waves he | stepped on the | sea-beach,
 Walking right | on till he | came to the | broad-roofed | cave where the | goddess
 Made her a | bode — that | bright-haired | nymph, — in her | dwelling he |
 found her.

There, on the | hearth, was a | huge fire | blazing, and | over the | island
 Floated the | odorous | fume sent | up from the | cedar and | cypress,
 Cloven and | burning, while | she sat | far in the | grotto and | sweetly
 Sang, as the | shuttle of | gold was | flung through the | web from her | fingers.
 Round that | grot grew | up, on all | sides, a lux | uriant | forest.
 Alders were | there, and | poplars, and | there was the | sweet-smelling | cypress,
 Haunted by | broad-winged | birds which | build their | nests in the | branches,
 Owls of the | wood, and | falcons, and | crows with | far-sounding | voices,
 Birds of the | shore which | seek their | food on the | beaches of | ocean.
 There, all | over the | rock from | which that | grotto was | hollowed,
 Clambered a | strong-growing | vine whose | fruit hung | heavy in | clusters.

The reader of the selections just given will observe how greatly the dactyl preponderates in English hexameters. This is indeed

¹ This translation, never elsewhere published, so far as I know, than in the "Evening Post," was made by Mr. Bryant as an experiment, before he had decided what meter to employ in his translation of the *Odyssey*.

their great defect, because fatal to variety. Another defect is the frequent occurrence of the diaeresis at the end of the third foot (see § 3). It will be also noticed that the same syllable is now used as long, now as short. Little regard, in fact, is had for quantity, which is wholly subordinated to accent. The last two specimens (from Hawtrey and Bryant) show a regard for quantity much greater than is usually found in English hexameters.

8. TRANSLATION INTO ENGLISH HEXAMETERS.

It is a good exercise to turn a few lines of Homer into English hexameter. Some verses will go into the same English measure with little effort; *e.g.* B 23: —

Εἴδεις, Ἄτρεος υἱέ δαίφρονος ἱπποδάμοιο;

Sleep'st thou, | O son of | Atreus || the | furious | tamer of | horses?

or the following (A 148-151): —

*Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
ὦ μοι, ἀναδείην ἐπιειμένε, κερδαλέον·
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν,
ἢ ὀδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;*

Him then with | stern glance re | garding ad | dressed the swift- | footed

A | chilles :

Ah me! | mantled in | arrogance, | greedy in | spirit and | temper,

How to thy | words shall | any A | chæian | render o | bedience

Either to | go on a | foray or | valiantly | combat with | heroes?

A moderate amount of practice will give considerable ease in writing such hexameters. The writer has sometimes had an entire lesson voluntarily prepared by a class in hexameter translation, and pupils have frequently in examination written, in this meter, their translation of the passage set. There are several familiar combinations of words in English which naturally close a dactyl. As such may be mentioned the monosyllabic prepositions followed by the article; *e.g.* 'of the,' 'in the,' 'for the,' 'with the,' etc. The translator will soon notice, however, that the Greek line literally translated does not furnish, in most cases, enough material to fill out the English hexameter. The obvious reason for this is the lack in English of that multitude of particles and conjunctions for which in English there is no precise equivalent, and which in Greek sup-

ply so readily the short syllables for the dactyls. The translator has no alternative but to expand; and it is perhaps this inevitable introduction of foreign matter, more than anything else, which explains the failure of hexameter translations of extended portions of the Iliad to interest the reader. Of course, this fact constitutes no objection to the hexameter as an English meter, nor to its use for original English poems. But it is a question whether it does not render it an unsuitable meter for a translation of Homer as a whole.

NOTE ON § 2. — The terms *thesis* and *arsis* are employed in the preceding pages in the same sense as they were originally used by the Greek grammarians, where *thesis*, 'placing,' indicated the *fall* of the foot (or hand or finger), with an accompanying accent, in beating time. *Arsis*, 'raising,' was the corresponding *lifting* of the foot, unaccompanied by accent. Since the time of the Roman grammarians these two terms have been used in the reverse of their original signification.

THE CHIEF PECULIARITIES OF THE HOMERIC DIALECT.¹

PHONOLOGY.

1. VOWEL SUBSTITUTIONS.

1. η is used in Homer after ρ , ϵ , ι , where the Attic uses \bar{a} ;
e.g. ἀγορή [ἀγορά], ὁμοίη [ὁμοία], πειρήσομαι [πειράσομαι].
2. Similarly, $\epsilon\iota$ is found for ϵ , $\omicron\upsilon$ for \omicron ; *e.g.* ξείνος [ξένος], χρύ-
σειος [χρύσεος, χρυσοῦς], πολὺς [πολύς], μῶνος [μόνος].
3. More rarely, $\omicron\iota$ is found for \omicron , $\alpha\iota$ for α , η for ϵ ; *e.g.* πνοιή [πνοή],
αἰετός [ἀετός], τιθήμενος [τιθέμενος].
4. By what is called *metathesis quantitatis*, 'transposition of
quantity,' $\bar{a}\omicron$ becomes $\epsilon\omega$; *e.g.* Ἀτρεΐδew interchangeable with Ἀτρεΐ-
δαο. Similarly, we find $\epsilon\omega\varsigma$ and $\epsilon\iota\omicron\varsigma$ [ἔως], ἀπειρίσιος for ἀπειρείσιος
[ἄπειρος], κτλ.

2. TREATMENT OF CONCURRENT VOWELS.

1. Contraction, when it occurs, follows the ordinary rules, except
that $\epsilon\omicron$ and $\epsilon\omicron\upsilon$ contract only into $\epsilon\upsilon$; *e.g.* θάρσενς [θάρσους], βάλλεν
[βάλλον].
2. But contraction often does not take place ; *e.g.* ἀέκων [ἄκων],
ἀλγεα [ἄλγη] ; and, on the other hand, a few unusual contractions
occur ; *e.g.* ἐυῤῥέϊος, instead of ἐυῤῥεοῦς from ἐυῤῥέεος.
3. Two vowels (or diphthongs) are often blended in pronuncia-

¹ The Homeric dialect, also called the Epic or older Ionic, is the oldest form of the Greek language of which we have knowledge. To this the newer Ionic in which Herodotus wrote, and the Attic dialect which became the accepted standard for ordinary composition, stand related as younger sisters. The Homeric dialect was undoubtedly based upon the Greek as spoken, during the tenth and ninth centuries, in the islands of the Aegean Sea and on the Ionian coast of Asia Minor. But the variety of forms which it contains is greater than could have been employed at one time in any spoken dialect. Hence it is inferred that the originators of Epic poetry created in fact their dialect, developing and amplifying it in the direction of certain tendencies which they found existing in common every-day speech.

tion (synizesis); *e.g.* Ἀτρεΐδεω (pronounce -dyo), δὴ αὖ, ἐπεὶ οὐ, ἦ οὐ. See Essay on Scanning Homer, § 4.

3. HIATUS.

1. Hiatus is allowed (*i.e.* may be considered regular) in the following cases : —

- (a) after the vowels *ι* and *υ* ;
- (b) when the two vowels are separated by a principal caesura, a diaeresis, or a mark of punctuation ;
- (c) when the final vowel of the first word is long and stands in the accented part of the foot ;
- (d) when the first of the two vowels, though naturally long, stands in the unaccented part of the foot, and loses half of its quantity before the following vowel.
- (e) when the last vowel of the first word has been lost by elision.

These cases are illustrated by the following examples : —

- | | |
|---------------------------------|-----------------------------|
| (a) ζῶσθ' ἡρι ἀρηρότι. | — — υ υ — υ υ . |
| (b) καθήστο, ἐπιγράμψασα, κτλ. | υ — υ υ — — — υ . |
| (c) ἀντιθέφ' Ὀδυσῆι. | — υ υ — υ υ — υ . |
| (d) οἷστοι ἐπ' ὤμων. | υ — υ υ — — . |
| (e) μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν. | — υ υ — — — υ υ — υ . |

2. Hiatus in other circumstances is generally only apparent, and disappears on supplying the original consonant (now no longer written) ; *e.g.* τὸν δ' ἡμείβετ' ἔπειτα Φάναξ ἀνδρῶν Ἀγαμέμνων. See § 8 ; also see Essay on Scanning Homer, § 4, and *Apparent Hiatus* in Index.

4. ELISION.

Elision is allowed in some cases where it would not occur in prose. *α*, *ε*, *ι*, *ο* are elided in declension and conjugation ; *αι* in the endings *μαι*, *σαι*, *ται*, *σθαι* ; *οι* in *μοι*, *σοι*, *τοι*.

5. APOCOPE.

Before a following consonant, the final short vowel of *ἄρα*, and of the prepositions *ἀνά*, *παρά*, *κατά* may be cut off, leaving *ἄρ'*, *ἄν*, *πάρ*, *κάτ*. This is called apocope.

REMARK. The accent in this case recedes to the first syllable, and the consonant, now final, is assimilated to a following consonant ; *e.g.* καὶ δὴ δύνανμι [κατὰ δύνανμι], κάλλιπε [κατέλιπε], ἄμ πεδίον [ἀνὰ πεδίον].

6. ANASTROPHE.

Anastrophe, or the retraction of the accent from the ultima to the penult, may occur in the case of all oxytone prepositions except ἀμφί, ἀντί, ἀνά, διά. It regularly occurs: (1) when a preposition follows its case (but not if the final vowel of the preposition has been elided), — *e.g.* ὧ ἐπὶ [ἐφ' ὧ], but θὶν' ἐφ' ἀλός [ἐπὶ θίνα ἀλός]; (2) when a preposition is placed after a verb from which it has been separated by tmesis (see note on A 25); *e.g.* δλέσας ἀπο [ἀπολέσας].

REMARK. The adverb of comparison ὥς, 'as,' when placed after the noun which it would naturally precede, is accented; *e.g.* ὄρνιθες ὥς, 'as birds.'

7. CONSONANT CHANGES.

1. Single consonants, especially λ, μ, ν, ρ, σ, are often doubled in the heart of a word after a vowel; *e.g.* ἔλλαβον [ἐλαβον], τόσσοι [τόσοι]. Here may also be mentioned the occasional lengthening of a short final vowel before certain words beginning with a liquid (perhaps the liquid was doubled in pronunciation); *e.g.* ἐνὶ μεγάρουσι.

2. Metathesis (μετάθεσις, 'transposition') of a vowel and a liquid is common; *e.g.* κραδίη and καρδίη [καρδία], θάρσος and θράσος [θάρσος].

3. Between μ and ρ, as also between μ and λ, β is sometimes inserted; *e.g.* ἄμβροτος, where μβροτός [βροτός] is for μροτός, and shows the same root as Latin *mor-i-or*. Cf. also μέμβλωκα, from stem μλο-, μολ-.

8. DIGAMMA, OR VAU.

For fuller statements respecting this letter (called digamma, *i.e.* double-gamma, from its form, but in pronunciation having the power of *w*), see the grammars. The following words had originally initial *F*: —

ἄγνυμι	εἴκω	ἕξ	ἕτης	ἵρις
ἄλις	εἴλω	ἕου, οἶ, ἕ	ἕτος	ἵς, ἵφι
ἄλῳναι	εἴρω ('say')	ἕπος, εἴπον	ἡδύς	ἵσος
ἄναξ	ἕκαστος	ἕργον	ἰάχω, ἰαχή	ἰτέη
ἄνδάνω	ἕκα	ἕρρω	ἰδεῖν, οἶδα	οἶκος
ἄστν	ἕκητι, ἕκων	ἑρύω	ἕοικα	οἶνος
ἄαρ	ἑκυρός	ἑννυμι,	ἕκελος	ὄς, ἥ, ὄν
ἔδνοσ	ἕλιξ	εἵμα, ἐσθής	εἵκελος	
εἵκοσι	ἕλπομαι	ἕσπερος	ἵον ('violet')	

DECLENSION.

9. SUFFIXES HAVING FORCE OF CASE-ENDINGS.

1. The termination $-\phi(\nu)$ serves for the ending of the genitive and dative, in both singular and plural; *e.g.* $\epsilon\acute{\xi}$ $\epsilon\upsilon\eta\phi\iota$, $\beta\acute{\iota}\eta\phi\iota$, $\delta\sigma\tau\epsilon\phi\iota$ $\theta\iota\varsigma$, $\sigma\upsilon\kappa\epsilon\iota\iota\pi\phi\iota$ $\kappa\alpha\iota$ $\delta\chi\epsilon\sigma\phi\iota$. These forms would be written, in the Attic dialect, $\epsilon\acute{\xi}$ $\epsilon\upsilon\eta\omega\nu$, $\beta\acute{\iota}\alpha$, $\delta\sigma\tau\acute{\epsilon}\omega\nu$ ($\delta\sigma\tau\omega\nu$) $\theta\iota\varsigma$, $\sigma\upsilon\kappa\epsilon\iota\iota\pi\omega\iota\varsigma$ $\kappa\alpha\iota$ $\delta\chi\epsilon\sigma\iota$.

2. The three local suffixes $-\theta\iota$, $-\theta\epsilon\nu$, $-\delta\epsilon$ are frequently appended to a substantive to answer the questions 'where?' 'whence?' 'whither?' ($-\delta\epsilon$ being appended to the accusative case and $-\theta\epsilon\nu$ being often the equivalent of the genitive ending); *e.g.* $\omicron\iota\kappa\omicron\theta\iota$ [$\omicron\iota\kappa\omicron\iota$], $\omicron\upsilon\rho\alpha\nu\theta\epsilon\nu$ [$\epsilon\acute{\xi}$ $\omicron\upsilon\rho\alpha\nu\omicron\upsilon$], $\delta\nu\delta\epsilon$ $\delta\omicron\mu\omicron\nu\delta\epsilon$ [$\epsilon\iota\varsigma$ $\tau\omicron\nu$ $\delta\omicron\mu\omicron\nu$ $\alpha\upsilon\tau\omicron\upsilon$].

10. FIRST DECLENSION.

[Here are included feminine forms of several classes of words in $-\omicron\varsigma$, $-\eta$, $-\omicron\nu$; *e.g.* of adjectives and of participles, of pronouns, and of the article.]

1. For \bar{a} we find regularly, in the singular, η ; *e.g.* $\theta\acute{\upsilon}\rho\eta$ [$\theta\acute{\upsilon}\rho\alpha$], $\nu\epsilon\eta\nu\acute{\eta}\eta\varsigma$ [$\nu\epsilon\alpha\nu\acute{\iota}\alpha\varsigma$]. To this statement $\theta\epsilon\acute{\alpha}$ must be excepted, and some proper names; *e.g.* $\epsilon\pi\mu\epsilon\acute{\iota}\alpha\varsigma$.

2. The nominative singular of some masculines in $-\eta\varsigma$ ends in $-\acute{\alpha}$; *e.g.* $\iota\pi\pi\omicron\tau\alpha$ [$\iota\pi\pi\omicron\tau\eta\varsigma$], $\nu\epsilon\phi\epsilon\lambda\eta\gamma\epsilon\rho\epsilon\tau\alpha$ [$\nu\epsilon\phi\epsilon\lambda\eta\gamma\acute{\epsilon}\tau\eta\varsigma$]. Cf. in Latin the nouns $n\acute{a}\upsilon\tau\alpha$, $\rho\omicron\epsilon\tau\alpha$, the equivalents of the Greek $\nu\alpha\upsilon\tau\acute{\eta}\varsigma$, $\pi\omicron\iota\eta\tau\acute{\eta}\varsigma$.

3. The genitive singular of masculines ends in $-\acute{\alpha}\omicron$ or $-\epsilon\omega$; *e.g.* $\text{'}\text{Ατρεΐδαο}$, $\text{'}\text{Ατρεΐδεω}$ [$\text{'}\text{Ατρεΐδου}$].

4. The genitive plural ends in $-\acute{\alpha}\omega\nu$ or $-\acute{\epsilon}\omega\nu$, but is rarely contracted, as in Attic, into $-\acute{\omega}\nu$; *e.g.* $\theta\epsilon\acute{\alpha}\omega\nu$ [$\theta\epsilon\acute{\omega}\nu$], $\nu\alpha\upsilon\tau\acute{\epsilon}\omega\nu$ [$\nu\alpha\upsilon\tau\acute{\omega}\nu$], $\pi\alpha\rho\epsilon\acute{\iota}\omega\nu$.

5. The dative plural ends in $-\eta\sigma\iota$ or $-\eta\varsigma$ (which may usually be read $-\eta\sigma'$, *i.e.* $-\eta\sigma\iota$ with ι elided), rarely in $\alpha\iota\varsigma$; *e.g.* $\pi\acute{\upsilon}\lambda\eta\sigma\iota$ ($\pi\acute{\upsilon}\lambda\eta\sigma'$) [$\pi\acute{\upsilon}\lambda\alpha\iota\varsigma$], $\sigma\chi\acute{\iota}\xi\eta\varsigma$ ($\sigma\chi\acute{\iota}\xi\eta\sigma'$) [$\sigma\chi\acute{\iota}\xi\alpha\iota\varsigma$], $\theta\epsilon\alpha\acute{\iota}\varsigma$.

11. SECOND DECLENSION.

[Here are included masculine and neuter forms of adjectives and participles in $-\omicron\varsigma$, $-\eta$, $-\omicron\nu$, of pronouns, and of the article.]

1. The genitive singular has retained the old ending $-\omicron\iota\omicron$, which, added to the final \omicron of the stem, gives the termination $-\omicron\iota\omicron$. Hence arise the three terminations $-\omicron\iota\omicron$, $-\omicron\omicron$, $-\omicron\nu$. Of these only $-\omicron\iota\omicron$ and $-\omicron\nu$ occur in existing texts of Homer; but there seems to be evidence that the termination $-\omicron\omicron$ originally stood in a number of places where we now find $-\omicron\nu$.

2. The genitive and dative dual end in *-ουν*.
3. The dative plural ends in *-οισι* or *-οις* (which may usually be read *-οισ'*).

12. THIRD DECLENSION.

1. The genitive and dative dual end in *-ουν*; *e.g.* ποδοῦν [*ποδοῖν*].

2. The dative plural has the endings *-σι(ν)* and *-σσι(ν)*, usually joined to consonant stems by a connecting vowel *ε*. Hence arise many different forms of the dative plural, — all, however, easily recognizable; *e.g.* from βέλος, — βελέεσσι [*βέλεσι*], βέλεσσι, βέλεσι; from πούς, — πόδεσσι [*ποσί*], ποσσί, ποσί.

3. Stems ending in *σ* are generally uncontracted in declension, though *-εος* may contract into *-εως*; *e.g.* θέρεως [*θέρους*], genitive singular of θέρος.

4. Words in *-ις* generally retain the *ι* in all their cases; *e.g.* μάντις, μάντιος [*μάντεως*].

REMARK. The following are the forms of πόλις (*πόλις*) which are not met with in the Attic dialect: in the singular, G. πόλιος, πόληος, D. πόλῃ, πόλῃ, πόλῃ; in the plural, N. πόλιες, πόληες, G. πολίων, D. πολίεσσι, A. πόλις, πόλης, πόλις.

5. Stems in *-εν* generally lengthen *ε* to *η* in compensation for the omitted *ν* (*F*); *e.g.* βασιλῆος, βασιλῇ; yet not always, *e.g.* Τυδέος, Τυδέι, Τυδέα.

13. ADJECTIVES.

1. The feminine singular of adjectives of the first and second declensions is regularly formed in *η*; *e.g.* ὁμοίη [*ὁμοία*], αἰσχροή [*αἰσχροά*], except *δια*. See § 10, 1.

2. The Attic rule, that compound adjectives have only two terminations, is not always observed; and, conversely, some adjectives which in Attic have three terminations have only two in Homer.

3. Adjectives in *-ως* often change the feminine termination from *-εῖα* to *-εῖα* and *-εῃ*; *e.g.* from βαθύς we find βαθείης, βαθέης [*βαθείας*].

REMARK. Πολύς has well-nigh a full declension from two stems, πολυ- (*πολεF*) and πολλο-. Thus πολλός and πολλόν occur; also πολέος, πολέες, πολέων, πολέσσι, πολέσι, πολέεσσι, πολέας.

4. The comparative and superlative endings *-ίων* and *-ιστος* are much more extensively used in the Homeric than in the Attic dialect.

14. PRONOUNS.

1. The following table shows the personal and possessive pronouns as they occur in Homer. For Attic forms, see the grammars.

SING. N.	ἐγώ, ἐγών	σύ, τόνη	
G.	ἐμεῖο, ἐμέο, ἐμεῦ, μεν, ἐμέθεν	σεῖο, σέο, σεῦ, σέθεν	εἶο, ἔο, οἶ, ἔθεν
D.	ἐμοί, μοι	σοί, τοι, τεῖν	οἷ, ἐοῖ
A.	ἐμέ, με	σέ	ἐ, ἐέ, μιν
Possessive.	ἐμός.	σός, τεός *	ἕς, ἐός
DUAL N.A.V.	νῶι (acc. νώ)	σφῶϊ, σφῶ	σφῶέ
G. D.	νῶιν	σφῶϊν, σφῶν	σφῶιν
Possessive.	νωῖτερος	σφῶϊτερος	
PLUR. N.	ἡμεῖς, ἄμμες	ὕμεῖς, ὕμμες,	
G.	ἡμέων, ἡμείων	ὕμέων, ὕμείων	σφέων, σφείων, σφῶν
D.	ἡμῖν, ἡμιν, ἄμμι(ν)	ὕμῖν, ὕμιν, ὕμμι(ν)	σφίσι(ν), σφι(ν)
A.	ἡμέας, ἡμας, ἄμμε	ὕμέας, ὕμμε	σφεας, σφάς, σφε
Possessive.	ἡμέτερος, ἄμός	ὕμέτερος, ὕμός	σφέτερος, σφός

2. The article ὁ, ἡ, τό in Homer is usually a demonstrative pronoun. In the nominative plural, the forms τοί and ταί occur by the side of οἱ and αἱ. The forms beginning with τ are very often used with relative signification.

Ὅδε has the peculiar forms τοῖσδεσσι and τοῖσδεσι.

By the side of ἐκεῖνος, κείνος is also found.

3. Homeric forms of the relative pronoun are ὃ for ὅς, ὃο for οὗ ἕως for ἧς. The nominative masculine forms ὅς and ὃ sometimes have demonstrative signification.

4. The following are the forms in use of the interrogative and of the indefinite pronoun. For Attic forms, see the grammars.

INTERROGATIVE.		INDEFINITE.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N. τίς, ntr. τί	τίνες, ntr. τίνα	τίς, ntr. τι	τινές, ntr. τινά and ἄσσα
G. τέο	τέων	τεο	τεῶν
τεῦ		τευ	
D. τέφ	τέοισι	τεφ	τέοισι
		τφ	
A. τίνα, ntr. τί	τίνας, ntr. τίνα	τινά, ntr. τι	τινός, ntr. τινά and ἄσσα

5. The compound relative has a great variety of forms : —

N. ὅστις, ὅτις; ἥτις; ὅτι, ὅττι	οἵτινες; ἄσσα (for ἄ-τι-α)
G. ὅττεο, ὅττευ, ὅτευ	ὅτεων
D. ὀτέφ, ὀτφ	ὀτέοισι
A. ὅντινα, ὅτινα; ἥντινα; ὅτι, ὅττι	ὀστίνας, ὅτινας; ἄστίνας; ἄσσα

Homer also uses very frequently the form ὅστε, which is regarded by Monro as equivalent in meaning to ὅστις.

CONJUGATION.

15. AUGMENT AND REDUPLICATION.

1. The augment, either temporal or syllabic, may be omitted. In this case, the accent is thrown back as far as possible toward the beginning of the word; *e.g.* λῦσε [ἔλυσε], κάθεμεν [καθεῖμεν]. Monosyllabic forms with a long vowel are circumflexed; *e.g.* βῆ [ἔβη].

2. The second aorist active and middle is often formed in Homer from a reduplicated theme. (The only examples in Attic of such reduplicated aorists are ἤγαγον, ἤνεγκον (ἠν-ενεκ-ον), and εἶπον (εἴ-ειπ-ον).) There are about twenty reduplicated aorists in Homer; the most important are: ἐπέφραδον (φράζω), ἐκέκλετο and κέκλετο (κέλομαι), πεφιδέσθαι (φείδομαι), πεπίθοιμεν (πείθω), πεπυθοίατο (πυνθάνομαι), ἀμπεπαλὼν (ἀναπάλλω).

Examples of a very peculiar reduplication are: ἐνίπ-απ-ον (ἐνίπτω) and ἐρύκ-ακ-ον (ἐρύκω). Here the last consonant of the theme is repeated after a connecting *a*.

3. There are a few examples of a reduplicated future of similar formation with the reduplicated aorist; *e.g.* πεφιδήσομαι, πεπιθήσω.

16. ENDINGS.

1. The older endings of the singular number, *-μι, -σθα, -σι*, are more common in Homer than in the Attic dialect; *e.g.* *ἐθέλωμι* [*ἐθέλω*] (subj.), *ἐθέλῃσι*, also written *ἐθέλῃσι* [*ἐθέλῃ*] (perhaps an example of reasoning from false analogy on the part of the copyists).

2. The ending of the third person dual in the historical tenses is *-τον* as well as *-την* in the active, *-σθον* as well as *-σθην* in the middle voice. In the first person plural *-μεσθα* is often used for *-μεθα*.

3. The second person singular of the middle and passive often loses *σ* from the ending, and remains uncontracted; *e.g.* *ἔχῃαι* [*ἔχῃ*], *βάλλεο* [*βάλλου*], *ἔπλεο* (also *ἔπλεν*) [*ἐπλέου*], *ὠδύσαιο* [*ὠδύσω*]. We even find *βέβληαι* [*βέβλησαι*] in the perfect middle.

4. For the endings *-νται* and *-ντο* of the third person plural, *-ται* and *-ατο* are often substituted; *e.g.* *δεδαίεται* [*δέδαινται*], *γενοίαιο* [*γένοιντο*]. Before these endings (*-ται* and *-ατο*) smooth or middle labial and palatal mutes become rough; *e.g.* *τετράφαται* (*τρέπω*).

5. Active infinitives (with the exception of the first aorist infinitive) frequently end in *-μεναι*, also shortened into *-μεν*; *e.g.* *ἀκούμεναι* [*ἀκούειν*], *ἐλθέμεν(αι)* [*ἐλθεῖν*], *τεθνάμεν(αι)* [*τεθνάναι*]. The second aorist infinitive active sometimes ends in *-έειν*; *e.g.* *ιδέειν* [*ιδεῖν*].

17. MOOD-VOWELS OF SUBJUNCTIVE.

The long characteristic vowels of the subjunctive frequently appear as *ε* and *ο*. The shorter vowel does not appear in the singular, nor in the third person plural of the active voice. Thus we have *ῖομεν* [*ῖωμεν*], *θωρήξομεν* [*θωρήξωμεν*], *εὔξεται* [*εὔξῃ*] (*εὔξῃ*). This shorter form is especially common in the first aorist subjunctive, which thus becomes identical in form with the future indicative.

18. CONTRACT-VERBS.

1. Verbs in *-αω* appear in uncontracted, contracted, and assimilated forms. The assimilated forms may be regarded as intermediate between the uncontracted and contracted forms. They are called assimilated forms because the two vowels (or the vowel and diphthong) which would ordinarily be contracted are assimilated, so as to give a double-A or a double-O sound. Thus we have *ὀρώω* for *ὀράω*, *ὀρώφτε* for *ὀράοιτε*, *ελόωσι* for *ελάουσι* (fut. of *ελαύνω*) *ελάαν* for *ελάειν* (*ελάειν*). This assimilation never occurs unless the second vowel is long either by nature or by position. It may be accompanied by a lengthening of either (very rarely both) of the assimilated vowels.

2. Verbs in *-εω* are generally uncontracted, but sometimes form *ει* from *εε* and *εει*, *ευ* from *εο* or *εου*. In uncontracted forms, the theme-vowel *ε* is sometimes lengthened into *ει*; e.g. *ἐτελείετο* [*ἐτελείετο*].

3. Verbs in *-οω* are generally contracted, except in a few cases where assimilation, see § 18, 1, occurs; e.g. *ἀρόωσι* [*ἀρώσι*].

19. PECULIARITIES IN THE FORMATION OF THE PRESENT STEM.

1. Several presents in *-ζω* are formed from themes ending in *γ*; e.g. *πολεμίζω* (fut. *πολεμίζομεν* [*πολεμίσσομεν*, or *πολεμοῦμεν*]), *μαστίζω* (aor. *μάστιξεν*). The theme of *πλάζω* is *πλαγγ-* (*πλάγχθη* aor. pass.).

2. Several presents in *-σσω* are formed from lingual themes; e.g. *κορύσσω* (pf. pass. ptc. *κεκορυθμένος*), *λίσσσομαι* (aor. *ἐλίσάμην*).

3. *νίζω* shows a theme *νιβ-* (aor. infin. *νίψασθαι*).

4. Several other themes, additional to *καίω* (theme *καF-*) and *κλαίω* (theme *κλαF-*), form the present stem by the addition of *ι*; e.g. *μαίομαι* (pf. *μέμαμεν*).

20. FORMATION OF FUTURE AND FIRST AORIST ACTIVE AND MIDDLE.

1. Such pure verbs as do not lengthen the final theme vowel in the formation of tenses often double *σ* in the future and first aorist active and middle; e.g. *αἰδέσσομαι* [*αἰδέσομαι*], *νέικεσσε* [*ἐνέικεσε*], *ἐτάνυσσε* [*ἐτάνυνσε*]. Sometimes, dental themes show a similar doubling of *σ*; e.g. *κομίσσατο* [*ἐκομίσσατο*].

2. The future of liquid verbs is generally uncontracted; e.g. *ἀγγελέω* [*ἀγγελῶ*]. A few liquid themes form their first aorist with the tense-sign *σ*; e.g. *ἐκέλσαμεν* [*ὠκέϊλαμεν* (*ὀκέλλω*)] (*κέλλω*), *ὄρσε* [*ὄρυνμι*].

3. A few verbs form the first aorist active and middle without *σ*; e.g. *ἔχευα* and *χεῦα* [*ἔχεα*] (*χέω* = *χεύω*), *ἔσσευα* (*σεύω*), *ἠλεύατο*, *ἀλέασθαι* (*ἀλεύομαι*), *ἔκηα* [*ἔκαυσα*], subj. *κήομεν* [*καύσωμεν*], infin. *κῆαι* [*καῦσαι*] (*καίω*).

4. *ο* and *ε* sometimes take the place of *α* as intermediate vowels of the first aorist; e.g. *ἴξον*, *ἴξες* (*ικνέομαι*), *δύσετο* (*δύω*). The same thing is seen in the imperatives *βήσεο* (*βαίνω*) *ὄρσεο* and *ὄρσεν* (*ὄρυνμι*), *ἄξετε* (*ἄγω*), *οἶσε* (*φέρω*), and in the infinitives *ἀξέμεναι*, *οἰσέμεναι*.

21. FORMATION OF SECOND AORIST WITHOUT VARIABLE VOWEL.

Many verbs have a second aorist active and middle without a variable vowel, formed similarly to the second aorist of verbs in -μι. Of this formation there are many instances; *e.g.* ἔκτα, ἔκταν, ἔκτατο (stem κτα-, κτεν-), σῦτο (σεύω), ἔχυτο (χέω), λῦτο (λύω), optatives φθίμην, φέιτο, infin. φθίσθαι, ptc. φθίμενος (φθί-νω), imperatives κλῦθι, κλῦτε (κλύω), ἔβλητο, βλήσθαι (βάλλω), ἔλτο (ἄλλομαι), δέκτο (δέχομαι), ἔμικτο and μίκτο (μίγνυμι) ὤρτο, ὄρσο (ὄρνυμι). The imperatives κέκλυθι, κέκλυτε are similarly formed, from a reduplicated theme.

22. FORMATION OF PERFECT AND PLUPERFECT.

1. In the forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω), we see the same doubling of the initial consonant of the theme after the augment (reduplication), as if the theme began with ρ.

*Εοικα (FeFoικα), ἔολπα (FeFoλπα), ἔοργα (FeFoργα), when the lost consonants are supplied, are seen to have the full reduplication.

In δέχεται [δεδεγμένοι εἰσί] the reduplication has been lost, and it is irregular in δείδεγμαι [δέδεγμαι] (δέχομαι) and δείδουκα [δέδουκα], δεΐδια [δέδια].

2. The first perfect is formed from vowel-verbs only, and is rare.

3. The second perfect is common, but always wants the aspiration; *e.g.* κέκοπα [κέκοφα] (κύπτω). There frequently occur, from vowel-verbs, forms without the tense-sign κ, and perfect participles thus formed are particularly common; *e.g.* πεφύασι [πεφύκασι] (φύω), κεκμηῶτι [κεκμηκότι] (κάμνω), τεθνηῶτας [τεθνηκότας] (θνήσκω).

4. In the pluperfect the endings -εᾶ, -εᾷς, -εε(ν), contracted εἰ(ν) or η, appear; *e.g.* ἦδεα [ἦδη], ἦδεε [ἦδει].

REMARK. Compare ἦδεα = Fηδ-εσαμ with Lat. vid-eram; ἦδεας = Fηδ-εσας with vid-eras; ἦδεσαν = Fηδ-εσαντ with vid-erant. The Greek pluperfect is thus seen to be, like the Latin pluperfect, a compound tense, of which the last part doubtless contains the root εσ- of the verb εἰμί.

23. PASSIVE AORISTS.

1. The third plural indicative often ends in ν instead of σαν; *e.g.* ἔμιχθεν [ἐμίχθησαν], φάβηθεν [ἐφοβήθησαν], τράφεν [ἐτράφησαν].

2. The subjunctive remains uncontracted; at the same time the ε of the passive sign is often lengthened into ει or η, and the following mood-sign (in the dual and 2, 3 pl.) shortened to ε or ο; *e.g.* δαίω [δαῶ] (theme δα-, δαΐσκω), δαμείης or δαμήης [δαμῆς] (δάμνυμι).

REMARK. A peculiar form is: *τραπέιομεν*, 2 aor. pass. from *τέρπω*. This arises by metathesis from *ταρπέιομεν* [*ταρπῶμεν*].

24. VERBS IN -μι.

1. By the side of the ordinary forms of the present indicative of verbs in -μι, there occur also forms as if from presents in -εω and -ωω; e.g. *τιθεῖ* [*τίθησι*], *δίδοι* [*δίδωσι*].

2. As the ending of the third person plural of the imperfect and second aorist indicative active, *ν* often takes the place of -σαν; e.g. *ἔεν* [*ἔεσαν*], *ἔσταν* *στάν* [*ἔστησαν*], *ἔβαν* *βάν* [*ἔβησαν*], *ἔφαν* *φάν* [*ἔφασαν*], *ἔφυν* [*ἔφυσαν*].

3. In the second aorist subjunctive active, the mood-sign is sometimes shortened and the stem-vowel lengthened. Thus arise such forms as: *θείω* [*θῶ*], *θείης* *θήης* [*θῆης*], *στήης* [*στῆης*], *γνώω* [*γνῶ*], *δώσι* (*δῶσι*) *δῶη* [*δῶ*]. Sometimes *a* of the stem is weakened into *e*, and this again protracted into *ei*. Thus arise the forms *βείομεν* [*βῶμεν*], *στέωμεν*, *στείομεν* [*σῶμεν*].

4. The following are the forms of the so-called irregular verbs in -μι which do not occur in the Attic dialect.

(a) From *ἵμι*: 3 pl. pres. indic. act. *ἰέσι*, 3 sing. subj. *ἴησι*, infin. *ἰέμεναι*, ipf. 1 sing. *ἴειν*, 3 pl. *ἴεν*, aor. indic. act. 1 sing. *ἔηκα*, 3 pl. *ἔσαν*, subj. 1 sing. *μεθ-είω*, 3 sing. *ῆσι*, *ἀν-ήη*, infin. *μεθ-έμεν*, 3 pl. 2 aor. indic. *ἔντο*.

(b) From *εἶμι*: 2 sing. pres. indic. *εἰσθα*, subj. 2 sing. *ἴησθα*, 3 sing. *ἴησιν*, 1 pl. *ἴομεν*, 3 sing. opt. *ἰέλη*, infin. *ἴμεν(αι)*, ipf. 1 sing. *ῆϊα*, *ῆϊον*, 3 sing. *ῆϊε(ν)* *ῆε(ν)*, 1 pl. *ῆομεν*, 3 pl. *ῆισαν* *ἴσαν* *ῆϊον*, fut. *εἰσομαι*, 1 aor. *εἰσάμην* and *ἔισάμην*.

(c) From *εἰμί*: pres. indic. 2 sing. *ἔσσί εἰς*, 1 pl. *εἰμέν*, 3 pl. *ἔασιν(ν)*, subj. 1 sing. *ἔω μετ-είω*, 2 sing. *ἔης*, 3 sing. *ἔησι* *ῆσι* *ἔη*, 3 pl. *ἔωσιν(ν)*, opt. 2 sing. *ἔοις*, 3 sing. *ἔοι*, inv. *ἔσσο*, infin. *ἔμμεν(αι)* and *ἔμεν(αι)*, ptc. *ἔών* *ἔουσα* *ἔόν*, etc., ipf. 1 sing. *ῆα* *ἔα* *ἔον*, 2 sing. *ἔησθα*, 3 sing. *ῆεν* *ἔην* *ῆην*, 3 pl. *ἔσαν*, fut. 3 sing. *ἔσσεται* *ἔσσειται*.

(d) From *οἶδα*: 2 pf. indic. 2 sing. *οἶδας*, 1 pl. *ἴδμεν*, subj. 1 sing. *εἶδω*, 1 pl. *εἶδομεν*, 2 pl. *εἶδετε*, infin. *ἴδμεν(αι)*, ptc. fem. *ἰδυῖα*, plupf. 2 sing. *ἡέλδης*, 3 sing. *ἡέλδη* *ῆδε*, 3 pl. *ἴσαν*, fut. *εἰδήσω*.

(e) From *ἦμαι*: pres. indic. 3 pl. *ἔαται* and *εἴαται*, ipf. 3 pl. *ἔατο* and *εἴατο*.

(f) From *κείμαι*: pres. indic. 3 pl. *κέαται* *κέαται* *κένται*.

25. ITERATIVE FORMS.

The endings *-σκον* and *-σκόμην* indicate repetition of the action, whence they are called iterative endings. They do not occur in the same sense in the Attic dialect. Iterative forms have the inflection of the imperfect indicative of verbs in *ω*, and are rarely, if ever, augmented. The iterative terminations are attached to the present stem and to the second aorist stem of verbs in *ω* by the intermediate vowel *ε*, rarely *α*; e.g. *ἔχ-ε-σκον*, *ρίπτ-α-σκον*, *φύγ-ε-σκε*. When joined to the first aorist stem, these endings follow directly after the suffix *-σα-* of the aorist indicative; e.g. *ἔλασα-σκε*. Verbs in *μ* append the iterative endings directly to the stem; e.g. *στά-σκειν*, *ζωνύσκειτο*, *ἔ-σκον* (= *ἔσ-σκον*).

NOTE. — The term *themè* is everywhere employed in the preceding sections instead of *verb-stem*, to designate the fundamental form of the verb from which the various tense-stems are made.

The term *variable vowel* is used instead of *connecting vowel*.

THE ILIAD.

BOOK I.

Sing, Muse, the Wrath of Achilles, fatal, but foreordained.

Μῆνιν αἶδε, θεά, Πηληϊάδεω - Ἀχιλῆος,
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγ' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἰωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή — 5
ἔξ οὗ δ' ἤ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

*The cause: Apollo's priest, Chryses, came in state with gifts
to redeem his daughter:*

Τίς τ' ἄρ' σφωφε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὃ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκετο δὲ λαοί, 10
οὐνεκα τὸν Χρῦσιν ἠτίμασεν ἄρητῆρα
Ἀτρεΐδης. ὃ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἀποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσῶν ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντα Ἀχαιοὺς. 15
βουεῖδα δὲ μάλιστα δύω, κοσμήτορε λαῶν

And thus addressed the Greeks :

Ἄτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τὰ τ' ἄποινα δέχεσθαι, 20
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Most approve : not Agamemnon, who dismisses him scornfully.

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί
 αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἡνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν· 25

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
 ἧ νῦν δηθύνοντ', ἧ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο·
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἱστὸν ἐποικομένην καὶ ἐμὸν λῆχος ἀντιώσαν·
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήαι.

Chryses departs sadly, and prays to Apollo for vengeance :

ὣς ἔφατ'· ἔδεισεν δ' ὁ γέρον καὶ ἐπείθετο μῦθῳ·
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος 35
 Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ·

Κλυθὶ μιν, Ἀργυρότοξ', ὃς Χρῦσιν ἀμφιβέβηκας.
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφι ἀνάσσεις,
 Σμινθεύ, εἵποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἧ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα Ἄτρ

ταύρων ἦδ' αἰγῶν, τόδε μοι κρήνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσιν.

Apollo hears: and begins to slay the Greeks with his bolts.

“Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,
τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45
ἐκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωόμενοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ἐοικώς.
ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν·
δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς· 50
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχευεκὲς ἐφίει,
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Achilles calls an assembly, and proposes to ask advice of a seer.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο·
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο,
οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὁμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
Ἄτρεΐδη, νῦν ἄμμε παλιμπλαγχθέντας οἶω
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοίμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοὺς·
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
ἣ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν —
ὅς κ' εἴποι ὃ τι τόσσον ἐχάσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφετ'· εἴθ' ἐκατόμβης· 65
αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων.
βούλεται ἀντιάσας ἡμῖν ἀπὸ λουγὸν ἀμῦναι.

Calchas, the soothsayer, asks leave to speak freely :

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Κάλχας Θεστοριδῆς, οἰωνοπόλων ὄχ' ἄριστος·
 ὃς ἤδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα, 70
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

ᾠ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυνθήσασθαι
 μῆνιν Ἀπόλλωνος ἐκατηβέλεταο ἄνακτος. 75
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὁμοοσον,
 ἥ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξει.
 ἥ γὰρ ὄτομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσω γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
 εἵπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 ἐν στήθεσσιν ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

And Achilles having reassured him, he announces that the daughter of Chryses must be restored.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 θαρσήσας μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα δίφιλον, ὅτε σύ, Κάλχαν,
 εὐχόμενός Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὐ τις, ἐμεῦ ζώντος καὶ ἐπὶ χθονὶ δερκομένοιο,
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσησε καὶ ἤνδα μάντις ἀμύμων·
 οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης,

ἄλλ' ἔνεκ' ἀρητῆρος, ὃν ἡτίμησ' Ἀγαμέμνων,
 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος, ἥδ' ἔτι δώσει·
 οὐδ' ὃ γε πρὶν Δαναοῖσιν αἰκέα λοιγὸν ἀπώσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
 ἐς Χρῦσιν· τότε κέν μιν ἱλασσάμενοι πεπίθωμεν. 100

*Agamemnon wrathfully consents, but insists on obtaining
 another gift in place of her.*

ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόντι ἔϊκην.
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν· 105

Μάντι κακῶν, οὐ πάποτε μοι τὸ κρήγυνον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος, οὐτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἑνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρῦσηϊδος ἀγλὰ ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτήν·
 οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδῆς ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερείων,
 οὐ δέμας, οὐδὲ φηήν, οὐτ' ἄρ' φρένας, οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σοὸν ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος·
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἕοικεν.
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ. 120

*Achilles says he shall have it when Troy is sacked : Agamemnon
reviles and threatens him, yet orders Chryseïs to be restored.*

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων·
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἷ κέ ποθι Ζεὺς
δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
μὴ δὴ οὕτως, ἀγαθὸς περ ἑών, θεοείκελ' Ἀχιλλεῦ,
κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
ἣ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως·
ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
ἄσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται —
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι γ 262
ἣ τεδὸν ἣ Αἴαντος ἰὼν γέρας, ἣ Ὀδυσῆος
ἄξω ἑλών· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα, καὶ αὖτις. 140
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
θείομεν, ἃν δ' αὐτὴν Χρυσσηΐδα καλλιπάρηον
βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
ἣ Αἴας ἣ Ἰδομενεὺς ἣ δῖος Ὀδυσσεύς, 145
ἣ ἐσὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
ὄφρ' ἡμῖν Ἑκάεργον ἰλάσσεαι ἱερὰ ῥέξας.

Achilles replies : We have fought and toiled for you, and now you threaten to take our spoil from us : I will return to Phthia.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ὦ μοι, ἀναιδείην ἐπιείμενε, κερδαλεόφρον·
 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν, 150
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἱφί μάχεσθαι ;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν·
 δεῦρο μαχησόμενος· ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν·
 οὐ γὰρ πώποτ' ἐμὰς βούς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ, 155
 καρπὸν ἐδηλήσαντ'· ἐπεὶ ἡ μάλα πολλὰ μεταξὺ
 οὐρεά τε σκιοέοντα, θάλασσά τε ἡχῆεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὅφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
 πρὸς Τρώων — τῶν οὐ τι μετατρέπη, οὐδ' ἀλεγίζεις — 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαίρήσεσθαι ἀπειλείς,
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναϊόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν,
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὅττω, 170
 ἐνθάδ' αἵτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύζειν.

Agamemnon answers with scorn, and vows to take Briseis, Achilles' captive, from him.

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ' ἔγωγε

λίσσομαι εἵνεκ' ἐμεῖο μένειν · πὰρ' ἔμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ' μοί' ἐσσι Διοτρεφέων βασιλῆων ·
 αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 Μυρμιδόνεσσιν ἀνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·
 ὥς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον,
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρ' εὖ εἰδῆς 185
 ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην.

Achilles, doubtful what to do in his wrath, is checked by Athena.

Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ, ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἣ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
 εἶος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὅπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷφ φαινομένη· τῶν δ' ἄλλων οὔτις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
 Παλλὰδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν. 200
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
 ἥ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαι ;
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω·
 ἧς ὑπεροπλήσῃ τάχ' ἄν ποτε θυμὸν ὀλέσῃ.

205

She bids him abate his anger ; and he obeys.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδισον, ὥς ἔσεται περ.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν.

210

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 χρὴ μὲν σφωττερόν γε, θεά, ἔπος εἰρύσσεσθαι,
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.

215

Ἥ καὶ ἐπ' ἀργυρῇ κώπῃ σκέθε χεῖρα βαρεῖαν·
 ἂψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν
 μύθῳ Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

220

Achilles charges Agamemnon with cowardice : and swears by his staff that the Greeks will one day find the want of him.

Πηλεΐδης δ' ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·

Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο
 οὔτε ποτ' ἐς πόλεμόν ἄμα λαῶ θωρηχθῆναι,

225

οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἧ πολὺν λῳΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἶπη. 230
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἧ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
 φύσει, ἐπειδὴ πρῶτα τομῇν ἐν ὄρεσσι λέλοιπεν, 235
 οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιόν· | νῦν αὐτέ μιν νῆες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἵτε θέμιστας
 πρὸς Διὸς εἰρύαται· | ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἧ ποτ' Ἀχιλλῆος ποθὴ ἵζεται νῆας Ἀχαιῶν 240
 σύμπαντας· τοῖς δ' οὔ τι δυνήσεται ἀχνύμενός περ
 χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις,
 χωόμενός, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
 ὣς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 245
 χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·

*The aged Nestor advises moderation: let them listen to him, as
 heroes of old have done, and lay aside wrath.*

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσαν—
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·

ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·
 ἦ κεν γηθήσαι Πριάμος, Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοισιν,
 οἱ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστε μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείο.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν, ἥεπερ ὑμῖν, 260
 ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἱ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὔδ' ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὀρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσσαν·
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 τῶν, οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνειν, πείθοντό τε μύθῳ·
 ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέοας υἱες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτούχος βασιλεύς, ὥτε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνηςσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take any thing else.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·
ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπεῖξομαι, ὅττι κεν εἴπῃς·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
σήμαιν'. οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι οἶω.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὗτοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης,
οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων, ἃ μοί ἐστι θοῇ παρὰ νηϊ μελαίνῃ, 300
τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
αἰψά τοι αἶμα κελαινὸν ἐρώησει περὶ δουρί.

Chryseïs is sent away, and sacrifices are offered.

Ὡς τώ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν,
ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔϊσας
ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην·

βῆσε θεῶ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον 310
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
ῥί δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
ταύρων ἡδ' αἰγῶν παρὰ θιν' ἄλὸς ἀτρυγέτοιο·
κνίσῃ δ' οὐρανὸν ἵκεν, ἐλισσομένη περὶ καπνῶ.

Agamemnon sends heralds to fetch Briseis from Achilles' tent.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλῃσ' Ἀχιλῆϊ.
ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῶ θεράποντε·

Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται. 325

Ὡς εἰπὼν προῖει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

*They go reluctantly: but Achilles welcomes them and gives them
the maiden, making them witnesses of his wrongs.*

τῷ δ' ἀέκοντε βάτην παρὰ θιν' ἄλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην·
τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.
αὐτὰρ ὃ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,

ἄσπον ἴτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 ὁ σφῶϊ προῖε Βρισηΐδος εἵνεκα κούρης.
 ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην
 καὶ σφῶϊν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε 340
 χρεῖῳ ἐμείο γένηται ἀεικέα λοιγὸν ἀμῦναι
 τοῖς ἄλλοις. ἦ γὰρ ὁ γ' ὀλοιῇσι φρεσὶ θύει·
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅπως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.
 ὣς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ· 345
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηρον,
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἔτην παρὰ νῆας Ἀχαιῶν·
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

*Achilles sits alone on the shore, and complains to his mother
 Thetis.*

Αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεὶς
 θιν' ἐφ' ἁλὸς πολιῆς, ὀρόων ἐπὶ οἶνοπα πόντον· 350
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·
 Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔοντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑμβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

She asks him the cause of his grief.

ὣς φάτο δάκρυ χέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδνυ πολιῆς ἁλός, ἥντ' ὁμίχλη·

καί ρα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
ἔξαῦδα, μὴ κεῦθε νόω· ἵνα εἶδομεν ἄμφω.

*He tells the tale, how Chryses took his daughter back, and
Agamemnon stole away Briseis.*

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
οἶσθα· τί ἦ τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω ; 365

ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρηον.

Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370

ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκατηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

ἔνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοί,
αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,

ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε,
χωόμενος δ' ὁ γέρων πάλιν ὥχετο· τοῖο δ' Ἀπόλλων 380
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.

ἦκε δ' ἐπ' Ἀρχείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
θνήσκον ἐπασσύντεροι· τὰ δ' ἐπ' ὥχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἅμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο· 385

αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·

Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
 ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηϊ̑ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρῦσιν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
 τὴν δὲ νέον κλισίῃθεν ἔβαν κήρυκας ἄγοντες
 κούρην Βρισηῖος, τὴν μοι δόσαν νῆες Ἀχαιῶν.

390

*And bids her intercede with Zeus, by her former services to
 him, to aid the Trojans.*

ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἐῆος·
 ἐλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
 ἦ ἔπει ὦνησας κραδίην Διός, ἥε καὶ ἔργῳ.
 πολλάκι γὰρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 ὥχ' ἐκατόγχειρον καλέσας ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· — ὃ γὰρ αὖτε βίῃ οὐ πατρὸς ἀμείνων —
 ὃς ῥα παρὰ Κρονίωνι καθέζετο, κύδει γαίων·
 τὸν καὶ ὑπέδισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέξο, καὶ λαβέ γούνων,
 αἷ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν..

395

400

405

410

She grieves for him, but promises to pray Zeus, when he returns from his banqueting with the Aethiopians. Then she departs.

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἶνὰ τεκοῦσα;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δῆν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἷζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκνόροισιν·
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότ' ἔπειτά τοι εἰμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καί μιν γουνάσομαι, καί μιν πείσεσθαι ὅτῳ.
 Ὡς ἄρα φωνήσας ἀπεβήσεται· τὸν δ' ἔλιπ' αὐτοῦ
 χῳόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
 τήν ῥα βίη ἀέκοντος ἀπηύρων. 430

Odysseus arrives at Chryse, and restores Chryseïs.

Αὐτὰρ Ὀδυσσεὺς
 ἐς Χρύσην ἵκανε, ἄγων ἱερὴν ἐκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαιντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
 ἰστὸν δ' ἰστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες,
 καρπαλίμως· τήν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·

ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς Ἰνῆος βῆ ποντοπόροιο.
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κῆδε' ἐφῆκεν. 445

Chryses receives her gladly, and prays Apollo to avert the plague.

ὧς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
 παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἐκατόμβην
 ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν·
 χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο, χεῖρας ἀνασχών· 450
 Κλυθί μεν, Ἀργυρότοξ', ὃς Χρῦσὴν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις·
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἦψαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.
 ὧς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

They sacrifice, feast, and go to rest.

αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,
 αἰέρουσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν, 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον

λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἐπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα,
 αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης..
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, +
 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470
 νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
 καλὸν αἰείδοντες παιήονα, κούροι Ἀχαιῶν,
 μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 Ἥμος δ' ἥελιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν, 475
 δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηός..

And at dawn return.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν· —
 τοῖσιν δ' ἵκμενον οὖρον ἱεὶ ἐκάεργος Ἀπόλλων.
 οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαι. — 480
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
 στεῖρην πορφύρεον· μεγάλ' ἴαχε, νηὸς ἰούσης· —
 ἢ δ' ἔθεεν κατὰ κῦμα, διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν — 485
 ὑψοῦ ἐπὶ ψαμάθοις· ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles pines in solitude.

Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
 Διογενὴς Πηληϊὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς·

οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

The gods return, and Thetis makes her prayer to Zeus.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθεται ἐφετμέων 495
παιδὸς ἐοῦ, ἀλλ' ἣ γ' ἀνεδύσετο κύμα θαλάσσης,
ἡερῇ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε·
εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων,
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερέωνος ἐλούσα,
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἣ ἔπει ἣ ἔργω, τόδε μοι κρήνην ἐέλδωρ·
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
ἔπλετ'· ἀτὰρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σὺ πέρ μιν τίσων, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν ὀφέλλωσιν τέ ἐ τιμῇ·| 510

He sits silent: and she prays him a second time to reply.

ὣς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὥς ἦψατο γούνων,
ὥς ἔχει ἐμπεφυῖα, καὶ εἵρετο δεύτερον αὐτῆς·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἣ ἀποίειπ', ἐπεὶ οὐ τοι ἔπι δέος,| ὄφρ' εὖ εἰδῶ, 515
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι.

*He in wrath bids her depart, for fear of Hera : yet assents
to her prayer.*

Τὴν δὲ μεγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις
Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείους ἐπέεσσιν.
ἦ δὲ καὶ αὐτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν 520
νικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποιίθῃς·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.

*After he has nodded, and Thetis has gone, he returns to his throne ;
but Hera, observant, asks him who has been in counsel with him.*

Ἥ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἀνάκτος —
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530

Τὼ γ' ὥς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
εἰς ἅλα ἄλτο βαθείαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
ἐξ ἐδέων, ὄφου πατὸς ἐναντίον· οὐδέ τις ἔτλη
μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. x 535
ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη
ἡγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ αἰλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηΐδ'·

Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς ; 540

αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἔοντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Zeus rebukes her curiosity.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
εἰδήσειν· χαλεποί τοι ἔσονται, ἀλόχῳ περ εἴουση.
ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὐτις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται, οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μὴ τι σὺ ταῦτα ἕκαστα διεῖρεο, μηδὲ μετάλλα. 550

She discloses her suspicions of Thetis.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
καὶ λῖν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ·
ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσος ἐθέλῃσθα.
νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μή σε παρείπῃ 555
ἀργυρόπεζα Θέτις, θυγάτηρ αἰόλιο γέροντος.
ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
τῇ σ' ὅτῳ κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα
τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

With angry threats he silences her.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
δαιμονίη, αἰεὶ μὲν ὅτῃαι, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὗ τι δυνήσῃαι, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσσαι· τὸ δέ τοι καὶ ρίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ· 565
 μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.

ὣς ἔφατ'· ἔδεισεν δὲ βοῶπις πότνια Ἥρη·
 καὶ ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖνες. 570

Hephaistos counsels submission.

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύει,
 μητρὶ φίλῃ | ἐπὶ ἥρα φέρων | λευκωλένῳ Ἥρῃ·
 Ἥ δὴ λοίγια ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 ἐσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερείονα νικᾷ.

μητρὶ δ' ἐγὼ παράφρημι, | καὶ αὐτῇ περ νοεούσῃ· |
 πατρὶ φίλῳ ἐπὶ ἥρα φέρειν Διῖ, ὅφρα μὴ αὐτε
 νεικείησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραῇ.
 εἶπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
 ἐξ ἐδέων στυφελίξαι | ὁ γὰρ πολὺν φέρτατός ἐστιν.
 ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτίκ' ἔπειθ' ἱλαος Ὀλύμπιος ἔσσεται ἡμῖν.

*Gives her the cup, and warns her by his own punishment
 to endure.*

ὣς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν· 585

Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
 μή σε φίλῃν περ εἴουσιν ἐν ὀφθαλμοῖσιν ἰδωμαι
 θεινομένην· τότε δ' οὐ τι δυνήσομαι, ἀχνύμενός περ,
 χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
 ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
 κάππεσον ἐν Δήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 ἔνθα με Σύντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
 ὣς φάτο· μεῖδῃσεν δὲ θεὰ λευκώλενος Ἥρη· 595
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

*The gods, with laughter at Hephaistos, banquet till sundown,
 and then retire to rest.*

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 ὦνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 ὡς ἶδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

ὣς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ αἶειδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυσ λαμπρὸν φάος ἡέλιοιο, 605
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος, —
 ἦχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυῆεις, —
 Ἥφαιστος, ποίησεν ἰδυίῃσι πραπίδεςσιν. |

Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητῆς,
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι. 610
 ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

THE ILIAD.

BOOK II.

Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.

* Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ —
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Βάσκ' ἴθι, οὐλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδας
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω. 10
θωρήξαι ἔ κέλευε κάρη κομόωντας Ἀχαιοὺς
πανσυνδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυνάγνιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κῆδε' ἐφῆπται. 15

* Ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.

καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῶ υἱὶ ἐοικώς, 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τι Ἀγαμέμνων·
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος Ὀνειρος·

Εὐδεις, Ἀτρείος νιὲ δαΐφρονος ἵπποδάμοιο ;
 οὐ χρή παννύχιον εὐδεν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν. 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ, ἀνευθεν ἔων, μέγα κήδεται ἡδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγκιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδ' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθῃ
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήγῃ.

In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to an assembly.

Ὡς ἄρα φωνήσας ἀπεβήσето· τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἐμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νήπιος· οὐδὲ τὰ ἥδη, ἃ ῥα Ζεὺς μῆδετο ἔργα.
 θήσειν γὰρ ἔτ' ἐμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40
 ἔγρετο δ' ἐξ ὕπνου· θείῃ δέ μιν ἀμφέχυντ' ὁμφή.
 ἔζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον. 45

εἶλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἡὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοῦς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὦκα.

50

*First, however, he calls a council of elders and tells them
his dream.*

Βουλὴ δὲ πρῶτον μεγαθύμων ἔζε γερόντων,
Νεστορέῃ παρὰ νηϊ Πυλοιγενέος βασιλῆος·

τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν· — 55

Κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος —
ἄμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίψ
εἶδος τε μέγεθός τε φνὴν τ' ἀγχιόστα ἑώκει.

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·

εὔδεις, Ἀτρείος υἱὲ δαΐφρονος ἵπποδάμοιο; 60

οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
ᾧ λαοὶ τ' ἐπιτετράφεται, καὶ τόσσα μέμηλεν.

νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὃς σευ, ἀνενθην ἐών, μέγα κήδεται ἡδ' ἐλεαίρει. *

θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοῦς 65

πανσυνδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν

Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

Ἥρη λισσομένη· Τρώεσσι δὲ κῆδ' ἐφῆπται

ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν. — Ὡς ὁ μὲν εἰπὼν 70

ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.

He will make trial of the Greeks' spirit, bidding them sail away, while the chiefs must restrain them.

ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν, —
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

75

Nestor replies : Another man we had doubted, but the King's dream must be obeyed.

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,
 ψεῦδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον· —
 νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι. —

80

*The people swarm in like bees, and the heralds make silence ,
 Agamemnon, with his sacred sceptre, stands up,*

οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν, —
 σκηπτούχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἥντε ἔθνεα εἰσι μελισσάων ἀδινάων
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
 αἱ μὲν τ' ἔνθα ἅλῃς πεποτῆται, αἱ δέ τε ἔνθα·*
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχώντο

85

90

ἰλαδὸν εἰς ἀγορὴν· μετὰ δέ σφισιν ὅσσα δεδήει,
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο. |
 τετρήχει δ' ἀγορῇ, ὑπὸ δέ στεναχίζετο γαῖα, 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἵποτ' αὐτῆς
 σχοίατ', ἀκούσειαν δέ Διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δέ καθ' ἔδρας,
 παυσάμενοι κλαγγῆς· ἀνὰ δέ κρείων Ἀγαμέμνων 100
 ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων·
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι·
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δέ ἀναξ δῶκεν Πέλοπι πληξίππῳ·
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεΐ, ποιμένι λαῶν. 105
 Ἀτρεὺς δέ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·

*and speaks: Zeus will not let us win, as he promised, and we must
 return,—disgraced, for the Trojans are fewer than we.*

ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἀρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδῃσε βαρεῖν·
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 νῦν δέ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 | δυσκλέα Ἀργος ἰκέσθαι, | ἐπεὶ πολὺν ὤλεσα λαόν. — 115
 | [οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα, |
 + ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 | αἰσχροὺς γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι, —

μὰψ οὐτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, | τέλος δ' οὐπω τι πέφανται. |
 εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῳῆς τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν, — 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 | Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῦειν·
 πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν |
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπικούροι 130
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα —
 Ἴλιον ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοῖ,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὗ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.

The gathering is stirred, like waves or like heads of wheat by the wind, and the Greeks rush to launch their ships.

ὦς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσιν ὄρινεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορή, ὥς κύματα μακρὰ θαλάσσης
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὥρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν.

ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἑλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχύνουσιν·
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῷ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 ἴστατ' αἰερομένη· τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὕτῃ δ' οὐρανὸν ἵκεν
 οἴκαδε ἱεμένων· ὑπὸ δ' ἥρεον ἔρματα νηῶν. —

*There might have been mischief; but Hera stirred up Athena
 to speak to Odysseus.*

Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

ᾧ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης;
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160
 Ἀργεῖήν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἵης;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἄγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον.
 μῆδὲ ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας. 165

ὧς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀτῆσσα·
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἑσταότ'· οὐδ' ὃ γε νηὸς εὖσσέλμοιο μελαίνης 170
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·

She bids him for shame restrain the men; he runs to obey.

Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες; 175
καδ̣ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιτε
'Αργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλονται, φίλης ἀπὸ πατρίδος αἵης;
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.

Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης. —
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακῆσιος, ὃς οἱ ὀπήδει.
αὐτὸς δ' Ἀτρεΐδῳ Ἀγαμέμνονος ἀντίος ἐλθὼν 185
δέξατό οἱ σκῆπτρον πατρῷον, ἄφθιτον αἰεὶ·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

*The chiefs he warns to beware lest they mistake Agamemnon,
and make him wroth;*

Ὅντινα μὲν βασιλῆα καὶ ἑξοχὸν ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
Δαιμόνι', οὗ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι· 190
ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἵδρυσ λαούς·
οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν. —
μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195
θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.

the people, more roughly, to be quiet and obey their betters.

Ὀν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ.

Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200
οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω. 205
[σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλεύησι.]

The people return to the assembly, all but the hideous wretch Thersites,

Ὡς ὃ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε —
αὐτίς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἡχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.
Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,
ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ἦδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
| ἀλλ' ὃ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν — 215
ἔμμεναι. | αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἰλίον ἦλθεν·
φορκὸς ἦν, χλωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμῳ
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθεν
φοξὸς ἦν κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλλῆϊ· μάλιστ' ἦν ἡδ' Ὀδυσῆϊ. 220
τῷ γὰρ νεικεῖσκε· τότ' αὖτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ.

who reviles Agamemnon for his greed, and the people for their slavishness.

Ἀτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι, ἥδ' ἐ χατίζεις; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες —
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ὥς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἢ ἔτι καὶ χρυσοῦ ἐπιδύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, [υἱὸς ἄποινα,] — 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;
 ἢ ἐ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῳ,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχεται; — οὐ μὲν ἔοικεν, —
 ἀρχὸν ἔοντα, κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κακ' ἐλέγχ' ἔ, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί. 235
 οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται, *lygd*
 ἢ ῥά τί οἱ χῆμεῖς προσαμύνομεν, ἢ καὶ οὐκί *lygd*
 ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

But Odysseus rebukes and threatens him;

ὧς φάτο νεικέϊον Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ 245
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μηδ' ἐθέλ' οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χειρότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,) — 250

καί σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
ἧ εὖ ἢ κακῶς νοστήσομεν υἷες Ἀχαιῶν.
[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέιη,
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, . 260
εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
πεπληγὼς ἀγορήθεν ἀεικέσσι πληγῇσιν.

*and smites him, so that he sits silenced and weeping, while the
others begin to laugh.*

*Ὡς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
πλήξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
σμῶδιξ δ' αἱματόεσσα μεταφρένου ἔξυπανέστη
σκήπτρου ὑπο χρυσείου· ὁ δ' ἄρ' ἔξετο, τάρβησέν τε·
ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὲ γέλασσαν· 270
ὦδε δέ τις εἶπεσκεν, ἰδὼν ἐς πλησίον ἄλλον·

*ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων·! 275
ῥῷ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ,
νικεῖειν βασιλῆας ὀνειδείους ἐπέεσσιν.

Athena marshals the multitude to hear Odysseus.

ὣς φάσαν ἡ πλῆθυσ· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔσται, σκῆπτρον ἔχων — παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν
 μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίετο βουλὴν —
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο, καὶ μετέειπεν·

*He speaks of the shame to return empty, and of the great sign
 of the snake that ate the sparrow and her brood.*

Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣνπερ ὑπέστησαν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἱπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

— ὥστε γὰρ ἡ παῖδες νεαροί, χῆραί τε γυναῖκες,
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290

— ἡ μὲν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι.
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάῃ σὺν νηϊ πολυζύγῳ, ὃνπερ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμψης
 αἰσχρόν τοι δηρόν τε μένειν, κενεὸν τε νέεσθαι.

τλήτε, φίλοι, καὶ μέινат' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἡ ἔτεον Κάλχας μαντεύεται ἥε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·

χθιζά τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἡγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμούς / ← 305
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφουνός,
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώωσδε,
 βωμοῦ ὑπαῖξας, πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νῆπια τέκνα,
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· — 315
 ἦτην δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν /
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν· —
 λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἷον ἐτύχθη. 320

Whence Calchas had prophesied success in the tenth year.

ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὅψιμον, ὀπιτέλεστον, οὐ κλέος οὔποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ὧς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.
 κῆνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελέεται. 330

ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.

Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἱαχον — ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν, αὖσάντων ὑπ' Ἀχαιῶν —
μῦθον ἐπαινῆσαντες Ὀδυσσῆος θείοιο.

335

*Nestor bids Atreides disregard the foolish agitators, and divide
the host by tribes for battle.*

τοῖσι δὲ καὶ, μετέειπε Γερήνιος ἱππότα Νέστωρ·

ὦ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.

| πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν; |
ἐν πυρὶ δὴ βουλαί τε γενοίαιτο, μήδεά τ' ἀνδρῶν, 340
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.

αὐτῶς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν,
ἄρχεῦ Ἀργεῖοισι κατὰ κρατερὰς ὑσμῖνας· 345
τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ' — ἄνυσις δ' οὐκ ἔσσεται αὐτῶν —

| πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι ἦ τε ψεῦδος ὑπόσχεσις, | ἦε καὶ οὐκί. —
φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυνόροισιν ἔβαινον

Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

ἀπτέσθω ἥς νηὸς εὖσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη. *μετ* —
 ἀλλά, ἄναξ, αὐτός τ' εὖ μῆδεο, πείθεό τ' ἄλλω. | 360
 οὗτοι ἀπόβλητον ἔπος ἔσσεται ὅττι κεν εἴπω·
 κρὶν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης, καί τοι πείθωνται Ἀχαιοί, —
 γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακῶς, ὅς τέ νυ λαῶν, 365 x
 ἦδ' ὅς κ' ἐσθλὸς ἔρσι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεαι δ', ἥ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις, —
 ἥ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

*Agamemnon praises his counsel, and bids them prepare for
 battle, and eat.*

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περβομένη τε.
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγ' ἔδωκεν, 375
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα
 Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. — 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω, - -
 εὖ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω. —

ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ. — 385
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμείται. —
 ἰδρώσει δέ τευ ἵππος, εὖξοον ἄρμα τιταίνων. 390
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἥδ' οἰωνούς.

*The Greeks stir like waves: Agamemnon prepares a sacrifice
 and calls the chiefs.*

ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἱαχον, ὥς ὅτε κύμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών, 395
 προβλήτι σκοπέλω· τὸν δ' οὐποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἦ ἔνθα γένωνται. —
 ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας καὶ δείπνον ἔλοντο.
 ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰεγενετάων, 400
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίονα, πενταέτηρον, ὑπερμενεί Κρονίωνι·
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαῖων,
 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἔκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο. —
 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Then offers this prayer.

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα, 415·
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι
 πρηνέες ἐν κονίῃσιν ὁδὰξ λαζοίατο γαῖαν.

They then sacrifice and feast.

Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκραταῖνε Κρονίων·
 ἀλλ' ὅγε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420·
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ οὐλοχύτας προβάλοντο,
 αὔευσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον· 425·
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἥφαιστοιο. —
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάῃ καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430·
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

Nestor bids Agamemnon linger not, but gather the host for fight.

τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότη Νέστωρ·
 Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δήθ' αὖθι λεγώμεθα μηδ' ἔτι δῆρ' — 435

ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, ἰκήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὁξὺν Ἄρηα. 440
 Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς.

They assemble, Athena helping to incite them,

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 οἱ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες χ 445
 ἰθύνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη, —
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε· —
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέβονται,
 πάντες εὐπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος. —
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν, — 450
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῃ
 καρδίῃ, ἄλληκτον πολεμίζειν ἥδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἥνέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

like fire in a forest, or flocks of birds, or swarms of flies.

Ἦῦτε πῦρ αἰδῆλον ἐπιφλέγει ἄσπετον ὕλην — 455
 οὐρεὸς ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγῇ·
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 αἰγλή παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκει.
 Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι Καῦστρίου ἀμφὶ ῥέεθρα

ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
 κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν —
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.
 Ἦῦτε μυιάων ἀδινάων ἔθνεα πολλὰ,
 αἶτε κατὰ σταθμὸν ποιμνῆιον ἡλάσκουσιν, — 470
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγχεα δεύει·
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

*The leaders, like goatherds, order each his own flock: Agamemnon
 in the midst like a bull among the kine.*

Τοὺς δ', ὥστ' αἰπόδια πλατέ' αἰγῶν αἰπόλοι ἄνδρες —
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν· 475
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
 ὑσμίνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι. —
 ἦῦτε βούς ἀγέληφι μέγ' ἔξοχος ἐπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν. —

O Muses, aid me to tell the muster!

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν· —

οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. —
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 οὐδ' εἰ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας. —

The Boeotians.

Βοιωτῶν μὲν Πηνέλεως καὶ Δηϊτός ἦρχον,
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε· 495
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν,
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐπεωνόν,
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν εἶχον ἦδ' Ὑλην καὶ Πετεῶνα, 500
 Ὠκαλήν, Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
 Κῶπας, Εὐτρησίην τε, πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλάρτον,
 οἳ τε Πλάταιαν ἔχον, ἦδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, εὐκτίμενον πτολίεθρον, 505
 Ὀγχηστόν θ' ἱερόν, Ποσιδῆϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν,
 Νίσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·
 τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

The Minyae-realm: its leaders sons of Ares.

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱες Ἄρης,

οὓς τέκεν Ἀστυόχη, δόμῳ Ἄκτορος Ἀζειίδαο, 515
 παρθένος αἰδοίη, ὑπερώϊον εἰσαναβάσα,
 Ἄρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ· 30
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

The Phokians.

Αὐτὰρ Φωκῶν Σχεδίος καὶ Ἐπίστροφος ἦρχον,
 νιέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,
 Κρίσάν τε Ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα, 520
 οἳ τ' Ἀνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἳ τε Λίλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 40
 οἳ μὲν Φωκῶν στίχας ἵστασαν ἀμφιέποντες·
 Βοιωτῶν δ' ἐμπλην ἐπ' ἀριστερὰ θωρήσσοντο. — 525

The Locrians.

Λοκρῶν δ' ἡγεμόνευεν Οἰλῆος ταχὺς Αἴας,
 μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 ἐγχεῖη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530
 οἳ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε Καλλίαρὸν τε,
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαῖς ἐρατεινάς,
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο 40
 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

The Euboeans.

οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαian,

Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
οἳ τε Κάρυστον ἔχον, ἥδ' οἳ Στύρα ναιετάασκον·

τῶν αὖθ' ἡγεμόνεν' Ἐλεφήνωρ, ὅζος Ἄρηος,

540

Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.

τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες, }
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν

θώρηκας ῥήξειν δητῶν ἀμφὶ στήθεσιν·

140 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

545

Athens and Salamis.

Οἳ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,

δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη

XVIII 31

θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος Ἄρουρα,

1 καδ' δ' ἐν Ἀθήνῃς εἷσεν, ἐὼ ἐνὶ πῖονι νηῶ· |

ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἱλάονται

550

κῦροι Ἀθηναίων, περιτέλλομένων ἐνιαυτῶν·

τῶν αὖθ' ἡγεμόνεν' υἱὸς Πετῶρ Μενεσθεύς.

τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ,

κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν.

m 555

50 τῷ δ' ἅμα πενήκοντα μέλαιναι νῆες ἔποντο.

12 Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.

[στήσῃ δ' ἄγων, ἵν' Ἀθηναίων ἴσταντο φάλαγγες.]

Argos and the neighboring places.

Οἳ δ' Ἀργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,

Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας.

560

Τροϊζήν', Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,

οἳ τ' ἔχον Αἰγίναν, Μάσητά τε, κῦροι Ἀχαιῶν·

τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,

καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεός φώς, 565
Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος.

συμπάντων δ' ἡγέϊτο βοὴν ἀγαθὸς Διομήδης·
τοῖσι δ' ἄμ' ὀγδῶκοντα μέλαιναί νῆες ἔποντο. 8 U

Οἱ δὲ Μυκῆνας εἶχον, εὐκτίμενον πτολίεθρον,
ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς, 570
Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
οἳ θ' Ὑπερησίν τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἣδ' Αἴγιον ἀμφενέμοντο,
Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἄμφ' Ἑλίκην εὐρείαν· 575
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι 100
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν,
κυδιόων, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
οὐνεκ' ἄριστος ἔην, πολλὰ δὲ πλείστους ἄγε λαούς. 580

Sparta and the neighboring places.

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυνειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινὰς,
οἳ τ' ἄρ' Ἀμύκλας εἶχον, Ἑλὸς τ', ἔφαλον πτολίεθρον,
οἳ τε Λάαν εἶχον, ἣδ' Οἰτυλον ἀμφενέμοντο· 585
τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
ἑξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο. 60
ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,
ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἵετο θυμῷ
τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,

καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἔκτιτον Αἰπύ, —
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρηῖκα παῦσαν ἀοιδῆς, 595
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος —
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
Μοῦσαι ἀείδοιεν, κούραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν — 600
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

90

Arcadia.

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχηταί,
οἱ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
Ῥίπην τε, Στρατίνην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλόν τ' εἶχον, καὶ Παρρασίην ἐνέμοντο·
τῶν ἥρχ' Ἀγκαίοιο παῖς, κρείων Ἀγαπήνωρ,
ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάσθη 610
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας ἐϋσέλμους, περάαν ἐπὶ οἶνοπα πόντον, —
Ἀτρεΐδης· ἐπεὶ οὗ σφι θαλάσσια ἔργα μεμήλει.

60

Elis and the islands.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον 615
ὅσσον ἐφ' Ἑρμίνην καὶ Μύρσινος ἐσχατόωσα,
πέτρῃ τ' Ὀλενίῃ καὶ Ἀλείσιον ἑντὸς ἔργει· —

τῶν αὖ τέσσαρες ἄρχοι ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῳ
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί. 40
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
 υἱες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 υἱὸς Ἀγασθέneos Αὐγηϊάδαο ἄνακτος.

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων 625
 νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα·
 τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
 Φυλείδης, ὃν τίκτε διΐφιλος ἱππότης Φυλεύς,
 ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630 40

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλῆνας μεγαθύμους,
 οἱ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον, —
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχέϊαν,
 οἱ τε Ζάκυνθον ἔχον, ἥδ' οἱ Σάμον ἀμφενέμοντο,
 οἱ τ' ἡπειρον ἔχον, ἥδ' ἀντιπέραια νέμοντο· 635
 τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
 τῷ δ' ἅμα νῆες ἔποντο δυώδεκα μυλτοπάρηοι. 12

Actolia.

Αἰτωλῶν δ' ἡγείτο Θόας, Ἀνδραίμονος υἱός,
 οἱ Πλευρῶν ἐνέμοντο καὶ Ὀλεον ἥδὲ Πυλῆνην,
 Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν — 640
 οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος —
 τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσεμέν· Αἰτωλοῖσιν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 70

Crete and Rhodes : with the story of Telepolemos.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἱ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
Φαιστόν τε Ῥυτίον τε, πόλεις ἐὺ ναιεταώσας,
ἄλλοι θ', οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 650
Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ·
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο. 80

Τληπόλεμος δ' Ἡρακλεΐδης, ἧς τε μέγας τε,
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερῶχων· 655
οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, |
Λίνδον, Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίη Ἡρακληεΐη·
τὴν ἄγεται ἔξ Ἐφύρης, ποταμοῦ ἀπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφῶν αἰζηῶν. 660
Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ ἐϋπήκτῳ,
αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα, ---
ἦδη γηράσκοντα Λικύμνιον, ὅζον Ἄρηος.
αἴψα δὲ νῆας ἐπῆξε, πολὺν δ' ὃ γε λαὸν ἀγείρας, ---
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665
υἱέες υἰωνοί τε βίης Ἡρακληείης.
αὐτὰρ ὃ γ' ἐς Ῥόδον ἵξεν ἀλῶμενος, ἄλγεα πάσχων·
| τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν ---
ἐκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
[καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.] 670

The islands.

Νιρεὺς αὖ Σύμῃθεν ἄγε τρεῖς νῆας εἵσας, 3
Νιρεὺς, Ἀγλαΐης υἱός, Χαρόποιό τ' ἀνακτος,

Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε,
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
τῶν αὖ Φείδιππός τε καὶ Ἀντιφός ἡγησάσθην,
Θεσσαλοῦ νῆε δύω Ἡρακλείδαο ἀνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Northern Greece.

Νῦν αὖ τούς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἳ τ' Ἄλωνα, οἳ τ' Ἀλόπην, οἳ τε Τρηχῶν ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα·
Μυρμιδόνες δὲ καλεῖντο καὶ Ἕλληνες καὶ Ἀχαιοί· —
| τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
ἀλλ' οἳ γ' οὐ πολέμοιο δυσσηχέος ἐμνώοντο·
οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἡγήσαιο.
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χῳόμενος Βρισηΐδος ἡῦκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο, πολλὰ μογήσας, 690
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·
καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους, —
υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·
τῆς ὃ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,
ἀγχιάλόν τ' Ἀντρῶν ἥδὲ Πτελεδὸν λεχεποῖν·
τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
ζῶος ἑὼν· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.
τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700

καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
 ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεον δέ μιν ἐσθλὸν ἐόντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν·
 τῶν ἦρχ' Ἀδμήτοιο φίλος πᾶσις ἔνδεκα νηῶν, 715
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε διὰ γυναικῶν,
 Ἄλκηστις, Πελῖαο θυγατρῶν εἶδος ἀρίστη.

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
 τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων εὖ εἰδώς,
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα 720
 ἐμβέβασαν, τόξων εὖ εἰδότες ἱφί μάχεσθαι.
 ἀλλ' ὁ μὲν ἐν νήσῳ κείμεν κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν,
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
 ἐνθ' ὁ γε κείτ' ἀχέων· τάχα δὲ μνησεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκλήταο ἀνακτος. 725
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν, Οἰλῆος νόθος υἱός,
 τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Οἰλῇι πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακρόεσσαν,
 οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος. 730

τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
 ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἥδ' Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

30

Οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
 οἳ τ' ἔχον Ἀστέριον, Τιτάνιοιό τε λευκὰ κάρηνα·
 τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

735

40

Οἳ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλῶνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν·
 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς —
 τὸν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἥματι τῷ, ὅτε φῆρας ἐτίσατο λαχνηέντας,
 τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσεν —
 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὅζος Ἄρῃος,
 υἱὸς ὑπερθύμοιο Κορώνου Καίνειῖδαο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

740

745

40

Γοθνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
 τῷ δ' Ἐνιήνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
 οἳ περὶ Δωδώνην δυσχεῖμερον οἰκί' ἔθεντο,
 οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·
 ὃς ῥ' ἐς Πηνειὸν προῖει καλλίρροον ὕδωρ·
 οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνη, —
 μᾶλλά τέ μιν καθύπερθεν ἐπιρρέει, ἥντ' ἔλαιον
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.

750

755

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνο υἱός,
 οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον —
 ναίεσκον· τῶν μὲν. Πρόθοος θοὸς ἡγεμόνουεν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

110

Which were the best horses, and which the best men.

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
αὐτῶν, ἦδ' ἵππων, οἱ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαι,
τὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς,
ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἴσας· 765
τὰς ἐν Πηρεΐῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἄμφω θηλείας, φόβον Ἄρῃος φορεούσας.
ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλεΐωνα. 770

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν
κεῖτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥήγμινι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγαμέησιν ἰέντες, —
τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775
λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον, —
ἔστασαν· ἄρματα δ' εὖ πέπυκασμένα κείμε ἀνάκτων —
ἐν κλισίῃς· οἱ δ' ἀρχὸν Ἀρηϊφίλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο. —

Οἱ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο } 780
γαῖα δ' ὑπεστεναχίζε, Διὶ ὥς τερπικεραύνῳ
χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Iris, disguised as Polites son of Priam, addresses the Trojans.

Τρῳσὶν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἶσατο δὲ φθογγὴν υἱὶ Πριάμοιο Πολίτῃ, —
 ὃς Τρώων σκοπὸς ἔζε, ποδωκείησι πεποιθώς, —
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 τῷ μιν εἵσαμένη προσέφη πόδας ὠκέα Ἴρις· 795

“Enough of words: — marshal the host by tribes.”

ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλῆστος ὄρωρεν. —
 ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλθον ἀνδρῶν,
 ἀλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὅπωπα·
 λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν. 800
 ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα· πολυσπερέων ἀνθρώπων —
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσιν περ ἄρχει, — 805
 τῶν δ' ἐξηγεῖσθω, κοσμησάμενος πολιήτας.

They muster by the Tomb of Myrine.

ὦς ἔφαθ'· Ἔκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἔσσεύοντο.
 πᾶσαι δ' ὠτγυνντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἱππῆες τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810

*Εστι δέ τις προπάροιθε πόλιος αἰπεία κολώνη, —
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα·
)τὴν ἧ τοι ἄνδρες Βατίειαν κικλήσκουσιν, —
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·) —
 ἔνθα τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπίκουροι. — 815

The muster.

Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἴκτωρ
 Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείρσιν.

Δαρδανίων αὐτ' ἦρχεν εὐς παῖς Ἀγχίσαιος,
 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ, 820
 Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθείσα· —
 οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱε,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσθήποιο, 825
 Τρῳῆς· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρηστυειάν τ' εἶχον καὶ δῆμον Ἀπαισίου,
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
 τῶν ἦρχ' Ἀδρηστυεύς τε καὶ Ἀμφίος λινοθώρηξ, 830
 υἱε δύω Μέροπος Περκυσίου, ὃς περὶ πάντων
 ἦδ' εὖ μαντοσύνας, οὐδὲ οὐς παῖδας ἔασκεν
 στεῖχειν ἐς πόλεμον φθισήχορα· τὼ δὲ οἱ οὐ τι
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835
 καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ Δίαν Ἀρίσβην·
 τῶν αὖθ' Ἴφιδάμειος ἦρχ' Ἀσίου, ὄρχαμος ἀνδρῶν,

*Ἀσιος Τρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἰθῶνες, μεγάλοι, ποταμοῦ ἅπο Σελλήεντος. —

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
τῶν οἱ Λάρισσαν ἐριβῶλακα ναιετάασκον·
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἄρηος,
νῆε δὺν Λήθιοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρηϊκάς ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἑέργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν. 850

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ,
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων· —
οἱ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφεμένοντο,
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
τηλόθεν ἐξ Ἀλύβης, ἧθεν ἀργύρου ἐστὶ γενέθλη. —

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν, —
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
ἐν ποταμῷ, ὅθι περ Τρῶας κεραίῳζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκανῖος θεοειδής,
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μῆροσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
νῆε Τалаιμένεος, τῷ Γυγαίῃ τέκε Λίμνη, 865
οἱ καὶ Μῆρονas ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων, —

οἱ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον, —
 Μαιάνδρου τε ροάς, Μυκάλης τ' αἰπεινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἶεν, ἥντε κούρη·
 νήπιος, οὐδὲ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον, —
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875
 Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

THE ILIAD.

BOOK III.

Advance of both forces described.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
ἥϊτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἱ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων 5
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσai·
ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
ποιμέσιν οὗ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὠρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὤκα διέπρησσαν πεδίοιο.

*Paris at first advances with show of boldness to the combat;
then recoils before Menelaos:*

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα

καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύνω κεκορυθμένα χαλκῷ
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι.

20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρητήφιλος Μενέλαος
 ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβῶντα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρὼν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα,
 πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
 σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

25

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἥτορ·
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὐρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἄψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς,
 ὥς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων
 δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδῆς.
 τὸν δ' Ἔκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι·

30

35

for which he is taunted by Hector:

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,
 αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι.
 καὶ κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἢ που καγχαλώωσι κάρη κομόωντες Ἀχαιοὶ
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.

40

45

ἥ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐεῖδ' ἀνήγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόληϊ τε παντί τε δήμῳ,
 δυσμενέσιν μὲν χάρμα, κατηφέϊν δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνεις ἀρηϊφίλον Μενέλαον;
 γνοίης χ' οἶον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἄν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἥ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης.
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἥ τέ κεν ἦδη
 λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

whereupon he declares himself ready for the combat.

Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστίν ἀτειρής,
 ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ρά τε τέχνη
 νήϊον ἐκτάμνησιν, ὁφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς σοὶ ἐνὶ στήθεσσι νῶος ἀτάρβητος νόος ἐστί.
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἐμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες

ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα. 75
 ὣς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
 ἰοῖσιν τε τιτυσκόμενοι, λάεσσί τ' ἔβαλλον. 80
 αὐτὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

*Hector calls for a parley and communicates Paris's proposal,
 which is accepted by the Greeks.*

Ἰσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κοῦροι Ἀχαιῶν·
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.
 ὣς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνῳ τ' ἐγένοντο
 ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδριοι, τοῦ εἵνεκα νείκος ὄρωρεν.
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον 90
 οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθῆμεναι ἤδη
 Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100

ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακριθεῖτε τάχιστα.
 οἴσσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 γῇ τε καὶ ἡλίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

Priam is sent for to assist in ratifying the compact.

*Αἴσετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 110

*Ὡς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳῆς τε
 ἐλπόμενοι παύσασθαι οἷζυροῦ πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἔρυνξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύνοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115

*Ἐκτωρ δὲ προτὶ ἄστνυ δύνω κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προῖει κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυρὰς ἰέναι, ἣδ' ἄρν' ἐκέλευεν
 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ. x 120

Iris carries the tidings to Helen,

*Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἣ δὲ μέγαν ἱστὸν ὕφαινε 125
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρῃος παλαμάων,
ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἔσται σιγῇ (πόλεμος δὲ πέπανται)
ἄσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
μακρῆς ἐγχείησι μαχέσονται περὶ σείῳ·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

who repairs, attended by her handmaidens, to the Scaean gates,

Ἄς εἰποῦσα θεὰ γλυκὺν ἥμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέρωιο καὶ ἄστεος ἠδὲ τοκῆων. 140
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὥρματ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἷη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ ἔποντο,
Αἰθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145

where she excites the admiration of the Trojan counsellors,

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὅζον Ἄρῃος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν, 150
γῆραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην
δενδρέῳ ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν.
τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155

Οὐ νέμεσις | Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν· |
αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσὶ τ' ὀπίσσω πῆμα λίποιτο. 160

*and, at Priam's request, points out and calls by name the
bravest of the Greeks.*

ὦς ἄρ' ἔφην, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἔζευ ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε·
οὐ τί μοι αἰτῇ ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν· 165

First, Agamemnon ;

ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἥς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι·
καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῇ γὰρ ἀνδρὶ ἔοικε. 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν·
αἰδοῖός τέ μοί ἐσσι, φίλε ἐκυρέ, δεινός τε·
ὥς ὄφελεν θάνατός μοι ἄδειν κακός, ὅπποτε δεῦρο
νιεῖ σῶ ἐπόμην θάλαμον γνωτοὺς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν. 175
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλᾶς·
οὗτός γ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,

ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 — δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε. 180
 ὣς φάτο, τὸν δ' ὁ γέρων ἡγάσαστο φώνησέν τε·
 ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185
 λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
 οἳ ῥά τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί. 190

next, Odysseus;

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός·
 εἰπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὃς τις ὄδ' ἐστί·
 μείων μὲν κεφαλῇ Ἀγαμέμνωνος Ἀτρεΐδαο,
 εὐρύτερος δ' ὦμοισιν ἰδὲ στέρνοισιν ιδέσθαι.
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἀρνεῖω μιν ἐγὼ γε ἔϊσκω πηγεσιμάλλω,
 ὃς τ' ὅτῳ μὲγα πῶϋ διέρχεται ἀργεννάων.

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
 οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς, 200
 ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης, — *weaky*
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦνδα·
 ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
 ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε διὸς Ὀδυσσεύς 205
 σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ.

τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυῆν ἐδάην καὶ μῆδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210
 ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαρμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἐοικώς·
 φαίης κε ζᾶκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτῶς. 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.)

third, Ajax.

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραίός· 225
 τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡῦς τε μέγας τε,
 ἐξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους ;
 Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
 οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230
 ἔστηκε, ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
 πολλάκι μιν ξείνισεν ἀρηϊφίλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.

As her eyes run over the host, they fail to find Castor and Polydeukes.

Νῦν δ' ἄλλους μὲν πάντας ὀρώ ἐλίκωπας Ἀχαιοῦς,
 οὓς κεν ἐὺ γνοίην καὶ τ' οὐνομα μυθησαίμην· 235
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ·
 ἥ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἑρατεινῆς,
 ἥ δεύρω μὲν ἔποντο νέεσσ' ἐνι ποντοπόροισιν, 240
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν
 αἰσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοί ἐστιν.
 ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσιζοὺς αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.

Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245
 ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 κῆρυξ Ἰδαῖος ἡδὲ χρύσεια κύπελλα·
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 Ὅρσεο, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 εἰς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμῃτε.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
 μακρῆς ἐγχείρῃσι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνή καὶ κτήμαθ' ἔποιτο· 255
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος εἰς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.

ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
 ἵππους ζευγνύμεναι· τοὶ δ' ὄτραλέως ἐπίθοντο. 260
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω—
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τῷ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὦρνυτο δ' αὐτὶκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἣ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο χεῖρας ἀνασχών· 275

Agamemnon prays to Zeus and sacrifices the lambs.

Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά. 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν,

ἦ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς 290
 αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω.

Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεΐ χαλκῷ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295
 ἔκχεον, ἦδ' εὐχοντο θεοῖς αἰειγενέτησιν·
 ὦδε δέ τις εἵπесκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὃδε οἶνος, 300
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων,
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

After which Priam returns to the city.

Κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
 ἦ τοι ἐγὼν εἴμι προτὶ Ἴλιον ἠνεμόεσσαν 305
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὀράσθαι
 μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠνία τείνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βῆσετο δίφρον.
 τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

*Hector and Odysseus measure off the lists, and shake the helmet
until the lot of Paris leaps forth.*

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
χωρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος·
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ πάτερ, ἴδθην μεδέων, κύδιστε μέγιστε,
ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀῖδος εἰσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

ὣς ἄρ' ἔφαν, πάλLEN δὲ μέγας κορυθαίολος Ἐκτωρ
ἄψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι ἐκάστω
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

The champions arm themselves ;

αὐτὰρ ὁ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν
οἷο κασιγνήτιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
ὥς δ' αὐτῶς Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

and stride into the lists.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν, 340
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς·
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῳ
 σείοντ' ἐγχείας ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἵσθη·
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
 ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεῦτερος ὤρνητο χαλκῶ
 Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί· 350

Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.

Ἡ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος, 355
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἵσθη.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο — *the breast was*
 ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πληξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῶ
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός. *break*
 Ἀτρεΐδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος! 365
 ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χεῖρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
 ἤχθη παλάμφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἡ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοὺς· 370
 ἄγχε δέ μιν πολὺκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
 ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

The combat is already decided in favor of Menelaos, when Aphrodite interposes, rescues Paris from the victor, and transports him to his own bed-chamber,

Καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
 εἰ μὴ ἄρ' ὅξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ἣ οἱ ῥῆξεν ἱμάντα βοδὸς ἱφί κταμένοιο· 375
 κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἦρως μετ' εὐκνήμιδας Ἀχαιοὺς
 ῥῶψ' ἐπιδιμήσας, κόμισαν δ' ἐρήϊρες ἑταῖροι.
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 ἔγχεϊ χαλκίῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 καδ' δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηῶντι.

whither she summons Helen,

αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἱε· τὴν δ' ἐκίχανεν
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἅλις ἦσαν.
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβούσα, 385
 γρητὶ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,
 εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιετοῶσῃ
 ἦσκεν εἷρια καλά, μάλιστα δέ μιν φιλέεσκεν·
 τῇ μιν ἐισαμένη προσεφώνεε δι' Ἀφροδίτη·
 Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος δ' ὁ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης

ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.

ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσιν ὄρινεν· 395
καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

who at first resists, but is compelled to comply.

Δαιμονίη, τί με ταῦτα λιλαίειαι ἡπεροπεύειν ;
ἦ πρὶ με προτέρω πολλίων εὖ ναιομενάων 400
ἄξεις ἦ Φρυγίης, ἦ Μηονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων ;
οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεισθαι,
τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ;— 405
ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπόν,
ἀλλ' αἰεὶ περὶ κείνον ὀΐζυε καὶ ἐ φύλασσε,
εἰς ὃ κέ σ' ἦ ἄλοχον ποιήσεται, ἦ ὃ γε δούλην.
κείσε δ' ἐγὼν οὐκ εἶμι (νεμεσσητὸν δέ κεν εἶη) 410
κείνου πορσανέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχρ' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτῃ·
μή μ' ἔρεθες, σχετλίη, μὴ χωσαμένη σε μεθείω,
τῶς δέ σ' ἀπεχθήρῳ ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.

ὣς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,
βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ,
σιγῇ, πάσας δὲ Τρῳᾶς λάθην· ἦρχε δὲ δαίμων. 420

Aphrodite and Helen enter Paris's house.

Αἰ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἥ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425
 ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

Helen upbraids her husband with his cowardice.

Ἥλυθες ἐκ πολέμου· ὥς ὤφελες αὐτόθ' ὀλέσθαι
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἦ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου 430
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 ἐξαὐτίς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἥδὲ μάχεσθαι 435
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
 μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,
 κείνῳ δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρως φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσω δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.

Ἦ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.
τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

*Meanwhile Menelaos charges through the battle-field in search of
Paris;*

Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ ἐοικώς,
εἷ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι Ἀλέξανδρον τότε ἄρηϊφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἷ τις ἴδοιτο·
ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

*and Agamemnon claims that Helen be delivered up to the Greeks,
in compliance with the compact.*

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνεται ἄρηϊφίλου Μενελάου·
ὕμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' ἔοικεν,
ἧ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460
ὦς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦγεον ἄλλοι Ἀχαιοί.

THE ILIAD.

BOOK IV.

The Gods in council.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐφνοχόει· τοὶ δὲ χρυσέοις δεπάεσσι
δειδέχατ' ἀλλήλους Τρώων πόλιν εἰσορόωντες.

Zeus taunts Hera with her neglect of Menelaos,

Αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·

Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρῃ τ' Ἀργεΐῃ καὶ Ἀλαλκομενηῖς Ἀθήνῃ.

ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόώσαι

—τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10

αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,

καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.

ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου.

and proposes that the Gods decide whether the combat shall be renewed, or peace be concluded and Troy remain unharmed.

Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν 15
ὄρσομεν, ἦ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.

— εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἥ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἀνακτος,
 αὖτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.

Athena and Hera hear this proposal with indignation,

ᾧς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη. 20
 πλησῖαι αἱ γ' ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἥ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·
 Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα.

and the latter protests against the thwarting of her desire,

Αἰνότητε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἡδ' ἀτέλεστον,
 ἰδρῶ θ' ὃν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
 λαὸν ἀγειρούσῃ Πριάμῳ κακὰ τοῖό τε παισίν.
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

until Zeus consents that she work her will upon the city,

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30
 δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχές μενεαίνεις
 Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον;
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 ὤμον βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας 35
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

threatening, however, to destroy such of her cities as he may please, in the future, as the price of his concession.

* Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὁππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
 τὴν ἐθέλω, ὅθι τοι φίλοι ἄνδρες ἐγγεγάασι,
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἑᾶσαι.
 καὶ γὰρ ἐγὼ σοὶ δῶκα | ἐκὼν ἀέκοντί γε θυμῷ·
 αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀσπερόεντι
 ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45
 τᾶν μοι | περὶ κῆρι | τίεσκετο Ἥλιος ἱρή
 καὶ Πρίαμος καὶ λαὸς ἑὺμμελίῳ Πριάμοιο.
 οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἔσσης,
 λιβῆς τε κίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.

Hera accepts this condition,

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 50
 ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
 τᾶν οὐ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.
 εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55
 οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺν φέρτερός ἐσσι,
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεὸς εἰμι, | γένος δέ μοι ἔνθεν ὅθεν σοί,
 καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισι,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔβρονται θεοὶ ἄλλοι

ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν,
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.

65

and Athena is despatched to prevent the fulfilment of the treaty.

ὣς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Αἴψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς, 70
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.

ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
 οἶον δ' ἀστέρα ἦκε Κρόνου πάϊς ἀγκυλομήτεω, 75
 ἣ ναύτησι τέρας ἦε στρατῷ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἱενται·
 τῷ εἰκυῖ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ' δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῶάς θ' ἵπποδάμους καὶ ἐϋκνήμιδας Ἀχαιοὺς. 80
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

Ἥ ρ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθησι
 Ζεὺς, ὃς τ' ἀνθρώπων ταμὴς πολέμοιο τέτυκται.

*Entering the host of the Trojans in human form, she urges
 Pandaros to shoot at Menelaos.*

ὣς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.
 ἣ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.

85

εὔρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε
 ἑσταότ'. ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστάων 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ῥοαῶν.

ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 | Ἥ ρά νύ μοί τι πίθοιο Λυκάονος υἱὲ δαΐφρον ; |

τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἰόν,
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.

τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο, |
 αἷ κεν ἴδῃ Μενέλαον ἀρήϊον, Ἀτρείος υἷον
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.

ἀλλ' ἄγ' ὅττευσον Μενελάου κυδαλίμοιο, 100
 εὔχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστνυ Ζελεΐης.

He is persuaded, makes ready his bow, and lets fly an arrow,

Ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν·
 αὐτίκ' ἐσύλα τόξον εὗξοον ἱξάλου αἰγὸς 105

ἀγρίου, ὃν ρά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχῆσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσι, |
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.

καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,
 μὴ πρὶν ἀναΐξειαν ἀρήϊοι υἱες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον ἀρήϊον, Ἀτρείος υἷον. 115
 αὐτὰρ ὁ σῦλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰόν

ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἷστόν,
 εὐχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
 λίγξε βίος, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστός 125
 ὄξυβελῆς καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.

which inflicts a severe, but not fatal, wound.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ Ἀγελείη,
 ἣ τοι πρόσθε στᾶσα βέλος ἔχεπενυκὲς ἄμυνεν.
 ἣ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
 παιδὸς ἐέργη μυῖαν, ὅθ' ἠδέϊ λέξεται ὕπνῳ·
 αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήρος ὀχῆες
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστός·
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλείου, 135
 καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
 ἣ οἱ πλείστον ἔρυτο· διὰ πρὸ δὲ εἷσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἷστός ἐπέγραψε χρῶα φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικα μῆνην
 Μηρονὶς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων·
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
 ἱππῆες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,

ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·
 τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροῖ —
 εὐφυέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε. 145

Agamemnon is struck with dismay,

ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὡς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὤτειλῆς·
 ῥίγησεν δὲ καὶ αὐτὸς ἀρηϊφίλος Μενέλαος. 150
 ὡς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·

Φῖλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμὰ τε ἀρνῶν.
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, 160
 ἔκ τε καὶ ὀψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύησιν ἐρεμνὴν αἰγίδα πᾶσι
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνδον ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἷ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο. 170
 καί κεν ἐλέγχιστος πολυδάψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης·

καὶ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
 Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ᾧδ' ἑρέει Τρώων ὑπερηνορεόντων
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 ὥς ποτέ τις ἑρέει· τότε μοι χάνοι εὐρεῖα χθών.

but is re-assured by Menelaos,

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 οὐκ ἐν καιρίῳ ὅξ' ἄγῃ βέλος, ἀλλὰ πάροιθεν· 185
 εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθε
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 αἶ γὰρ δὴ οὕτως εἶη, φίλος ᾧ Μενέλαε·
 ἔλκος δ' ἱγτῆρ ἐπιμάσσεται ἥδ' ἐπιθήσει 190
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων.

and despatches Talthybios to bring the physician Machaon.

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
 Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἱγτῆρος,
 ὅφρα ἴδῃ Μενέλαον ἀρήϊον, Ἀτρέος υἱόν, 195
 ὃν τις οἴστευσας ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.
 Ὡς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,

βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χάλκοχιτώνων
 παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν 200
 ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

Machaon is found, and dresses the wound of Menelaos.

Ὅρσ', Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,
 ὄφρα ἴδῃ Μενέλαον ἀρήϊον, ἀρχὸν Ἀχαιῶν, 205
 ὃν τις οἷστέυσας ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
 βὰν δ' ἰέναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἱκανὸν ὄθι ξανθὸς Μενέλαος 210
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγγεγάθ' ὅσσοι ἄριστοι
 κυκλός', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἷστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγχοι. |
 λῦσε δέ οἱ ζωστήρα παναίολον ἡδ' ὑπένερθε 215
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὃθ' ἔμπεσε πικρὸς οἷστός,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

*Meanwhile, for the Trojans have renewed the combat, Agamemnon
 exhorts the leaders of the Greeks.*

Ὅφρα τοὶ ἀμφεπέποντο βοὴν ἀγαθὸν Μενέλαον, 220
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἳ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
 Ἐνθ' οὐκ ἂν βρίζοντα ἰδοῖς Ἀγαμέμνονα δῖον,

οὐδὲ καταπτώσσουντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·
 τῷ μάλα πόλλ' ἐπέτελλε παρυσχέμεν, ὅππότε κέν μιν
 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα· | 230
 αὐτὰρ ὁ πεζὸς ἔων ἐπεπωλείτο στίχας ἀνδρῶν.

He encourages the zealous,

Καί ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 Ἄργεῖοι, μὴ πώ τι μεθίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσειτ' ἀρωγός, 235
 ἀλλ' οἱ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἧ τοι αὐτῶν τέρενα χροά γῦπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.

and upbraids the sluggish.

Οὓς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικεῖσκε χολωτοῖσιν ἐπέεσσιν·
 Ἄργεῖοι ἰόμωροι, ἐλεγχέες, οὐ νυ σέβεσθε;
 τίφθ' οὕτως ἔστητε τεθηπότες ἥντε νεβροί,
 αἷ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
 ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
 ἧ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὐπρυμνοὶ, πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ', αἷ κ' ὕμιν ὑπέρσχη χεῖρα Κρονίων;

ὣς ὃ γε κοιραγέων ἐπεπωλείτο στίχας ἀνδρῶν· 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτὶ εἵκελος ἀλκὴν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὤτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν·

Exhorting single leaders, he comes first to Idomeneus ;

Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
 ἡμὲν ἐνὶ πτολέμῳ ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ
 ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἰθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260
 εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ
 ἔστηχ', ὥς περ ἐμοί, πιέειν, ὅτε θυμὸς ἀνώγῃ.
 ἀλλ' ὄρσειν πόλεμόνδ', οἷος πάρος εὐχέαι εἶναι.

Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγός, ἀντίον ἡὔδα· 265
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιούς,
 ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὄρκι' ἔχεναν
 Τρώες· τοῖσιν δ' αὖ θάνατος καὶ κήδέ' ὀπίσσω 270
 ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.

next, to the Ajaxes ;

ὣς ἔφατ' Ἀτρεΐδης δὲ παρῳχέτο γηθόσυνος κῆρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύριοιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν ἔοντι μελάντερον ἥ ὅτε πίσσα
 φαίνεται ἰὸν κατὰ πόντον, | ἄγει δέ τε λαίλαπα πολλήν,
 ῥίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·
 τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 σφῶϊ μὲν (οὐ γὰρ ἔοικ' ὀτρυνέμεν) οὐ τι κελεύω·
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος, 290
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.

next, to Nestor ;

ὧς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δέ μετ' ἄλλους.
 ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
 Αἴμονα τε κρείοντα Βίαντά τε, ποιμένα λαῶν.
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοδρὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·

Μηδέ τις ἵπποσύνῃ τε καὶ ἡγορέῃφι πεποιθὼς
οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
ὅς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
ἔγχει ὀρεξάσθω· ἐπεὶ ἡ πολὺ φέρτερον οὕτω.
ᾧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.

Ὡς ὁ γέρων ᾧτρυνε πάλαι πολέμων εὖ εἰδώς. 310
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.
ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 315
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
ὥς ἔμεν, ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
εἰ τότε κοῦρος ἔα, νῦν αὐτὲ με γῆρας ὀπάζει.
ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμεῖο
ὀπλότεροι γεγάασι πεποίθασιν τε βίηφιν. 325

next, to Menestheus,

Ὡς ἔφατ', Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ.
εὐρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον
ἔσταότ', ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς.

and to Odysseus,

Αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὕτης,
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335
 τοὺς δὲ ἰδὼν νείκεσσε νᾶξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ νιὲ Πετῶο, διοτρεφέος βασιλῆος,
 καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους ; 340
 σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἔοντας
 ἑστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι. |
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
 ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα 345
 οἶνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον·
 νῦν δὲ φίλως χ' ὀρόωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάρουθε μαχοίατο νηλεῖ χαλκῷ. |

who resents Agamemnon's rebuke.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὅππὸτ' Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν ἄρηα ;
 ὄψεαι, ἦν ἐθέλησθα, καὶ αἱ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις. 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
ὥς γυνῶ χωομένοιο· | πάλιν δ' ὃ γε λάζετο μῦθον·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔτε σε νεικίῳ περιώσιον οὔτε κελεύω·
οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
ἥπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.
ἀλλ' ἴθι, ταῦτα δ' ὅπισθεν ἄρεσσόμεθ', εἴ τι κακὸν νῦν
εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖν.

*He reproves Diomedes for want of zeal, and bids him imitate the
example of his father Tydeus,*

ᾧς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
εὗρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365
ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·
παρ δέ οἱ ἐστήκει Σθένελος, Καπανῆϊος υἱός.
καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ᾧ μοι, Τυδέος υἱὲ δαΐφρονος, ἵπποδάμοιο, 370
τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;
οὐ μὲν Τυδεΐ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ | πολὺ πρὸ φίλων ἐτάρων | δηίοισι μάχεσθαι,
ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375

whose exploits he recounts at length.

Ἥ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
ξείνος ἅμ' ἀντιθέω Πολυνείκει, λαὸν ἀγείρων.
οἱ δὲ τότε ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
οἱ δ' ἔβελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον· 380

ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σῆματα φαίνων.
 οἱ δ' ἐπεὶ οὖν ὥχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποῖν,
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί. | 385
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας
 δαιυνμένους κατὰ δῶμα βίης Ἑτεοκλήϊης.
 ἔνθ' οὐδὲ ξεῖνός περ ἔων ἱππηλάτα Τυδεὺς
 τάρβει, μῦνος ἔων πολέσιν μετὰ Καδμείοισιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥήϊδίως· τοίη οἱ ἐπὶ ῥόθος ἦεν Ἀθήνη. | 390
 οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἵππων,
 ἄψ ἀναερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
 υἱὸς τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης. | 395
 Τυδεὺς μὲν καὶ τοῖσιν αἰεκέα πότμον ἐφῆκε·
 πάντας ἔπεφν', ἓνα δ' οἷον ἱεὶ οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 γείνατο εἶο χέρεια μάχῃ, ἀγορῇ δέ τ' ἀμείνω. | 400
 ὣς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανήης ἀμείψατο κυδαλίμοιο·

Sthenelos repels Agamemnon's imputations.

Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. | 405
 ἡμεῖς καὶ Θήβης ἔδος εἶλομεν ἑπταπύλοιο
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·

κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.
 | τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ. 410

*But Diomedes justifies Agamemnon's reproof, in view of its motive,
 though it fall upon himself.*

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι ἔϋκνήμιδας Ἀχαιοὺς·
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δηρώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἄλκης.

Ἡ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε·
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος 420
 ὀρνυμένων· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

The advance of the two armies is now described.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
 ὀρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλα βρέμε, | ἀμφὶ δέ τ' ἄκρας 425
 κυρτὸν ἐὼν κορυφούται, | ἀποπτύει δ' ἄλὸς ἄχνην·
 ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν (οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδήν) 430
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένον ἐστιχώοντο·
 Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

μυρίαι ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἄζηχες μεμακυῖαι, ἀκούουσαι ὅπα ἀρνῶν,
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσο' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.

435

The Trojans are led by Ares ; the Greeks by Athena.

| ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα,
 Ἄρεος ἀνδροφόνιοιο κασιγνήτη ἐτάρη τε,
 ἣ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἣ σφιν καὶ τότε νείκος ὁμοῖον ἔμβαλε μέσσω ||
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν.

440

445

The combat begins and results unfavorably for the Trojans.

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δοῦπον ἐν οὐρεσιν ἔκλυε ποιμήν·
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

450

455

The slaughter is begun by Antilochos, the son of Nestor,

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·

τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἥριπε δ' ὥς ὅτε πύργος ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
 ἔλκε δ' ὑπ' ἐκ βελέων, λελιημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὀρμή.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγῆνωρ
 πλευρά· τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτῃσε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυνία.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
 ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

and continued by Ajax, son of Telamon,

*Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἦϊθεον θαλερόν, Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδῆθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ἰδέσθαι.
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν 480
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν· ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν αἰγείρος ὥς,
 ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ 485
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·

ἡ μὲν τ' ἄζομένη κείται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξέϊ δουρί. 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσέος ἐσθλὸν ἐταῖρον,
 βεβλήκει βουβῶνα νέκυν ἐτέρωσ' ἐρύοντα.
 ἤριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.

and by Odysseus,

Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῇ, 495
 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἄμφι ἔ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' νίδον Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε παρ' ἵππων ὤκειάων. 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ
 κόρσῃ· ἡ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψε.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ· 505
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 ἵθυσαν δὲ πολλὸν προτέρω. νεμέσθησε δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρῶεσσι δὲ κέκλετ' αὔσας.

until the Trojans are rallied by Apollo.

*Ορनुσθ' ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
 Ἀργεῖοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.

οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠϋκόμοιο,
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμάλγέα πέσσει.

ᾧς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὤρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
 ἔρχομένη καθ' ὁμίλον, ὅθι μεθιέντας ἴδοιτο.

Ἐνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε.
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριόεντι
 κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασιδῆς, ὃς ἄρ' Αἰνόθεν εἰληλούθει· 520
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς
 ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίησι
 κάππεσεν ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνείων. ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ
 Πείροος· οὗτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψε.

*The book closes with the slaughter of Pei-roos, chief of the
 Thrakians.*

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός.
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ ὃ γε γαστέρα τύψε μέσῃν, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι
 Θρηήικες ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἐ μέγαν περ ἑόντα καὶ ἰφθιμον καὶ ἀγαυὸν
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη. 535
 ὥς τώ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
 ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
— ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὄξείῃ χαλκῷ 540
δινεύοι κατὰ μέσσον ἄγοι δέ ἐ Παλλὰς Ἀθήνη
χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

THE ILIAD.

BOOK V.

Athena endues Diomede with might, and sends him into the fray.

*Ενθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα 5
λαμπρὸν παμφαίνησι λελουμένος Ὠκεανοῖο·
τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
ᾧρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

Phegeus falls, and Idaios flees before him.

*Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἦστην, 10
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·
τῷ μὲν ἀφ' ἵπποιῦν, ὁ δ' ἀπὸ χθονὸς ᾠρνυτο πεζός.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος· 15
Τυδεΐδew δ' ὑπὲρ ὤμων ἀριστερὸν ἤλυθ' ἀκωκῇ
ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ᾠρνυτο χαλκῷ
Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον. 20

οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.
ἵππους δ' ἐξέλασας μεγαθύμου Τυδέος υἱὸς
δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

25

Athena next persuades Ares to retire from the fray.

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχρεσφι,
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἐλοῦσ' ἐπέεσσι προσηγύδα θοῦρον Ἄρηα.

30

Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ Τρῶας μὲν εἰάσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ;
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.

The Trojans retire, and many are slain: Odios,

ὦς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα.
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
Τρῶας δ' ἐκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἄρχον Ἀλιζώνων, Ὀδίων μέγαν, ἐκβαλε δίφρου·
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
ᾧμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.)
[δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]

35

40

Phaistos and Scamandrios,

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήρονος υἱὸν
Βῶρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.



τὸν μὲν ἄρ' Ἰδομενεὺς δουρὶ κλυτὸς ἔγχει μακρῷ 45
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·

ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλε.

Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·

1 υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἶμονα θήρης
 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχει ὀξυόεντι, 50

ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτὴ
 βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὖρεσιν ὕλη.

ἀλλ' οὐ οἱ τότε γε χραῖσμι' Ἄρτεμις ἰοχέαιρα,

οὐδὲ ἐκηβολίαι, ἦσιν τὸ πρὶν γ' ἐκέκαστο·

ἀλλὰ μιν Ἀτρεΐδης δουρὶ κλειτὸς Μενέλαος 55

πρόσθεν ἔθεν φεύγοντα μετάφρενον οὐτασε δουρί.

[ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε·]

ἤριπε δὲ πρηγῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Pherekleos,

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαΐδαλα πάντα 60

τεύχειν· ἔσοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·

1 ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἴσας

ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο

οἱ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.

τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, 65

βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διὰ πρὸ

ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή·

γνύξ δ' ἔριπ' οἰμῶξας, θάνατος δὲ μιν ἀμφεκάλυψε.

Pedaïos,

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,

ὃς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε δῖα Θεανῶ 70

ἴσα φίλοισι τέκεσσι, χαρίζομένη πόσει φ.
 τὸν μὲν Φυλεΐδης δουρὶ κλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὅξείῃ δουρί·
 ἀντικρὺ δ' ἂν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 ἤριπε δ' ἐν κονίῃς, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Hyrsenor.

| Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
 νῖον ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρον
 ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμω,
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον 80
 φασγάνῳ αἰξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν·
 αἱματοέσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

*Diomedes signalizes himself beyond all others in the slaughter
 of the Trojans.*

ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85
 ἢ μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς·
 θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἐοικώς
 χειμάρρῳ, ὃς τ' ὦκα ῥέων ἐκέδασσε γεφύρας.
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐερμέναι ἰσχανόωσιν, 90
 οὐτ' ἄρα ἔρκεα ἰσχει ἀλωάων ἐριθηλέων,
 ἐλθόντ' ἑξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
 ὥς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἔοντες/

He is wounded by Pandaros,

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
θύνοντ' ἄμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
αἶψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ ἰβάλ' ἐπαΐσσοντα¹ τυχῶν κατὰ δεξιὸν ὤμον,
θώρηκος γύαλον, διὰ δ' ἔπτατο πικρὸς οἴστος·
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100
τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·

Ὅρνυσθε Τρῶες μεγάθυμοι, κέντορες ἵππων·
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι
δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
ᾤρσεν ἀναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν. 105

Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιϊν καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη, Καπανῆϊον υἱόν·

Ὅρσο, πέπον Καπανηϊάδη, καταβήσεο δίφρου,
ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἴστον. 110

Ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμαῖζε,
παρ δὲ στάς βέλος ὠκὺ διαμπερές ἐξέρυσ' ὤμου.
αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
δὴ τότε ἔπειτ' ἠράτο βοὴν ἀγαθὸς Διομήδης·

*but, on prayer to Athena, is miraculously restored, and enters the
combat with new fury.*

Κλῦθί μεν αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη, 115
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δητῶ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι Ἀθῆνη·
δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἐγχεος ἐλθεῖν,
ὃς μ' ἔβαλε φθάμενος καὶ ἐπείχεται, οὐδέ μέ φησι
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡέλιιο. 120

ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά· πόδας καὶ χεῖρας ὑπερθεν
ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·

Θαρσῶν νῦν Διόμηδες ἐπὶ Τρώεσσι μάχεσθαι·
ἐν γάρ τοι στήθεσσι μένος πατρῷον ἦκα 125
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς·
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
ὄφρ' εὖ γιγνώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγαῖτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεῖ χαλκῷ.

Ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὄτεσσι
χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσῃ·
τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται· 140
αἶ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αἰλῆς·
ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

*He slays Astynooos and Hypeiron, Xanthos and Thoon, Echemmon
and Chromios.*

Ἐνθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί, 145
τὸν δ' ἕτερον ξίφει μεγάλῳ κληῖδα παρ' ὤμων
πληῆξ', ἀπὸ δ' αὐχένος ὤμων ἔεργαθεν ἠδ' ἀπὸ νώτου.

τοὺς μὲν ἔασ' ὁ δ' Ἀβαντα μετώχετο καὶ Πολύιδον,
 υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος,
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε.
 βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱε,
 ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν 155
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτήσιν दातेόντο.

Ἐνθ' υἱας Πριάμοιο δὺν λάβε Δαρδανίδαο,
 εἰν ἐνὶ δίφρῳ ἔοντας, Ἐχέμμονά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσι θορῶν ἐξ αὐχένα ἄσση
 πόρτιος ἢ βοός, | ξύλοχον κάτα βοσκομενάων, |
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

*Aeneas comes to the rescue, first calling on Pandaros to explain
 why he does not meet Diomedes.*

Τὸν δ' ἶδεν Αἰνεΐας ἀλαπάζοντα στίχας ἀνδρῶν,
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων.
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 εὖρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
 στή δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἦνδα. 170

Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἴστοι
 καὶ κλέος, ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ;
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος Διὶ χεῖρας ἀνασχών,

ὅς τις ὄδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε 175
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μὴ τις θεός ἐστι κοτεσσάμενος Τρώεσσιν,
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.

Pandaros describes how he has recently wounded Diomedes; but cannot engage in hand-to-hand combat with him, for lack of a chariot.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδεΐδῃ μιν ἐγὼ γε δαΐφρονι πάντα ἔϊσκω,
 ἀσπίδι γινώσκων αὐλώπιδί τε τρυφαλείῃ, ^{οὐκ ἔστι}
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.
 εἰ δ' ὁ γ' ἀνὴρ, ὃν φημι, δαΐφρων Τυδέος υἱός,
 οὐχ ὁ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 ἔστηκ' ἀθανάτων νεφέλῃ εἰλυμένος ὦμος,
 ὃς τούτου βέλος ὠκὺ κιχήμενον] ἔτραπεν ἄλλῃ·
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον
 δεξιὸν ἀντικρὺ διὰ θώρηκος γνάλοιο·
 καὶ μιν ἐγὼ γ' ἐφάμην Ἀἰδωνῇ προΐάψειν, 190
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νυ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι 195
 ἐστᾶσι κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνι ποιητοῖσιν·
 ἱπποισὶν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμῖνας· 200

ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἐμελλον ὀνήσειν. 205
 ἤδη γὰρ |δοιοῖσιν ἀριστήεσσιν| ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροισιν
 ἀτρεκές αἰμ' ἔσσευα βαλὼν, ἥγεια δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἤματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἡγεόμην Τρῶεσσι φέρων χάριν Ἑκτορι δίψ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑπερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμείο κάρη τάμοι ἀλλότριος φώς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.

Aeneas induces Pandaros to mount his chariot, and the two heroes advance against Diomedes.

Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἤνδα·
 μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβῆναι ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἡδὲ φέβεσθαι·
 τὼ καὶ νῶϊ πόλινδε σαώσεται, εἴ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόοντα
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
 ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ· 230
 μᾶλλον ἢ φύ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσεται, εἰ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
 μὴ τὼ μὲν δείσαντε ματήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο τεδὸν φθόγγον ποθέοντε,
 ἢ νῶϊ δ' ἐπαΐξας μεναθύμου Τυδέος υἱὸς 235
 αὐτῷ τε κτείνῃ καὶ ἐλάσσει μώνυχας ἵππους,
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὅξείῳ δουρί.

Sthenelos warns Diomedes not to encounter two such mighty chiefs.

Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἐμμεμῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240
 τοὺς δὲ ἶδε Σθέnelος, Καπανηΐος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
 Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὁρώ κρατερῷ ἐπὶ σοὶ μεμῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνεΐας δ' υἱὸς μεγαλήτορος Ἀγχίσαιος
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὐτως
 θύνη διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης. 250

But the hero repels the warning, and gives his esquire directions concerning the immortal steeds which he expects to capture.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω·

οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
 ὀκνέω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως 255
 ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἔα Παλλὰς Ἀθήνη.
 τοῦτ' οὐδ' οὐ πάλιν αὐτῖς ἀποίσειτον ὠκέες ἵπποι
 ἄμφω ἅφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν·
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἄμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·
 Αἰνεΐαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.
 τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύοπα Ζεὺς 265
 δῶχ' υἱὸς ποινὴν Γανυμήδεος οὐνεκ' ἄριστοι
 ἵππων, ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιόν τε.
 τῆς γενεῆς ἔκλειπεν ἀναξ ἀνδρῶν Ἀγχίσης,
 λάθρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
 τῶ δὲ δὴν Αἰνεΐα δῶκεν, μῆστωρε φόβοιο.
 εἰ τοῦτ' κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.

Pandaros begins the combat by discharging his spear, but without effect.

ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαδὸς υἱός·
 Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ·
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἷστός·
 νῦν αὖτ' ἐγχεΐη πειράσομαι, αἶ κε τύχωμι.

Ἡ ῥά, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 280
καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διὰ πρὸ
αἰχμὴ χαλκείῃ πταμένη | θώρηκι πελάσθη· |
| τῷ δ' ἐπὶ | μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
Βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὅτω
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας. 285

Diomedes slays Pandaros and disables Aeneas, who is rescued by Aphrodite.

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
ἤμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ δ' ὅτω
πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
Ὡς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290
ῥῖνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμὴ δ' ἐξεσύνθη παρὰ νείατον ἀνθερεῶνα.
ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
αἰόλα, παμφανόωντα, παρέτρευσαν δέ οἱ ἵπποι 295
ὠκύποδες· τοῦ δ' αὔθι λύθη ψυχὴ τε μένος τε.
Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας μή πως οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὴ πεποιθώς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔϊσην 300
τὸν κτάμεναι μεμαώς, ὃς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροισιν,
οἶοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.
τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς 305
ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·

θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὃ γ' ἦρως
 ἔσθη γυνὴ ἐριπὼν καὶ ἐρείσαστο χειρὶ παχείῃ
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε. 310

Καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 εἰ μὴ ἄρ' ὁξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ, ἣ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
 ἀμφὶ δ' ἔον φίλον υἱὸν ἐχεύατο πήχھے λευκῷ,
 || πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315
 ἔρκος ἔμην βελέων, μή τις Δαναῶν ταχυπώλων
) χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.]

*Sthenelos possesses himself of Aeneas's steeds, sends them to the ships,
 and returns to Diomedes, who pursues and wounds Aphrodite.*

Ἡ μὲν ἔον φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
 οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιῶν
 τάων, ἃς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης· 320
 ἀλλ' ὃ γε τοὺς μὲν εἰὺς ἠρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
 || Αἰνείας δ' ἐπαΐξας καλλίτριχας ἵππους |
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
 δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
 τῆεν ὁμηλικίης, | ὅτι οἱ φρεσὶν ἄρτια ἦδη, |
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρως
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλέοντα,
 — || αἶψα δὲ Τυδείδην μέθεπε κρατερῶνυχας ἵππους
 ἐμμεμαῶς· | ὁ δὲ Κύπριν ἐπώχετο νηλεῖ χαλκῷ, 330
 γιγνώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεῶν
 τάων, αἶ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὗτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννώ.

ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὁμιλον ὀπάζων,
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
 ἄκρην οὐτάσσε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὑπερ θέναρας. ῥέε δ' ἄμβροτον αἷμα θεοῖο,
 ἰχώρ, οἷός περ τὲ ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.

The goddess lets Aeneas fall, who is rescued by Apollo, while Aphrodite, under the taunts of Diomedes, is led away by Iris to Ares.

Ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν.
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων
 κυανέη νεφέλῃ, μή τις Δαναῶν ταχυπῶλων 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν αὔσε βοήν ἀγαθὸς Διομήδης·
 Εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·
 ἦ οὐχ ἄλῃς ὅττι γυναῖκας ἀνάλκιδας ἡπεροπεύεις;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἦ τέ σ' ὅτῳ 350
 ῥιγῇσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι.
 ὣς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσето, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλούσα ποδὴνεμος ἔξαγ' ὀμίλου
 ἀχθομένην ὀδύνῃσι· μελαίνετο δὲ χρόα καλόν.
 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρῃα 355
 ἦμενον. ἡέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ.
 ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·

Ares lends Aphrodite his steeds, which, Iris being charioteer, convey her to her mother, Dione.

Φῖλε κασίγνητε, ¹¹κόμισαί τέ με δὸς δέ μοι ἵππους, —
 ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἔν' ἀθανάτων ἔδος ἐστί. 360
 λήν ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτάσεν ἀνὴρ,
 Τυδείδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.
 Ὡς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἣ δ' ἐς δίφρον ἐβαινεν ἀκηχεμένη φίλον ἦτορ.
 παρ δέ οἱ Ἴρις ἐβαινε καὶ ἡνία λάζετο χερσὶ, 365
 μᾶστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἴκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.
 ἔνθ' ἵππους ἔστησε ποδὴν ὠκέα Ἴρις
 λύσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ'.
 ἣ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ, 370
 μητρὸς ἐῆς· ἣ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν.
 χειρὶ τέ μιν κατέρεξε ἐπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

Dione, having heard the cause of her daughter's distress, comforts her by recounting other deities who have experienced humiliation at the hands of mortals: Ares, Hera, Hades.

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων
 μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ;
 Τὴν δ' ἡμείβετ' ἔπειτα φιλομειδὴς Ἀφροδίτῃ. 375
 οὐτά με Τυδεὸς υἱός, ὑπέρθυμος Διομήδης,
 οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή, · ·
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται. 380
 Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δῖα θεάων·

τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο κηδομένη περ.
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 τλή μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ.
 χαλκῆν δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 καὶ νῦ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυιή, περικαλλῆς Ἡερίβοια,
 Ἑρμῆα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 τλή δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῶ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 τλή δ' Αἶδης ἐν τοῖσι/πελώριος ὤκυν οἷστόν, 395
 εἴτε μιν ὠντὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν/ὀδύνησιν ἔδωκεν.)
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἀχέων, ὀδύνησι πεπαρμένος· αὐτὰρ οἷστὸς
 ὦμῳ ἐν στιβαρῶ ἤλῃλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω
 ἠκέσατ'· οὐ μὲν γάρ τι καταβνητός, γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὅς οὐκ ὄθεται αἷσυλα ρέζων,
 ὅς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.

*She explains that the present assault was instigated by Athena,
 and heals her daughter's wound.*

Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν

ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.

τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστι, 410

φραζέσθω μή τίς οἱ ἀμείνων σείο μάχηται,

μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίην,

ἐκ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,

κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,

ἰφθίμῃ ἄλοχος Διομήδεος ἵπποδάμοιο. 415

Ἥ ρα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ·
ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.

Athena and Hera banter Zeus upon Aphrodite's discomfiture,

Αἱ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρῃ
κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.

τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη· 420

Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσεται, ὅττι κεν εἴπω;

ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνείισα

Τρῳσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,

τῶν τινα καρῖέζουσα Ἀχαιϊάδων εὐπέπλων

πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἄραιήν. 425

ὣς φάτο, μείδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καὶ ρα καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην·

who counsels Aphrodite to leave war to Ares and Athena.

Οὐ τοι, τέκνον ἐμὸν, δέδοται πολεμήϊα ἔργα,

ἀλλὰ σύ γ' ἡμερόεντα μετέρχεο ἔργα γάμοιο,

ταῦτα δ' Ἀρηϊ θεῷ καὶ Ἀθήνῃ πάντα μελήσει. 430

*Diomedes attacks Aeneas, now under the protection of Apollo, but
is repelled by the god with savage warning.*

ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

Αἰνεία δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,

γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
 ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δ' αἰεὶ
 Αἰνεΐαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.

435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
 τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·

Φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν
 ἴσ' ἔθελε φρονέειν, | ἔπει οὐ ποτε φῦλον ὁμοῖον
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων. |

440

Ὡς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω
 μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.

Αἰνεΐαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων

445

Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·

ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.

*Having driven back Diomedes, Apollo sets a phantom-Aeneas among
 the combatants, and incites Ares to re-enter the combat,*

Αὐτὰρ ὁ εἶδωλον τεύξ' ἀργυρότοξος Ἀπόλλων
 αὐτῷ τ' Αἰνεΐᾳ ἵκελον καὶ τεύχεσι τοῖον,

450

|| ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ

δῆνουν ἀλλήλων ἀμφὶ στήθεσσι βοείας

ἀσπίδας εὐκύκλους λαισῆϊά τε πτερόεντα. | |

δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·

Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα, 455

οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθὼν

Τυδεΐδην, ὅς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;

Κύπριδα μὲν πρῶτα σχεδὸν οὐτάσε χεῖρ' ἐπὶ καρπῷ,

αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.

who re-animates the Trojans.

ὣς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ, 460
) Τρῳᾶς δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθὼν
εἰδόμενος Ἀκάμαντι θοῶ, ἡγήτορι Θρηκῶν·
υἷάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

ὦ υἱεῖς Πριάμοιο, διοτρεφέος βασιλῆος,
(1) ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465
ἢ εἰς ὃ κεν ἀμφὶ πύλης εὖ ποιητῇσι μάχωνται;
κεῖται ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἑκτορι δίῳ,
Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαιο.
ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.

ὣς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470
ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·

*Sarpedon reproaches Hector, contrasting his remissness with his
own sacrifices and courage.*

Ἑκτορ, πῇ δὴ τοι μένος οἷχεται, ὃ πρὶν ἔχεσκες;
φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἢδ' ἐπικούρων
οἶος σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
τῶν νῦν οὐ τιν' ἐγὼν ιδέειν δύναμ' οὐδὲ νοῆσαι, 475
ἀλλὰ καταπτώσσουσι κύνες ὥς ἀμφὶ λέοντα·
ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἔνειμεν.
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·
τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἔπι δινήεντι,
ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
καδ δὲ κτήματα πολλά, τὰ τ' ἔλδεται, ὅς κ' ἐπιδευής·
ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
ἀνδρὶ μαχῆσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
οἶόν κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·

τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὤρεσσι.
 μή πως, ὥς ἀψίσι λίνου ἀλόντε πανάγρου,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
 σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.

Hector feels the reproach, enters again the combat, and rallies the Trojans.

ὧς φάτο Σαρπηδών, δάκε δὲ φρένας Ἑκτορι μῦθος.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε,
 πᾶλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ, 495
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἁλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἔς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 ἅψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες· 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποیحόμενος· τοῦ δ' ἐκράαιναν ἐφετμὰς
 Φοῖβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἶδε Παλλάδ' Ἀθήνην 510
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.

\ Αὐτὸς δ' Αἰνεΐαν μάλα πίνους ἐξ ἀδύτοιο /
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνεΐας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι.
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμανυῖα.

*On the other hand, the leaders of the Greeks, the Ajaces, Odysseus,
 and Diomede, rally their men.*

/ Τοὺς δ' Αἶαντε δύνω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὤτρυνον Δαναοὺς πολεμιζέμεν / οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἃς τε Κρονίων
 ἠνενεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, - ὄφρ' εὐδῇσι μένος Βορέας καὶ ἄλλων
 ζαχρεῶν ἀνέμων, / οἳ τε νέφεα σκιόεντα 525
 πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν αἶντες· /
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.

Agamemnon exhorts the host, and slays Deïkoon.

Ἄτρεΐδης δ' ἀν' ὄμιλον ἐφοῖτα πολλὰ κελεύων·
 ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὕσμινας. 530
 αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ πέφανται·
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.
 Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνεΐω ἔταρον μεγαθύμον, Δηϊκόωντα
 Περγασίδην, ὃν Τρώες ὁμῶς Πριάμοιο τέκεσσι 535
 τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·

ἢ δ' οὐκ ἔγχος ἔρυτθ', | διὰ πρὸ δὲ εἷσατο χαλκός,
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Aeneas slays Krethon and Orsilochos.

Ἔνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε.
 τῶν ῥα πατὴρ μὲν ἔναιεν ἐϋκτιμένη ἐνὶ Φηρῇ
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὃς τ' εὐρὺν ῥέει Πυλίων διὰ γαίης, 545
 ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεςσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε μάχης εὖ εἰδότε πάσης.
 τῷ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην, |
 τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 ἀρνυμένῳ· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἴῳ τῷ γε λέοντε δύω ὄρεος κορυφῇσιν
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμοὺς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξείῃ χαλκῷ·
 τοίῳ τῷ χεῖρεςσιν ὑπ' Αἰνείαιο δαμέντε
 καππεσέτην, ἐλάτῃσιν ἐοικότες ὑψηλῇσι. 560

*Pity at their fate touches Menelaos, and he seeks, aided by
 Antilochos, to avenge them.*

Τῷ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,
 βῇ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὤτρυνεν μένος Ἄρης,

τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 γόν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν
 μή τι πάθοι, μέγα δέ σφας ἀπροσφήλειε πόνοιο.
 | τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
 ἀντίον ἀλλήλων ἐχέτην | μεμαῶτε μάχεσθαι·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μείνε θεός περ ἔων πολεμιστῆς,
 ὥς εἶδεν δύο φῶτε | παρ' ἀλλήλοισι μένοντε. |
 \ οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 || τῷ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἐταίρων, ||
 αὐτῷ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην. | 575
 * Ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηϊ,
 ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστῶν·
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρὶ κλειτὸς Μενέλαος
 ἔσταότ' ἔγχεϊ νύξε κατὰ κληῖδα τυχήσας·
 Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα, 580
 ἐσθλὸν Ἀτυμνιάδην (ὃ δ' ὑπέστρεφε μώνυχας ἵππους)
 χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
 ἡνία | λεύκ' ἐλέφαντι | χαμαὶ πέσον ἐν κονίῃσιν.
 Ἀντίλοχος δ' ἄρ' ἐπαῖξας ξίφει ἤλασε κόρσῃν·
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἑκπέσε δίφρου 585
 κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει, τύχε γάρ ῥ' ἀμάθοιο βαθείης,
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίῃσι,
 τοὺς ἵμας Ἀντίλοχος, | μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν |

*This brings Hector into the fray. He is attended by Ares; and the
 Greeks, including Diomedes, shrink back,*

Τοὺς δ' Ἐκτωρ ἐνόησεν κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς 590
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες

κρατεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι Ἐνυώ,
 ἥ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηϊότητος,
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἑκτορος, ἄλλοτ' ὀπισθε. 595

Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
 — ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ. 600

ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορα δῖον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει·
 καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
 εἵκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.

ὣς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἰν ἐνὶ δίφρῳ ἐόντε, Μενέσθην Ἀγχιάλον τε.

*except Ajax, son of Telamon, who slays Amphios, and strives
 to despoil his corpse.*

Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας· 610
 στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφιον, Σελάγον υἱόν, ὃς ῥ' ἐνὶ Παισῷ
 ναῖε πολυκτῆμων πολυληΐος. ἀλλὰ ἐ μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἱας.
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
 νεαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν

ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
 αὐτὰρ ὁ λαῖξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσας· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὦμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
 δείσε δ' ὁ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
 οἱ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἱ ἑ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυὸν 625
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίσχθη.
 Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμινην·
 | Τληπόλεμον δ' Ἡρακλείδην, ἧῦν τε μέγαν τε,
 ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή·
 | οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο, |
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

Polemos challenges Sarpedon to single combat.

Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, | ἐπεὶ πολλὸν κείνων ἐπιδύεαι ἀνδρῶν,
 οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων, |
 | ἀλλ' οἷόν τινα φασι βίην Ἡρακληεῖν
 εἶναι, ἐμὸν πατέρα θρασυμέμοννα θυμολέοντα, |
 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος, 640
 | ἔξ οἷης σὺν νηυσὶ καὶ ἀνδράσι πανυρότεροισιν
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀτομαι ἄλκαρ ἔσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀἴδαο περήσειν.

*Sarpedon replies, the spears are discharged at the same moment,
and the challenger falls.*

Τὸν δ' αὖ Σαρπηδών, Λυκίων ἀγός, ἀντίον ἦῤδα·
 Τληπόλεμ' ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρήν
 ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
 ὃς ρά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε·
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.
 ὣς φάτο Σαρπηδών, ὃ δ' ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος· | | καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· | ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδών, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινῇ·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
 Τληπόλεμος δ' ἄρα μῆρὸν ἀριστερὸν ἔγχρ' ἑὶ μακρῶ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμῶωσα,
 ὅστέω ἐγχριμφθεῖσα, | πατὴρ δ' ἔτι λοιγὸν ἄμυνεν |

*While his companions are carrying off the grievously wounded
Sarpedon, Odysseus slays many of the Lykians,*

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 ἐξέφερον πολέμοιο· | βάρυνε δέ μιν δόρυ μακρὸν
 ἐλκόμενον· | τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησε, 665
 μῆροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίῃ, καὶ
 σπευδόντων· | τοῖον γὰρ ἔχον πόνον ἀμφιέποντες· |
 Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ· 670

μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἧ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἧ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὅξέϊ χαλκῷ· 675
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἔνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.

but is checked by Hector, who, seconded by Ares, slays many of the Greeks, and forces them, stubbornly resisting, toward the ships.

Καί νύ κ' ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὅξυ νόησε μέγας κορυθαίολος Ἔκτωρ. 680
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδών, Διὸς υἱός, ἔπος δ' ὀλοφυνδὸν ἔειπε·

Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κείσθαι, ἀλλ' ἐπάμυνον. | ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγὼ γε
 νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαῖαν
 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.

ὣς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,
 ἀλλὰ παρηΐξεν λελημένος ὄφρα τάχιστα 690
 ὥσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλέϊ φηγῷ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 ἰφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἑταῖρος. 695
 τὸν δ' ἔλιπε ψυχῇ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·

αὖτις δ' ἐμπνύνθη,· περὶ δὲ πνοιῇ βορέας
ζώγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἄρηι καὶ Ἑκτορι χαλκοκορυστῇ
οὔτε ποτὲ | προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, | ἀλλ' αἰὲν ὀπίσσω
χάζονθ' ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

700

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης ;
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἐλενον καὶ Ὀρέσβιον αἰδολομίτρην,
ὃς ῥ' ἐν Ἑλῇ ναίεισκε μέγα πλούτοιο μεμηλώς,
λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
ναῖον Βοιωτοὶ μάλα πίονα δήμον ἔχοντες.

705

710

*Hera and Athena resolve to come to the succor of the Greeks ;
and the battle of the gods begins.*

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἄργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

ᾧ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
εἰ οὔτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

715

Hera prepares her chariot of war.

Ὡς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
ἡ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοι·

720

Ἦβη δ' ἀμφ' ὀχέεσσί θοῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκνημα, [σιδηρέῳ ἄξονι ἀμφίς/
 τῶν ἧ τοι χρυσήϊ υἱος ἄφθιτος, αὐτὰρ ὑπερθε
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι. 725
 πλῆμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν.]
 —δίφρος δὲ χρυσείοισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαί δὲ περιδρομοὶ ἀντυγές εἰσι.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 | δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730
 κάλ' ἔβαλε, χρύσει· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρῃ
 ἵππους ὠκύποδας, μεμανῷ ἔριδος καὶ αὐτῆς./

Athena arrays herself in armor.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑαυτὸν πατρὸς ἐπ' οὔδει,
 ποικίλον' ὃν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν· 735
 ἡ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο.
 τεύχεσιν| ἐς πόλεμον θωρήσσετο δακρύνοντα.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται,
 ἐν δ' Ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυνόεσσα ἰωκή, 740
 ἐν δέ τε Γοργεῖν κεφαλῇ δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃηρον,
 χρυσεῖν, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν. —
 ἐς δ' ὄχεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος 745
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

And the two goddesses, with Hera as charioteer, hasten to Olympus,

Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραιοί,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.

and beseech Zeus to arrest Ares, in his destruction of the Achaeans.

Ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
 Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ προσέειπε·
 Ζεῦ πάτερ, οὐ νεμεσίῃς Ἄρη τάδε καρτερὰ ἔργα;
 ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος· οἱ δὲ ἔκηλοι
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων 760
 ἄφρονα τοῦτον ἀνέντες, ὅς οὔ τινα οἶδε θέμιστα·
 Ζεῦ πάτερ, ἧ ῥά τί μοι κεχολώσεται, αἷ κεν Ἄρηα
 λυγρῶς πεπληγυῖα μάχης ἐξαποδῖωμαι;

Zeus permits the goddesses to interfere, and to punish Ares.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765
 ἧ ἔ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν.

*They return to the Trojan plain, where Hera, with the voice and
 form of Stentor, rallies the Greeks,*

Ὡς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη,
 μᾶστιξεν δ' ἵππους· τὼ δ' οὐκ ἀέκοντε πετέσθην

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἶξον ποταμῷ τε ρέοντε,
 ἦχι ροὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχεν·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἰ δὲ βάτην | τρήρωσι πελειάσιν ἵθμαθ' ὁμοῖαι, |
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.
 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι πλείστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἦ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν
 ἔνθα στᾶσ' ἥϋσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγάλητορι, χαλκεοφώνῳ, 785
 ὃς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·

Αἰδῶς Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκάς πόλιος | κοίλῃς ἐπὶ νηυσὶ μάχονται.

ᾧς εἰποῦσ' ᾠτρυνε μένος καὶ θυμὸν ἐκάστου.

while Athena rouses Diomedes to engage in combat with Ares.

Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τὸν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ· 795
 ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος

ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινεφές αἶμ' ἀπομόργνυ.
 ἱππείου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·

She begins by reproaching her favorite as less courageous than his father, Tydeus.

Ἥ ὀλίγον οἱ παῖδα εἰκότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἵασκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν *make de-ly*
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας,
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρβροθος ἦα].
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἵσταμαι ἥδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σεν ἦ κάματος πολυαῖξ γυῖα δέδυκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα *convinced*
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο.

Diomedes reminds his protectress that it is because of her prohibition that he refrains from combat with the gods.

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης· 815
 γιγνώσκω σε θεά, θύγατερ Διὸς αἰγιόχοιο·
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820

ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῷ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἥδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γινώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.

Athena not only revokes this prohibition, but promises her aid in person.

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825

Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἄρῃα τό γε δεῖδιθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίῃ τοι ἐγὼν ἐπιτάρρῳθός εἰμι

ἀλλ' ἄγ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
 — τύψον δὲ σχεδίνην, μηδ' ἄζεο θούρον Ἄρῃα 830

— τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στευτ' ἀγορεύων
 | Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξει,
 νῦν δὲ μετὰ Τρώεσσιν ὀμιλεῖ, τῶν δὲ λέλασται.

She takes the place of Sthenelos, and together the goddess and hero approach Ares.

Ὡς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμάζε 835
 χειρὶ πάλιν ἐρύσασ'· ὃ δ' ἄρ' ἐμπαπῆως ἀπόρουσεν.

ἥ δ' ἐς δῖφρον ἔβαινε παραὶ Διομήδεα διὸν
 ἐμμεμαυῖα θεά· | μέγα δ' ἔβραχε φήγινος ἄξων
 βριθοσύνη· | δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάζετο δὲ μᾶστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840

αὐτίκ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
 ἥ τοι ὃ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης· 845

Ares leaves the corpse which he is despoiling, and launches his spear at Diomedes; Athena turns the spear aside,

ὣς δὲ ἶδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
 ἧ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχεϊ χαλκείῳ μεμαῶς ἀπὸ θυμόν ἐλέσθαι.
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὥσεν ὑπ' ἐκ δίφροιο ἐτώσιον αἰχθῆναι.)

but so seconds Diomedes cast that he wounds Ares,

Δεύτερος αὐθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης 855
 ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 νεύατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·
 τῇ ρά μιν οὔτα τυχών, διὰ δὲ χροῶα καλὸν ἔδαιψεν,
 ἔκ δὲ δόρυ σπάσεν αὐτίς· ὁ δ' ἔβραχε χάλκεος Ἄρης,
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες ἄρης·
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

who disappears from the battle-field, passing through the clouds to Olympus,

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 καύματος ἔξ ἀνέμοιο δυσσαέος ὀρρυμένοιο, 865
 τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.

καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
 δέιξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870
 καὶ ῥ' ὀλοφυρρόμενος ἔπεα πτερόεντα προσηύδα.

where he tells his woes to Zeus,

Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα ;
 | αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες. |
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον· 880
 ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὐτάσε χεῖρ' ἐπὶ καρπῷ
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
 | ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες. ἣ τέ κε δηρὸν 885
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 ἣ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσι. |

who at first shows little sympathy,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
 μή τί μοι ἄλλοπρόσαλλε παρεζόμενος μινύριζε.
 ἔχθιστος δέ μοί ἐσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν· 890
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.

τῷ σ' ὅτῳ κείνης τάδε πάσχειν ἐννεσίησιν.
 ἀλλ' οὐ μάν σ' | ἔτι δηρὸν ἀνέξομαι | ἄλγε' ἔχοντα· 895
 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ' αἰδήλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων.)

but at length commands Paeon to heal his wounds.

Ὡς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
 τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσειν 900
 [ἠκέσατ'· οὐ μὲν γάρ τι καταβνητός γ' ἐτέτυκτο].
 ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἐόν, μάλα δ' ᾧκα περιτρέφεται κυκώωντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θούρον ἼΑρηα.
 τὸν δ' ἼΑρη λούσεν, χαρίεντα δὲ εἴματα ἔσσε· 905
 παρ δὲ Διὶ Κρονίῳνι καθέζετο κύδεϊ γαίῳν.

Αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο
 ἼΑρη τ' ἸΑργείη καὶ ἸΑλαλκομενηῖς ἸΑθήνῃ,
 παύσασαι βροτολοιγὸν ἸΑρην ἀνδροκτασιῶων.

THE ILIAD.

BOOK VI.

The Achaeans retain the advantage. The gods having left the field, various chieftains signalize themselves; among them Ajax, Diomedes, Odysseus, and Agamemnon.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ροάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν, 5
Τρώων ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρῆκεσσι τέτυκτο,
υἱὸν Εὐσσωρου, Ἀκάμαντ' ἦν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
| ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω 10
αἰχμὴ χαλκεῖη· τὸν δὲ σκότος ὅσσε κάλυψεν.

*Αἶψυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
πάντας γὰρ φιλέεσκεν ὁδῶ ἐπὶ οἰκίᾳ ναίων. 15
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥά τότε ἵππων
ἔσκεν ὑφηνόχος· τὰ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξε· 20
 βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 νηῖς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳνι.
 Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
 πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃτι καὶ εὐνῇ, 25
 ἣ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
 Ἀστυάλων δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυπόιτης·
 Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν 30
 ἔγχρ' χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατυνίοεντος εὐρρεΐταο παρ' ὄχθας
 Πήδασον αἰπεινήν· Φύλακον δ' ἔλε Ληϊτός ἥρως 35
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Menelaos captures Adrastus, and is inclined to spare his life,

Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳιο,
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
 πρὸς πόλιν, ἣ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη |
 πρηγῆς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη
 Ἀτρείδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
 Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων· 45
 Ζώγρει Ἀτρείος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,

χαλκός τε χρυσός τε πολύκμητός τε σῖδηρος,
τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
εἷ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 50

ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.
καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤυδα·

*but Agamemnon's taunt leads him to relinquish his thought of
mercy.*

ὦ πέπον, ᾧ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως 55
ἀνδρῶν; ἦ σοὶ ἄριστα πεποίηται κατὰ οἶκον
πρὸς Τρώων· τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον
χεῖρας θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ
κοῦρον ἔοντα φέροι, μηδ' ὅς φύγοι, ἀλλ' ἅμα πάντες
Ἰλίου ἔξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι. 60

ὣς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωες,
αἷσιμα παρειπών. ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
ἥρῳ Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
λάξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας.

*Nestor exhorts the Greeks not to turn aside for spoil, but to follow
up the pursuit.*

ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.

*And the Trojans would have been driven within the walls of Troy,
had not Helenos appealed to Aeneas and Hector.*

Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεΐα τε καὶ Ἑκτορι εἶπε παραστὰς 75
 Πριαμίδης Ἑλενος, οἰωνοπόλων ὄχ' ἄριστος·

Αἰνεΐα τε καὶ Ἑκτορ, ἐπεὶ πόνος ἤμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαί τε φρογέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντα ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηϊοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχυσόμεθ' αὖθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει. 85

He begs Hector to go to the city, and direct the matrons to supplicate Athena.

Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὃς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠὲ νόκοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἷ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95

αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλιου ἱρῆς,
 ἄγριον αἰχμητήν, κρατερὸν μῆστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 οὐδ' Ἀχιλλῆα ποθ' ὥδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην 100
 μαίνεται, οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν.

Hector complies, having first rallied the Trojans and exhorted them to courage during his absence.

ὣς ἔφαθ', Ἔκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν. 105
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρῳσὶν ἀλεξήσοντα κατελθέμεν· ὥς ἐλέλιχθεν.
 Ἔκτωρ δὲ Τρῳέεσσιν ἐκέκλετο μακρὸν αὔσας· 110

Τρῳες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον ἠδὲ γέρονσιν
 εἴπω βουλευτῆσι καὶ ἡμετέρῃς ἀλόχοισι
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας. 115

The combat continues during Hector's absence, but with diminished fury, and opportunity is given for quieter scenes. Episode of Glaukos and Diomedes.

ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἴππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

The episode begins by Diomedes's question "who Glaukos is?" for he will not presumptuously engage in combat with gods.

Τίς δὲ σύ ἐσσι φέριστε καταθνητῶν ἀνθρώπων ;
 αὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνι κυδιανείρῃ
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιόωσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130
 δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεῦε κατ' ἡγάθεον Νυσηΐον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διωνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶντες,
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τις ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.

Glaukos replies, commencing with the wonderfully beautiful simile in which mankind are compared to the leaves of the forest.

Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 Τυδεΐδῃ μεγάλθυμε, τί ἦ γενεὴν ἐρεεῖνεις ; 145
~~οἷη περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν.~~
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθώωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρῃ· /
 ὥς ἀνδρῶν γενεή ἢ μὲν φύει, ἢ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς 150
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν.

Sisyphos of Corinth was his progenitor, the father of Bellerophon, whose exploits are mentioned at length, and how he was sent to Lykia and settled there.

*Ἔστι πόλις Ἐφύρῃ μυχῶ *Ἀργεος ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν
 ὥπασαν. αὐτὰρ οἱ Προῖτος κακὰ μῆσατο θυμῷ,
 ὃς ῥ' ἐκ δῆμον ἔλασσευ, ἐπεὶ πολὺ φέρτερος ἦεν,
 *Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' *Ἀντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πέϊθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἡ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·
 τεθναίης, ᾧ Προῖτ', ἡ κάκτανε Βελλεροφόντην,
 ὃς μ' ἐθέλεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ· 165
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσε·

κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
δείξαι δ' ἠνώγει ᾧ πένθερῳ, ὅφρ' ἀπόλοιτο. 170

— αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ῥέοντα,
προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.
ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν.

ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος ἠώς, 175
καὶ τότε μιν ἐρέεινε καὶ ἥτεε σῆμα ιδέσθαι,
ὅττι ρά οἱ γαμβροῖο πάρα Προίτιο φέροιτο.

αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
πεφνέμεν. ἥ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180
πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.

καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185

τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190

ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἑόντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·
καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195

Bellerophon left three children, one of whom, Hippolochos, was father of Glaucos.

Ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
 Ἰσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἥ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἥ τοι ὁ κὰπ πεδίον τὸ Ἀλγῆϊον οἶος ἀλάτο
 ὄν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
 Ἰσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἱππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι.
 πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι.

Diomede joyfully recognizes that guest-friendship existed between Bellerophon and Oineus, his own grandfather.

Ὡς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·
 — Ἡ ρά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός. 215
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντῃ
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας·
 οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
Τυδεά δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225

And the two heroes agree to avoid one another in combat and exchange armor.

Ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
κτείνειν, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὃν κε δύνῃαι.
τεύχεα δ' ἀλλήλοις ἐπαμεύφομεν, ὄφρα καὶ οἶδε 230
γνώσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
χειράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε 235
χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεόν ἠδὲ θύγατρες
εἰρόμεναι παῖδας τε κασιγνήτους τε ἕτας τε
καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
ξεστῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι.
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.

— Ἐνθα οἱ ἡπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας ;
 — ἦ μάλα δὴ τείρουσι δυσῶνυμοι νῆες Ἀχαιῶν 255
 μαρναμένοι περὶ ἄστυ· σέ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν. |
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνέικω,
 ὥς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίῃσθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τῦνη κέκμηκας ἀμύνων σοῖσιν ἔτῃσι.

Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι. 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πῃ ἔστι κελαινεφέϊ Κρονίωνι

αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς· 270
 πέπλον δ', ὅς τις τοι χαριέστατος ἦδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺν φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275
 ἄστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρής,
 ἄγριον αἰχμητήν, κρατερὸν μήστῳρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω, 280
 αἶ κ' ἐθέλῃς εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοιῷ τε παῖσιν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀἴδος εἴσω,
 φαίην κε φρέν' ἀτέρπου οἰζύος ἐκλελαθέσθαι. 285

Hecuba obeys the command of her son.

ὧς ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστῃ γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσето κηῶντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 ἦγαγε Σιδονίθεν, ἐπιπλῶς εὐρέα πόντον,
 τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἐν' αἰραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἦν ποικίλμασιν ἦδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεΐατος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Theano, priestess of Athena, receives the mantle, and lays it on the lap of the goddess, uttering a prayer which the goddess does not regard.

Αἰ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρη,
τῇσι θύρας ὥϊξε Θεανὼ καλλιπάρῃος,
Κισσηΐς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300
αἰ δ' ὅλολυγῇ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον.
ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡϋκόμοιο,
εὐχομένη δ' ἡράτο Διὸς κούρη μέγαλοιο·

Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων, 305
ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δυοκαῖδεκα βούς ἐνὶ νηῷ
ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 310

Ὡς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Hector, meanwhile, has reached the palace of Paris, hard by; and he finds him busied with his weapons, but in Helen's apartment.

Ὡς αἰ μὲν ῥ' εὗχοντο Διὸς κούρη μέγαλοιο,
Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315
οἳ οἳ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγύθι τε Πριάμοιο καὶ Ἑκτορος, ἐν πόλει ἄκρη.
ἐνθ' Ἔκτωρ εἰσῆλθε διΐφιλος, ἐν δ' ἄρα χειρὶ

ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θῆε πόρκης. 320
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώωντα·
 Ἀργεΐη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
 ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν· 325

He upbraids him for holding aloof from the combat.

Δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ·
 λαοὶ μὲν φθινύθουσι | περὶ πτόλιν αἰπύ τε τείχος |
 μαρνάμενοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε
 ἄστυ τόδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,
 ὃν τινά που μεθιέντα ἰδοῖς στρυγεροῦ πολέμοιο. 330
 ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δητῖοιο θέρηται.

Paris acknowledges the justice of the reproof, and promises to follow him at once.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον,
 οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπέσθαι.
 νῦν δέ με παρειποῦς' ἄλοχος μαλακοῖς ἐπέεσσιν
 ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
 λῶϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω· 340
 ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀτῶ.

As Hector is turning away, Helen seeks to detain him, heaping execration upon herself and her husband.

ὧς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἴκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισι·

Δᾶερ ἐμείο, κυνὸς κακομηχάνου, ὀκρυόεσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
— οἷχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπώερσε πάρος τάδε ἔργα γενέσθαι.
) αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο, |
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις, 350
ὃς ἤδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὅτῳ.
ἀλλ' ἄγε νῦν εἰσελθε καὶ ἔξο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
εἶνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
) ἀνθρώποισι πελώμεθ' αἰοίδιμοι ἐσσομένοισι.

Hector does not delay, but bids her see that Paris quickly follows him.

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἴκτωρ·
μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις. 360
ἤδη γάρ μοι θυμὸς ἐπέστυται ὄφρ' ἐπαμύνω
Τρώεσσ', οἱ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.
καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι 365

οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ', ἣ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,
ἣ ἦδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

*Arriving at his palace he does not find Andromache, but is directed
by a servant to the tower above the Scaean Gates.*

ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ.
αἶψα δ' ἐπειθ' ἵκανε δόμους εὖ ναιετάοντας, 370
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἣ γε ξύν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
πύργῳ ἐφειστήκει γοώσά τε μυρομένη τε.
Ἑκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέμνεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν· 375

Εἰ δ' ἄγε μοι δμῳαὶ νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἦέ πη ἐς γαλόων ἦ εἰνατέρων εὐπέπλων,
ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται; 380

Τὸν δ' αὖτ' ὀτρηνὴ ταμὶή πρὸς μῦθον ἔειπεν·
Ἑκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πη ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἴλιον, οὐνεκ' ἄκουσε
τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἣ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,
μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.

Ἡ ρά γυνὴ ταμὶή, ὃ δ' ἀπέσσυτο δώματος Ἑκτωρ 390
τὴν αὐτὴν ὁδὸν αὐτίς εὐκτιμένας κατ' ἀγυιάς.

*Just as he reaches the city wall, Andromache runs to meet him,
and with her a maid carrying Astyanax.*

| Εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστν
Σκαϊᾶς, | τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε, |
ἔνθ' ἄλοχος πολὺδωρος ἐναντίῃ ἦλθε θεούσα
'Ανδρομάχη, θυγάτηρ μεγαλήτορος 'Ηετίωνος, 395
'Ηετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὕληέσση,
Θήβῃ 'Υποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
τοῦ περ δὴ θυγάτηρ ἔχεθ' 'Εκτορι χαλκοκορυστῇ.—
ἦ οἱ ἔπειτ', ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νῆπιον αὐτῶς, -- 400
'Εκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶ,
τόν ῥ' 'Εκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
'Αστυάνακτ'· οἷος γὰρ ἐρύετο 'Ιλιον 'Εκτωρ.
ἦ τοι ὁ μὲν μεΐδησεν ἰδὼν ἐς παῖδα σιωπῇ·
'Ανδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

*Andromache beseeches Hector to think of her son and herself. Her
whole family are dead, father and seven brothers, by the hand
of Achilles. Hector is every thing to her.*

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἢ τάχα χήρῃ
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν 'Αχαιοὶ
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
σεῦ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
ἄλλ' ἄχε'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος 'Αχιλλεύς,
| ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὖ ναιετόωσαν, | 415

Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν
 ἡδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας! ἐφύτευσαν
 νύμφαι ὀρεστιάδες, κούραι Διὸς αἰγιόχοιο. 420
 οἱ δέ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰῶ κίον ἡματι Ἄϊδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσι.
 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῃ ὑλήεσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ ὃ γε τὴν ἀπέλυσε λαβὼν ἀπηρεῖσι' ἄποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήρης χήρην τε γυναῖκα·
 λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.—
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
 ἡδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἣ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 ἣ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Hector assures Andromache that he does not forget the things of which she has reminded him, but even though he feels that Troy is doomed he must still lead the defence.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440
 Ἥ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς

αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἶ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι, 445
 ἀρνύμενος πατρός τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.

*And yet the downfall of Troy and the death of all his father's house
 would not touch him as does the thought of Andromache a slave
 drawing water for her captors.*

Ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος,
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυνέσσαν ἄγῃται ἐλεύθερον ἡμᾶρ ἀπούρας. 455
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
 καὶ κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.
 καὶ ποτέ τις εἶπῃσιν ἰδὼν κατὰ δάκρυ χέουσας·
 Ἔκτορος ἦδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμᾶρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι. 465

Hector stretches out his hands to take his son; but the boy, in fright at the waving helmet-plume, shrinks back into the bosom of the maid. Then the father, having taken off the helmet and placed it upon the ground, kisses and tosses his boy, and, with a prayer that his son may be a mighty warrior and with a word of comfort for Andromache, departs.

ᾠς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἑκτωρ.
 ἄψ δ' ὁ πᾶϊς πρὸς κόλπον εὐζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ἅψιν αὐτυχθείς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροάτης κόρυθος νεύοντα νοήσας. | 470
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἑκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
 αὐτὰρ ὁ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλλε τε χερσίν,
 εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσι. | 475

Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὦδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἴφι ἀνάσσειν·
 καὶ ποτέ τις εἴποι, 'πατρός γ' ὅδε πολλὸν ἀμείνων'
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα | 480
 κτείνας δῆϊον ἄνδρα, χαρεῖή δὲ φρένα μήτηρ.

ᾠς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
 παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῳδεὶ δέξατο κόλπῳ
 δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἐκ τ' ὀνόμαζε· | 485

Δαιμονίη, μή μοί τι λήν ἀκαχίζεο θυμῷ·
 οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Αἴδι προῖάψει·
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν

οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.—
 ἀλλ' εἰς οἶκον ἰούσα | τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.

Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἴκτωρ
 ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἴκανε δόμους εὖ ναιετάοντας
 Ἴκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
 ἀμφιπόλους, | τῇσιν δὲ γόοι πάσῃσιν ἐνῶρσεν. |
 αἱ μὲν ἔτι ζῶν γόον Ἴκτορα | ἐνὶ οἴκῳ· 500
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἰζεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν. |

Paris, who had splendidly equipped himself, overtakes Hector at the city wall. He excuses his delay, and the brothers proceed together toward the scene of conflict.

Οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,
 ἀλλ' ὃ γ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῶ,
 σεύατ' ἔπειτ' ἀνὰ ἄστ' οὐρανὸν ποσὶ κραιπνοῖσι πεποιθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰθ' ὥς λούεσθαι εὐρρείῳ ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, | ἀμφὶ δὲ χαῖται
 ὤμοις αἰσσοῦνται· ὃ δ' ἀγλατῆφι πεποιθώς, 510
 ῥίμφοι ἐγὼ φέρει μετὰ τ' ἦθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ, ἐβεβήκει
 καγχαλῶν, ταχέες δὲ πόδες φέρον, αἶψα δ' ἔπειτα

Ἐκτορα δῖον ἔτετμεν ἀδελφεόν, | εὖτ' ἄρ' ἔμελλε 515
στρέψεσθ' ἐκ χώρης, ὅθι ἦ δάριζε γυναικί.

τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·

Ἦθεῖ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὥς ἐκέλευες.

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἐκτωρ· 520

δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη,

ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·

ἀλλὰ ἐκὼν μεθιείς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ

ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω

πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. 525

ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἷ κέ ποθι Ζεὺς

| δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτησι

κρητῆρα στήσασθαι || ἐλεύθερον ἐν μεγάροισιν,

ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς. |

LIST OF BOOKS OF REFERENCE ON HOMER AND THE ILIAD.

Autenrieth's <i>Homeric Dictionary</i>	Revised ed. Harpers: N.Y., 1831.
Matthew Arnold, "On translating Homer," originally contained in <i>Essays in Criticism</i>	{ Vol 2 of 7 volume edition of M. Arnold's Prose Works. Mac- millan & Co.; New York, 1883
Bonitz, <i>Origin of the Homeric Poems</i> , translated by L. R. Packard	
H. N. Coleridge, <i>Introduction to the Study of the Greek Classic Poets</i>	Harpers: New York, 1880.
Gladstone, <i>Primer on Homer</i>	Jas. Munroe & Co.: Boston, 1842.
Gladstone, <i>Juventus Mundi</i>	D. Appleton & Co., N. Y., or Mac- millan & Co.: London, 1876.
R. C. Jebb, <i>Primer of Greek Literature</i>	Macmillan & Co.: London, 1869.
Mahaffy, <i>History of Greek Literature</i> , vol. I.	Idem, 1877.
Grote's <i>History of Greece</i> , chaps. xv., xx., xxi.	Harpers: New York, 1880.
Monro's <i>Homeric Grammar</i>	Harpers: New York, 1856.
Murray's <i>Mythology</i>	Macmillan & Co.: London, 1882.
Seemann's <i>Mythology</i> , translated by Bianchi	Scribner: New York, 1876.
Article "Homer," in Smith's <i>Classical Dictionary</i> .	Harpers: New York, 1876.
Article "Homer," by D. B. Monro, in <i>Encyclopaedia Britannica</i>	Ninth edition.

Of poetical translations may be named those of: George Chapman, 1557-1634; Alexander Pope, 1688-1744; Edward, Earl of Derby, 1799-1869; William Cullen Bryant, 1794-1878.

Among recent editions of Homer published in England the following may be mentioned: F. A. Paley's school edition of Iliad I-XII, George Bell & Sons: London, 1879; D. B. Monro's Iliad, Book I; Pratt and Leaf's Story of Achilles. The last two were published by Macmillan & Co.: London, 1878 and 1880. To these may be added Dindorf's edition in four volumes of the *Scholia* of the Codex Venetus (see Introduction, vii), Clarendon Press Series: London, 1875.

Of helps published in Germany, note the following: Ebeling's *Lexicon Homericum* (a very elaborate work, begun in 1871, and now approaching completion) and Seiler's *Wörterbuch der Homerischen Gedichte* (a very valuable book); Naegelsbach's Commentary on Iliad I-III; and the editions with notes of La Roche, Ameis-Hentze, Koch, and Faesi. The best text editions are those of Bekker (1843), La Roche (1873), Nauck (1877).

Those who have the opportunity are earnestly advised to visit the Astor Library in New York, and to request the privilege of seeing the *Editio Princeps*, or first printed edition of the Iliad, which appeared in Florence in 1488. Its editor was a learned Greek, Demetrius Chalcondylas (lit. 'Bronze-Pen'), who came to Italy about the time of the fall of Constantinople. This splendid edition, published in two volumes folio, is not only a fine specimen of an ancient book, but gives one an excellent idea of the forms of the Greek letters employed in the best manuscripts of the Iliad.

LIST OF ABBREVIATIONS.

IN the following pages, Attic forms are indicated by being enclosed in square brackets; they will be understood as being, in most cases, the equivalents of the Homeric forms which immediately precede them. Reference is uniformly made to the different books of the Iliad by the capital letters of the Greek alphabet. Thus A 5 signifies Iliad, Book I. verse 5.

The following are the most important abbreviations : —

acc.	signifies accusative.	N.	signifies Note.
act.	“ active.	nom.	“ nominative.
adj.	“ adjective, adjectively.	ntr., neut.	“ neuter.
adv.	“ adverb, adverbially.	obj.	“ object.
aor.	“ aorist.	opt.	“ optative.
cf.	“ confer, compare.	p., pp.	“ page, pages.
comp.	“ comparative.	ptc.	“ participle.
conj.	“ conjunction.	pass.	“ passive.
dat.	“ dative.	pf., perf.	“ perfect.
esp.	“ especially.	pl.	“ plural.
fem.	“ feminine.	plupf.	“ pluperfect.
follg., ff.	“ following.	pr., pres.	“ present.
freq.	“ frequently.	priv.	“ privative.
fut.	“ future.	prob.	“ probably.
gen.	“ genitive.	q.v.	“ quod vide, which see.
G.	“ Goodwin's Grammar.	R.	“ Remark.
H.	“ Allen's Hadley's Grammar.	sc.	“ scilicet, supply.
Hom.	“ Homer, Homeric.	sg., sing.	“ singular.
i.e.	“ id est, that is.	subj.	“ subject, subjunctive.
inv.	“ imperative.	subst.	“ substantive, substantively.
inf.	“ infinitive.	sup.	“ superlative.
ipf.	“ imperfect.	sync.	“ syncopated.
κτλ.	“ και τὰ λοιπά, etc.	trans.	“ transitive.
Lat.	“ Latin.	v., vv.	“ verse, verses.
lit.	“ literally.	v.	“ vide, see.
masc.	“ masculine.	v.l.	“ varia lectio, different reading.
midd.	“ middle.	§, §§	“ section, sections.

NOTES.

BOOK FIRST.

Ἄλφα, λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.¹

Alpha the Prayer of Chryses sings; the army's Plague; the Strife of kings.

1. θεά: 'goddess,' the Muse, — not, however, addressed by name, nor known to the poet as one of nine sisters. She is the daughter of Zeus and can bestow and take away the gift of song. For an invocation of the Muse in English, see Milton's *Paradise Lost*, Book I. v. 6. — Πηληϊάδεω [Πηλεΐδου]: the first example of synizesis (see Essay on Scanning, § 4); pronounce -δεω as one syllable, as if dyō. If we compare the two patronymics Πηληϊάδης and Πηλεΐδης, we distinguish two forms of the stem of Πηλεός, Πηλη- and Πηλε-, to which there have been added respectively the endings -ιαδης and -ιδης. — Ἀχλλῆος: the loss of one λ leaves the ι with its natural short quantity. The substitution of -έως for -ῆος (υ— for —υ) is an example of *metathesis quantitatis*, or transposition of quantity. The Attic form of the gen. [Ἀχλλέως] could not close a hexameter, for we should have υ— υ— instead of υυ —υ.

2. οὐλομένην [όλομένην]: 2 aor. midd. ptc. from δαλνμι. The 2 sing. opt. δλοιο is a form of imprecation, 'may you perish' (cf. Lat. *pereas*); and the change of meaning in the ptc. is from the pass. to an act. signification; from 'cursed' to 'bringing a curse,' 'destructive.' Cf. Milton's 'mortal taste,' *Paradise Lost*, Book I. v. 2. — μυρί: (observe accent, G. . 383, 2; and see Lexicon): 'numberless'; it is not used in Hom. as a definite numeral in signif. 10,000. — ἔθηκε: lit. 'set,' i. e. 'caused,' 'made.' — ἄλγε' [ἄλγη]: in prose the final vowel would not be elided, but would be contracted with the preceding.

3. ἰφθίμους: treated here as an adj. of two endings though in E 415 we find the fem. form ἰφθίμη. Perhaps the poet avoids the monotony in the sound of final syllables which would be caused by ἰφθίμας. — Ἄϊδι:

¹ The hexameter lines prefixed to the notes on each book, and giving in a form easy to remember the subject of A, B, Γ, Δ, E, Z, are found in the Commentaries on Homer by Eustathius, Bishop of Thessalonica (see Introduction, V.); they are ascribed to Stephanus Grammaticus, a grammarian of Alexandria. The translations of the same are by George Chapman (1557-1634), the earliest English translator of Homer.

'to Hades,'—the person, not the place, is meant. The form *Ἀΐδι* is a heteroclite dat. as if from nom. *Ἄϊς*. Hom. uses the nominative forms, *Ἄϊδης* and *Ἄϊδωνεύς* [*Ἄϊδης*, *ἄϊδης*]. — *προταψεν*: 'hurled forward to.' *ιαπ*-, stem of *ἰάπτω* = *ιασ*-, stem of *ἰάσιω*. Hence *προταψεν* corresponds etymologically to *proiecit*.

4. *αὐτοὺς*: 'themselves;' the real man to Hom. was the body, not the phantom *ψυχή*, which escaped through the mouth at death. *αὐτός* in Hom. with very rare exceptions is always intensive. — *δὲ ἑλώρια*: the first instance of apparent hiatus. G. 34, H. 75 D a. *ἑλώρια* is really *Φελώρια*. — *τεύχε* [*ἔτευχε*]: the first instance of omitted augment, see Sketch of Dialect, § 4. — *κύνεσσιν* [*κυσίν*].

5. *τε*: in Attic we should hardly find *τε* used thus alone, but rather *καί*. — *πᾶσι*: used in colloquial sense, 'all there were,' 'all that chose to come.' — *δ' ἔτελεετο* [*δ' ἔτελείτο*]: the relation of thought between this clause and the preceding is such that *ἔτελεετο* gives the reason for *τεύχε*. Instead of *δέ*, we should perhaps have had in prose the subordinative conjunction *γάρ*. A series of clauses connected by co-ordinate conjunctions forms *parataxis*; hypotaxis, on the other hand, is the subordination of dependent to principal clauses which is characteristic of sentences having a periodic structure. In an early stage of a language, as in the language of children, we find a great deal of parataxis; as the language becomes more developed, hypotaxis is more common, and sentences become complex. We shall notice many instances of parataxis in Hom.

6. *ἐξ οὗ δὴ*: 'from the very time when' (*cf.* Lat. *ex quo*). — *τὰ πρῶτα*: Hom. also uses *τὸ πρῶτον* and *πρῶτον*, the usual Attic forms. — *διαστήτην*: 'parted.' An idea of motion is very commonly associated with *ίστημι* in Greek, though generally derived from the context rather than belonging to the verb itself.

7. *Ἀτρεΐδης*: for explanation of patronymic suffix *-ιδης*, see G. 846, 3, H. 559 b. — *ἄναξ* = *Φάναξ* (see on v. 4).

8. *ἔριδι ξυνέηκε* [*συνήκε*, 1 aor. from *συνήμι*]: 'brought together in strife,' *commisit*; phrase opposite in form, but identical in sense with *διαστήτην ἐρίσαντε*, v. 6. — *μάχεσθαι*: inf. of purpose. G. 1532, H. 951.

9. *Δητοῦς καὶ Διὸς νιός*: Apollo is meant (*cf.* v. 36). — *ὁ γάρ*: the first example of the article in its pronominal use; restricted in Attic, in Homer usual. G. 935, H. 653. — *βασιλῆϊ*: for construction, G. 1177, H. 764, 2.

10. *νοῦσον* [*νόσον*]: 'pestilence.' — *ὀλέκοντο* [*ὠλλυντο*]: The change of tense from *ᾶρσε* to *ὀλέκοντο* should be noticed. Thereby the latter verb is made to indicate the result, gradually accomplished, of the action of the former. Thus lit. we should translate: 'let loose a pestilence and the people were perishing;' but the meaning is, 'he let loose a pestilence, so that the people were perishing.' In short, we have another example of parataxis (*cf.* v. 5).

11. τὸν Χρύσην [ἐκείνον τὸν Χρύσην]: 'that Chryses' — *ἡτίμασεν*: ἀτιμάω and ἀτιμάζω both occur in Hom.; the first gives aor. *ἡτίμησε*. — *ἀρητῆρα*: the first example of a spondaic verse. Such verses, which occur in Hom. about in the proportion of 1 : 20, generally end in a four-syllabled word which just fills out the last two feet of the verse. Cf. vv. 14, 21, 74; see also Essay on Scanning, § 1.

12. νῆας [ναῦς]: orig. *νήFas*, Lat. *naves*.

13. λυσόμενος: indirect mid.: 'release for oneself,' 'ransom.' Cf., for signif. in act. voice, λύσαι and λύσω, in vv. 20 and 29. — ἀπειροσ: [ἄπειρος]: lit. 'endless.'

14. στέμματ': first example of that use of pl. for sing. which should usually be noticed in translation, but sometimes has no other reason than metrical convenience. Cf. v. 28, where στέμμα precisely equals στέμματα. The word designates 'bands of wool,' ordinarily bound about the head of the priest. See Hom. Dict.

15. χρυσέφ [χρυσῷ]. Here we not only have synizesis (see on Πηληϊάδεω, v. 1), but the two syllables thus pronounced as one are reckoned one short syllable (see Essay on Scanning, § 5, 5). The fillets of the god were in this case carried suspended at the end of the staff, or perh. wound around it, to mark the priest who came as suppliant as under Apollo's protection.

16. Ἀτρεΐδα: acc. dual.

17. ἐϋκνήμιδες: this resolution of the diphthong, in compds. of εἶδ, 'well,' regularly occurs when the last vowel of the diphthong is brought before such combinations of letters as make it long by position. The greaves, which were usually of bronze (see Hom. Dict. κνήμῖς), were often elaborately ornamented, and formed a conspicuous part of the armor.

18. θεοί: pronounce by synizesis as one syllable; for though final -οι is reckoned short in its influence upon the accent of preceding syllables, it is yet long in quantity, and hence cannot stand as the last syllable of a dactyl. — δοῖεν: opt. of desire. G. 1507, H. 870. The thought is: if you release my daughter, my prayer shall be that the gods may grant, etc., but the idea is expressed by two co-ordinate sentences, — parataxis.

19. πόλιν: for quantity of final syllable, see Essay on Scanning, § 5, 4.

20. φῶλην: often used in Hom. where we unexpressive people should use only a possessive pron., 'my.' — λύσαι and δέχεσθαι are examples of the infin. used as imv. G. 1536, H. 957. — τὰ ἀποινα: lit. 'this ransom.'

21. ἀξόμενοι: the ptc. agreeing with the subj. of an inf. stands in nom. because the inf. takes the place of a finite verb. So, in Latin we reg. find the nom. as subj. of the hist. inf.

22. ἐπ-εφθήμην: ἐφθιμέω, cf. Lat. *favere linguis*, later means 'abstain from words of ill omen,' i.e. 'be silent.' Here the meaning is

more positive: 'shouted assent to his prayer (*ἐπί*), bidding him to.' The follg. inf. are explanatory (exegetical) of *ἐπευφήμησαν*.

23. *ιερέᾱ* [*ierēā*]. — *δέχθαι* [*dekhasthai*]: 2 aor. inf., consisting simply of stem and ending, for *δεχ-σθαι*. H. 61.

24. *θυμῷ*: local dat. 'in his soul.' G. 1196, H. 783.

25. *κρατερὸν . . . ἐτελλεν*: 'was laying a hard (stern) charge upon him.' In the separation of *ἐπί* and *ἐτελλεν*, we have our first instance of tmesis (*τμήσις* from *τέμνω*, lit. 'cutting'), by which is understood the separation, in a compound, of the preposition from the verb. All prepositions were originally adverbs. In their next stage they blend in meaning with certain verbs, forming with them a new compound idea, though often written separately; this is called tmesis. Last, the elements thus blended are uniformly written as a compound verb. In the Homeric language we observe all three stages, between which tmesis occupies a middle or transition place. It is often difficult to decide whether a preposition is adverbial or whether it is separated from a verb by tmesis. If we have a compound, it must differ in meaning from simple verb + preposition. Here *ἐπί* and *ἐτελλεν* preserve the meaning of the compound *ἐπιτέλλειν*: 'enjoin.'

26. *κίχλω*: not 2 aor. subj. from pres. *κίχάνω*, for that would be *κίχω*. This form *κίχλω* supposes a stem *κίχε-*, lengthened to *κίχει-*, and must be regarded as a subj. pres. from assumed pres. *κίχημι*. From the stem *κίχε-* we have the forms: ipf. *ἐκίχημεν*, subj. *κίχλω*, opt. *κίχῃη*, inf. *κίχῃναι*, ptc. *κίχῃς*. For subj., see G. 1344, H. 866, 1.

27. *δηθύνοντα*: for elision, see Sketch of Dialect, § 4. — *αὐτίς*: 'again.'

28. *χραίσμη*: 2 aor. subj. of a defective verb *ἐχραϊσμε*. For subj., see G. 1378, H. 887. — *τοῖ* [*soi*]: for dat., see G. 1159 and 1160, H. 764, 2.

29. *πρίν*: adv., not conj., 'sooner shall old age come upon her,' etc. Notice here again the tendency to use short co-ordinate sentences (parataxis), instead of combining several of them into a period. — *μιν* [*αὐτήν*]: this enclitic pron. of 3d sing. may stand for all genders.

30. "Αργεῖ: used in a broad sense for 'Peloponnesus,' of which it was so important a city. — *ἐνὶ Φοίῳ*: apparent hiatus. — *πάτρης* [*πάτρας* or *πατρίδος*]: for gen., G. 1148 and 1149, H. 757.

31. The frame of the Hom. loom was upright (*ἱστός*, from *ἵστημι*) instead of horizontal, as in hand-loom of our day, and the weaver stood in front of it, stepping alternately to the right and left as the shuttle was thrown. — *ἐπὶ* in *ἐπ-όλχεσθαι* implies repetition: 'going to over and over again,' 'plying.' — *ἀντιώσαν*: 'approaching,' assimilated form, from *ἀντιόουσαν*. The *ου* passes into *ω*, to which the *α* is assimilated. See Sketch of Dialect, § 18, 1.

32. *ὥς κε νήηαι* [*ὥς ἂν νήη*]: *κε* [*ἄν*] is occasionally joined to the conjunction in final clauses. G. 1367, H. 882.

33. *ὥς ἔφατ'* [*οὕτως ἔφη*]: when *ὥς* means 'thus,' it is always oxytone

except in the phrases *καὶ ᾧς, οὐδ' ᾧς*. — *ἔδαισεν*: the aug. *ε* is here properly used as long, because account is taken of a letter of the theme, remembered though unwritten. That theme is *δφι-*, and the aor., with lengthened stem, *ἔδφαισεν*.

34. *παρὰ θίνα*: 'along the shore.' — *πολυφλόισβοιο*: suggests by its sound its meaning. Such words are called onomatopœtic.

35. *ἀπάνευθε*: 'far away,' *ἀπό, ἄνευ*, and the suffix *-θεν* or *-θε*. — *πολλά* (cogn. acc.) . . . *ἡράθ' [ἡράτο]*: 'was praying earnestly,' ipf. 3d sing. from *ἀράομαι*.

36. *ἄνακτι*: for case, G. 1159 and 1160, H. 764, 2. — *τόν [δν]*: the first instance where the article fills the place of the relative. G. 935, H. 275 D. — *Διτρώ*: 'Leto,' Lat. *Latona*, greatly revered as the mother of Apollo and Artemis, whom she brought forth on the island Delos. See v. 9.

37. *μεν [μου] Χρύσην*: Chryse and Killa were unimportant towns in the Troad. The term Troad (*ἡ Τρωάς, sc. χώρα* or *γῆ*) designates the region about Troy. — *ἀμφιβέβηκας*: 'protectest,' lit. 'standest about.' The figure may be of a warrior standing over and defending a fallen companion. Notice that most of the perfects in Hom. denote a *state*, and are to be translated as presents. — *Τενέδοιο*: for gen., G. 1109, H. 741. — *ἔφι*: 'mightily.' The suffix *-φι* is properly an instrumental suffix, and has its original force here. The same suffix appears in Latin in *tibi, sibi, and mihi*.

39. *Σμινθεύ*: 'Sminthian;' this word probably means 'destroyer of field-mice' (*σμινθος*), which infested fields of grain. — *τοῖ [σοι]*. — *χαρίεντα*: pred. adj. with *νηόν [νεών]*, may be translated by adv. expression, 'for thy pleasure.' — *ἐπὶ . . . ἔρεψα* (unaug. aor. from *ἐρέφω*): 'roofed over,' i.e. 'built.'

40. *κατὰ . . . ἔκηα [κατέκαυσα]*: 'consumed utterly,' lit. 'burned down.' The form *ἔκηα* is produced from the theme *κα-* (*καυ* or *καF*) by lengthening the theme-vowel, after the analogy of liquid verbs. See Sketch of Dialect, § 20, 3.

41. *ἥδ(ε)*: orig. correlative of *ἡμέν*, but often used alone, = *καί*. — *κρήνην ἔλδωρ [κράνον τὴν εὐχήν]*: Hom. pres. is *κραίαινω*, strengthened form of Attic *κραίνω*.

42. *τίσειαν*: distinguish *τίω*, 'honor,' from *τίνω*, 'punish.' For opt., G. 1507, H. 870. — *βέλεισσιν* dat. of means or instrument.

43. *τοῦ*: for gen., G. 1102, H. 742.

44. *κατ'*: for loss of accent with elided vowel, G. 120, H. 107. — *Οὐλύμπιοι [Οὐλύμπου]*: 'Olympus' in Thessaly, the home of the gods, more than 9,000 ft. high, its summits clad in perpetual snow. Some suppose the little less lofty Bithynian Olympus to be meant; this would be much nearer the Trojan plain. — *κατὰ καρήνων*: 'down from summit,' where were the palaces of the gods. — *κῆρ* (used only in singular) [*καρδίαν*]: the acc. of specification is especially frequent with verbs denoting emotion.

46. ἄμοισιν [ἐπὶ τοῖς ἄμοις], see on θυμῷ, v. 24. — ἀμφορεφέα τε φαρέ-
τρην [καὶ ἀμφορεφῇ φαρέτρην]. ἀμφορεφέα (ἀμφι, ἐρέφω): 'closed at both
ends.' Notice that the naturally short final α is here used as long in the
thesis of the foot. This liberty is taken especially in words ending in three
short syllables.

46. ἐκλαγξαν: the full theme κλαγγ shows itself in the aor., though
not in the pres. κλάζω, G. 584 and 588, H. 398 b. — ἄρ' (ἄρα): inferential
particle, the meaning of which must often be felt rather than expressed.
Here we might give its force with δέ thus: 'and then it was that,' or 'and
you may be sure.'

47. αὐτοῦ κινήθentos: 'as the god himself moved.' αὐτοῦ stands in
contrast to οἱστοί. — ἦϊε [ῆει]. — νυκτὶ τοικῶς: 'like the night,' i.e.
gloomy and awful; for case of νυκτὶ G. 1175, H. 773.

48. ἀπάνευθε: governs gen. νεῶν, though used absolutely in v. 35. —
μετὰ . . . ἔηκεν: 'let fly into the midst;' μετὰ is adv. (see on v. 25), and
we have no tmesis. Distinguish: ἴον, 'violet;' ἰός, 'arrow;' ἴος, 'one.'

49. δεινὴ: attributive: 'a dreadful twang began from the silver bow.'
Distinguish βίος, 'life,' and βιός, 'bow.' The armor and ornaments of the
gods are generally represented as of gold; Apollo, as god of light (Φοῖβος,
v. 43) bears the silver (white) bow. There is an evident onomatopœia in
this verse. Among many examples of onomatopœia in Lat. and Engl. the
following may be given: *Monstrum horrendum informe ingens cui lumen
ademptum*, Vergil's Aeneid, III, v. 658 (from the description of Cyclops),
and the lines from Tennyson's Princess, —

'The moan of doves in immemorial elms, and murmur of innumerable bees.'

50. οὐρήας [ὀρέας]: 'mules;' the word is perhaps connected in de-
rivation with ὄρος, 'mountain,' mules being specially adapted to service in
mountain roads; for case of οὐρήας, G. 1049, H. 712 c. — ἐπ-ῴχετο:
'assailed;' ἐπὶ has the same force as in v. 31, 'one after another.' —
ἀργούς: the radical idea of the word is 'bright.' Hence the two significs., —
1. 'white;' 2. (as here) 'fleet,' 'quick,' because quick motions produce a
dazzling effect like that of white color. — αὐτάρ: expresses a slighter
opposition than ἀλλά, but is more strongly adversative than δέ.

51. βέλως (σ)ἐχεπεύκεις: example of the lengthening of a final short
syllable, on account of original initial consonant not wholly forgotten,
though it had ceased to be written. — ἐφίεις: pres. ptc. from ἐφ-ίημι.

52. βάλλ' [ἐβαλλε]: 'was smiting.' — νεκύων: gen. of material. —
θαμναί: adj., best translated as adv., 'thickly' (see on v. 39).

53. ἀνά στρατὸν ὤχετο: 'sped (up and down) through the encamp-
ment.' Notice in this and the follg. verse three cases of the omission
of the article, where it would be expected in prose.

54. τῇ δεκάτῃ: the usual word for day in Hom. is ἡμαρ (cf. adv.
ἐννήμαρ, v. 51); but this fem. form of the adj. shows that the form ἡμέρη
[ἡμέρα] was not unknown to the poet. — καλέσασατο [ἐκαλέσασατο].

55. τῷ γὰρ ἐπὶ φρεσὶ θῆκε [ταῖς φρεσὶν αὐτοῦ ἐπέθηκεν]: 'put into his heart.' φρεσὶ is dat. after compd. verb; τῷ is dat. of obj. remotely affected. G. 1165, H. 767.

56. ῥά: see on v. 46. The force of particle may here be given by: 'you know,' or 'you see.' Those acquainted with German will be reminded of *ja* joined to the verb; e.g. *Denn sie sah sie ja sterbend.* — ὀράτο [ἐωράτο or ἑώρα]: middle voice used without appreciable difference of meaning from the active.

57. δ' ἐπεὶ οὖν: 'and so when.' In ἤγερθεν [ἤγέρθησαν] and ὀμυγε-
ρές we see the theme of ἀγείρω (ἀγερ-) repeated: 'had assembled and were gathered together.' This is an example of Homeric fullness of expres-
sion. We see the same thing in the Hebrew poetry, in what are called the
'Parallelisms' of the Psalms.

58. τοῖσι: for case, G. 1167, H. 767; translate: 'rose up and spoke among (and for) them.'

59. νῦν: i.e. 'as things now are.' — ἄμμε [ἡμᾶς]: Aeolic form. —
παλιμπλαγχθέντας (πάλιν, πλάζω): 'baffled,' lit. 'driven back.'

60. εἰ κε(ν): as κε(ν) = the particle ἄν, εἰ κε, = ἔάν (which is never found in Hom.) and ἤν. According to Attic usage this conj. should be followed by subj.; but we shall find many instances where εἰ κε is followed by the opt. to express a bold supposition, possible but unlikely; κε emphasizes the contingency.

61. εἰ δῆ: 'if really; δῆ, like Lat. *iam*, to which it is perhaps al-
lied, is properly a temporal particle, and means 'now; and this meaning underlies all its uses, even where it is introduced to give dramatic vivid-
ness to a statement or narrative. — δαμῶ: fut., not pres. indic.

62. ἐρεόμεν (from ἐρέω, 'inquire of') = ἐρώμεν [ἐρωτῶμεν]: for hor-
tative subj., G. 1344, H. 866, 1. — μάντις (μαίνομαι). 'seer,' 'prophet;'
not devoted, like the priest, to some one deity. — ἱερεῖς: 'sacrificial
priest' (hence ἱερεύω, 'offer sacrifice,' 'slay'); he learns the will of the
gods by sacrifice. — ὄνειροπόλος: 'reader of dreams.'

64. κ' εἴποι [ἂν εἴποι]: potential opt. G. 1327 and 1328, H. 872. —
δ τι: the indefinite relatives are reg. employed in dependent questions.
G. 429 and 430, H. 282, 700. The direct question was: τί ἐχόσατο; —
ἐχόσατο: from χῶμαι.

65. εὖχωλῆς [εὐχῆς]: for gen., G. 1126, H. 744; translate: 'finds
fault for a vow (unfulfilled) or a hecatomb (not offered).' For deriv. and
meaning of ἐκατόμβη, see Hom. Dīct.

66. κνίσσης: for gen., G. 1099, H. 739; 'savor,' 'smell of burning
fat.' Upon this, as it rose to heaven, the gods were supposed to be
nourished.

67. βούλεται [βούληται]: translate with αἴ κε, 'on the chance that he
may wish; some translate, 'whether he may wish,' and regard as an indirect
question. Goodwin MT. 53, N. 2, says that an apodosis, e.g. 'that so we

may learn,' is to be supplied. L. R. Packard suggests that *ἐρείομεν* is really the apodosis, and that the difference between this and ordinary conditions is that, whereas usually the verb of the protasis precedes the verb of the apodosis in *time* as well as in *thought*, here (and in similar cases), the priority is only in *thought*, not in *time*. Willingness to relieve is evidently thought of, in this case, as subsequent to the *ἐρείομεν*; hence Professor Packard suggests the name *posterior condition* for such cases. — ἡμῖν ἀπὸ λοιγὸν ἀμύναι [τὸν λοιγὸν ἀπαμύναι ἡμῶν]: dat. of advantage is commonly used after this verb in Hom. instead of the gen. of separation, which would be quite natural. G. 1168, H. 767 a.

68. ὧς εἰπὼν κατ' ἄρ' ἔξετο [οὕτως or ταῦτα οὖν εἰπὼν ἐκαθέξετο].

69. δχα: occurs only in the phrase δχ' ἄριστος: 'far the best; ' it is thought to be for ἐξοχα (ἐξέχω, 'project'), 'eminently,' 'prominently,' — where, however, the idea of prominence lies in the ἐξ, not in ἐχω.

70. δε Fῖδε [ῖδει]: see on v. 51. — πρό τε (ε) ἔόντα: lit. 'the things that were beforehand; ' the article, expressed with the two preceding ptcs., is omitted with the third. All of these ptcs. denote time with reference to the secondary tense ῖδη. Hence translate, 'that which was,' 'that which was to be,' 'that which had been (lit. was beforehand),' — i.e. the present, the future, and the past. — The verb εἰμί has no aor. or perf. ptc., for one of which the periphrasis πρό τε ἔόντα may be regarded as a substitute.

71. νήεσσ(ι) [ναυσ]: dat. of advantage, instead of gen. after a word of ruling: 'acted as guide for the ships,' i.e. showed them the way. See on v. 67, G. 1165, H. 767. — Ἴλιον: i.e. *ager Trojanus*, 'precincts of Ilium.' — εἰσω [εἰς]: frequently used in Hom. as prep. with verbs of motion.

72. ἦν διὰ μαντοσύνην: 'by means of his prophetic art; ' e.g. at Aulis, where Kalchas had directed the sacrifice of Iphigeneia. Divination is the special gift of Apollo, as the gift of song is that of the Muse (v. 1). — ἦν is poss. adj., for which in Attic the article would be a sufficient substitute. G. 408, II. 269 a, 690. — τήν = ἦν: rel. pron.

73. δ σφιν: δ is the article (with demonstrative force) which receives the accent on account of the enclitic σφιν. σφι(ν) = σφισι(ν); but as this is always reflexive in Attic, the unemphatic αὐτοῖς would be the prose equivalent of σφι(ν). Connect the dat. with ἀγορήσατο καὶ μετέειπεν (see on v. 58).

74. κέλευαι [κελεύεις]: from pres. κέλομαι. — διφιλε: often written as two words, Διτ φίλε. — μυθήσασθαι closes a spondaic verse; see on v. 11.

75. μῆνιν: deep, persistent wrath, as in v. 1; compare with χόλον and κότον, vv. 81, 82. — ἐκατη-βελέταο [-βελέτου]: if the first part of the compd. is derived from the root of ἴημι, the rough breathing represents an orig. initial consonant, and thus the lengthening of the last syllable of

the preceding word is explained. The following caesura would also sufficiently account for the lengthening. See Essay on Scanning, § 5, 4.

76. ἐγών, σύνθεο, δμοσσον [ἐγώ, συνθοῦ, δμοσσον]. — σύνθεο: 'give heed.'

77. ἦ μὲν [ἦ μὴν]: 'verily.' — πρόφρων: the adj. is best translated as adv. 'heartily'; it agrees with the (omitted) subject of the infinitive ἀρήξειν. — χολωσέμεν = χολώσσειν. The subj. of ἀρήξειν, χολωσέμεν would be nom., being the same as the subj. of the verbs on which they depend. After verbs of thinking, hoping, threatening, and promising, the fut. inf. is usually found, and its subj. is omitted when identical with that of the principal verb. — ἔπεσιν: dat. pl. from ἔπος.

78. δτομαι χολωσέμεν: 'I expect to enrage.' That the seer's anticipation was correct is shown in vv. 101-108. — μέγα πάντων Ἀργείων κρατεῖ: 'rules mightily over all the Argives,' G. 1109, H. 741.

79. καὶ οἱ [καὶ αὐτῷ]: the transition from a rel. to a demonstr. pron., in the second of two parallel clauses, is common in both Greek and Latin. Perfect correspondence would have required καὶ ᾧ in the second clause. G. 1040, H. 1005.

80. δε χώσεται [δταν χώσεται]: G. 1299, 2 and 1300. — χήρη: assumed nom. χέρης, prob. derived from χεῖρ: 'one who is in the hand of,' 'vassal.' From this stem χερ- is formed the comp. χερεῖων [χεῖρων]. In Hom. the heroes (βασιλῆες, διογενεῖς) fill almost the entire stage; the common people are hardly mentioned. The farmer's hard lot is described by Hesiod.

81. εἴπω: In Attic we must have had ἤνπερ with follg. subj. — χόλον γε: 'his anger at least,' as opposed to κότος, 'spite,' 'abiding grudge.' — καταπέψῃ (from -πέσσω): 'digest,' lit. 'boil down,' — stronger than the English expression, 'swallow one's anger.'

82. ἀλλά, 'yet,' introduces the apodosis. — δφρα τελέσῃ [ἔστ' ἂν τελέσῃ].

83. στήθεσσι ἐοῖσι [τοῖς στήθεσι]: here the preposition is expressed, which was omitted in v. 24. — φράσαι: in active voice, 'point out,' in midd. 'ponder' (point out for one's self). — εἰ: 'whether.'

84. τόν [αὐτόν]: compds. of πρὸς with φημί and εἶπον govern the acc., not the dat. — ἀπαμειβόμενος: lit. 'making an exchange,' ἔπεσι is to be understood, and thus comes the common meaning, 'replying.'

85. 'Take courage, and speak forth whatever divine message thou knowest.'

86. φτε: dat. governed by ptc. εὐχόμενος, 'by prayer to whom;' for dat., G. 1159 and 1160, H. 764, 2. φτε seems not to differ sensibly in meaning from the simple relative; the enclitic τέ is freq. thus added simply to give greater weight to a word or for metrical convenience.

87. Δαναοῖσι: The three common Hom. designations of the Greeks, 'Achaïans,' 'Argives,' 'Danaans,' occur in vv. 79 and 87 in close proxim-

ity. Gladstone sees in *Ἀχαιοί* a constant reference to the ruling class. *Ἀργεῖοι*, he says, is applied only to the Greeks serving before Troy, while *Δαναοί* refers to the Greeks as fighting men. It is, however, doubtful whether these distinctions are observed; and it is probable that metrical convenience has much influence in the choice of the appellative.

88. οὕτως: referring, of course, to Agamemnon; for accent, G. 146, H. 118. — ἐμεῦ [ἐμοῦ] ζῶντος καὶ ἐπὶ χθονὶ δερκομένῳ: 'while I live and have the gift of sight upon the earth.' ἐπὶ χθονὶ δέρκεσθαι is a phrase of equivalent meaning to ζῆν, so that we have another example of the Homeric fulness of expression, noticed in v. 57. Cf., in English, 'live and breathe.'

89. κοῤῥης [κοίλαις]. — ἐπ-οίσει: fut. from ἐπι-φέρω.

90. οὐδ' ἦν Ἀγαμέμνονα εἶπης: 'not even if thou shalt say Agamemnon,' to whom Kalchas had referred in his hint in v. 78. The apodosis of ἦν εἶπης is ἐποίσει, which may be repeated from the preceding verse.

91. πολλόν [πολύ]: the Hom. dialect shows a nearly complete decl. from each of the stems πολυ- and πολλο-; the Attic dialect has a mixed decl. made up from both. See Sketch of Dialect, § 13, 3. — εὐχεται: 'boasts,' 'claims to be (and is).' The Hom. chiefs pretend no false modesty; but neither does the word imply arrogance. It simply asserts Agamemnon's conceded position among the Achaeans. The orig. meaning of εὐχομαι, according to a plausible etymology, is 'speak in a loud voice.' Hence, — 1. 'pray' (aloud); 2. 'boast.'

92. 'And then it was that the faultless seer took courage (aor.), and was speaking' (impf.). — ἀμύμων (ἀ priv. and μῶμος, 'stain'): the change from ω to υ, seen also in ἀνώνυμος (ἀ priv. and ὄνομα) and a few other words, is characteristic of the Aeolic dialect; lit. 'faultless,' but only of externals, — e.g. of lineage or of personal appearance.

93 = 65.

94. With ἔνεκ' ἀρητήρος sc. ἐπιμέμεται: the simple gen. of cause might perhaps have been used, as in v. 93.

95. Notice the transition from a relative, and hence subordinate, to an independent sentence. We might have had: 'and whose daughter he did not release and whose ransom he did not receive,' or ptc. might have been used, — οὐκ ἀπολύσας καὶ οὐκ ἀποδεξάμενος.

97. πρὶν in this verse is an adv.; in the follg. verse it is a conj. We find similarly used, in Attic Greek, πρότερον . . . πρὶν and πρόσθεν . . . πρὶν. — ἀπάσει: fut. from ἀπ-ωθέω.

98. ἀπὸ . . . δόμεναι [ἀποδοῦναι]: the subj. of this inf. is suggested by Δαναοῖσιν, in v. 97. — φίλῳ: see on v. 20. — ἐλικώπῃδα κούρην [κόρην, H. 138 a]; the adj. is diversely explained as 'round-eyed' and 'bright' or 'gleaming-eyed.'

99. ἀπριάτην: adverbial: 'without purchase,' i.e. without paying the

price exacted by Agamemnon. — ἀνάποινον: also adverbial: 'without ransom,' *i.e.* without handing over the ἀπερείσι' ἄποινα (v. 20) voluntarily offered by her father. — ἄγειν: the appropriate word for 'conducting' a hecatomb of living creatures.

100. Χρύσην: already mentioned, v. 37. — μὲν [αὐτόν]. — πεπιδόμεν: potential opt. with κε; the form is redupl. 2 aor., of which there are many examples in Hom., but only three — ἤγαγον, εἶπον, ἤνεγκον — in Attic. See Sketch of Dialect, § 15, 2.

101 = 68.

103. μένος [μένους] . . . (ἐ)πίμπλαντ(ο): 'his diaphragm, dark on both sides, was swelling mightily with fury.' The diaphragm, or midriff, a large muscle in the center of the body, was regarded by the Greeks as the seat of the various feelings, — joy, fear, rage, love. The same may be said of the word 'heart' in English. The adj. ἀμφιμέλειναι, 'black on both sides,' seems to be appropriate to φρένες in its literal sense as in the center of the body, and charged with venous blood. The φρένες can be said to be filled with μένος, 'fury,' only in their derived meaning. The phrase may be translated freely: 'his gloomy heart was filling mightily with rage.'

104. ὄσσε: defective noun, used only in dual: 'his two eyes.' — οἱ [αὐτῶ]: dat. limiting the verb, instead of gen. limiting the noun. G. 1170, H. 767. — λαμπεδώντι: see on v. 31. — ἔκτεην: 2 plupf. from ξοικα and really a redupl. form = *FeFέκτην*, so that the hiatus before it is only apparent.

105. πρότιστα [πρώτων]: in form a double superlative: 'first of all.' — κάκ' = κακά: the accent, instead of disappearing with the elided vowel, as in case of prepositions (v. 101) is retracted to the preceding syllable. G. 120, H. 107. The acc. is cognate. Translate κάκ' ὀσσύμενος: 'with ill-boding glance.'

106. κακῶν: ntr. pl. — τὸ κρήγυνον: lit. 'that which is sound.' — εἶπας: 2 aor. with intermediate vowel of 1 aor. Cf., in Attic, the two forms ἤνεγκον and ἤνεγκα.

107. τὰ κάκ' [κακά]: subj. of ἔστί, the inf. μαντεύεσθαι depending upon the pred. adj. φίλα. — φρεσί: see on v. 24.

108. ἐτέλεσσας [ἐτέλεσας]: 'didst thou bring to pass.'

109. καὶ νῦν; 'and now,' — a special instance of the habit referred to in αἰεί, v. 107. — θεοπροπέων ἀγορεύεις: 'art declaring in thy capacity of θεοπρόπος,' *i.e.* 'art declaring as by divine direction.'

110. ὅγ': 'in very truth,' or perhaps with ironical force, 'forsooth'. See on v. 61. — τοῦδ' [τοῦδε] ἔνεκα is the antecedent of ὀδνεκα [οὐ ἔνεκα]: 'on this account, because.' — σφὶν [αὐτοῖς]: *i.e.* τοῖς Ἀχαιοῖς. — τεύχει (from τεύχω): 'devises.' Cf. Lat. *machinatur*.

111. κούρης: gen. limiting ἄποινα. — Χρυσήϊδος, nom. Χρυσῆϊς, 'Chryseis,' feminine patronymic, formed from Χρύσης, 'Chryses.' The patro-

nymic ending is -ιδ, nom. -ις. G. 846, H. 559. Chryseis means 'daughter of Chryses.'

112. **ἔθελον** [ἤθελον]. — **αὐτήν**: in emphatic contrast with **ἄποινα** in previous verse.

113. **καὶ γάρ**: the ellipsis is **οὐκ ἔθελον**: 'I well might refuse, for.' — **Κλυταιμνήστρης**: gen. after **πρό** in comp. G. 1132, H. 751. Klytāimnestra, the wife of Agamemnon, who afterward proved unfaithful to him, and with her paramour Aigisthos accomplished his death, remained at Argos, during the war.

114. **κουριδίης**: 'wedded,'—probably derived, like **κούρη**, 'bride,' from **κεῖρω**, 'cut,' from the custom of cutting the bride's hair immediately before marriage. — **ἑέν**: not reflexive, else it would have been accented **ἑέν** [οῦ], but unemphatic = **αὐτῆς**. — **χερείων** [χεῖρων]: see on v. 80.

115. 'not in figure nor in stature, neither in mind nor in skill.'

116. **καὶ ὥς**: see on v. 33.

117. **βούλομ(αι)**: For elision, see Sketch of Dialect, § 4. — **ἔμμεναι** (for **ἔσμεναι**) [**εἶναι**]. — **σόν** [σῶν].

118. **ἐτοιμάσας**: 'put in readiness,' aor. inv. referring to a single act.

119. **ἔω** [ᾶ]: we have the subj. in this final clause, because the aor. inv. has regularly the force of a primary tense. H. 881.

120. **λεύσσετε** [**ὀρᾶτε**]. — **δ**: the acc. of the rel. pron. has passed into a conj. (*cf. quod* in Latin). In prose we should have had **ὅτι**. — **ἔρχεται ἄλλῃ**: 'is going elsewhere,' *i.e.* 'is given to another.' — **μοί**: dat. of disadv. G. 1165, H. 767.

121. **ἡμίβη**: the verb has become so established in its derived meaning, 'answer,' lit. exchange words (*sc. ἔπεισι*), that it takes an acc. of the pers. like **προσέφη**.

122. The verse begins in courtly style; but, instead of the usual close, **ἄναξ ἀνδρῶν Ἀγαμέμνων**, there follows the contemptuous **φιλοκτεανότατε πάντων**. — **πάντων**: 'of all men.'

123. **πῶς γάρ**: 'How, pray?'

124. **ἔδμεν ξυνήκια** [**ἴσμεν κοινά**]: translate the verse: 'Nor at all, methinks, do we know of common possessions stored up abundantly.'

125. The first **τά** is relative; the second, demonstrative. — **πολλῶν** [**πόλεων**]. — **δέδασται**: pf. from **δαίομαι** or **δατέομαι**. Ten years of the war had been mostly spent in raids upon the lesser cities of the Troad, of which Achilles had destroyed twenty-three. It was in such expeditions that Chryseis and Briseis were made captives.

126. **παλλοῦρα ταῦτ' ἐπαγείρειν**: 'pile these up (so as to be) collected together;' **παλλοῦρα** expresses the result of **ἐπαγείρειν**. See on v. 39.

127. **τήνδε**: *i.e.* Chryseis. — **πρό-ες** (2 aor. inv. **προ-ίημι**) **θεῷ**: 'send her forth (out of respect) for the god,' *i.e.* for Apollo. **θεῷ** is dat. of advantage.

128. *τριπλὴ τετραπλὴ τε*: 'thrice, yea, four times.' Cf. Verg. Aen. I. 94, *terque quaterque*. — *αἶ κέ ποθι* [*ἔάν ποῦ*].

129. *δῶφι* [δῶ]: 2 aor. subj. 3 sing. The *ι* subscript in the Attic form δῶ is derived from the orig. ending -σι, and should not logically be written in δῶσι. It is, perhaps, to be explained as a mistaken correction of the copyist, who remembered the *ι* subscript in the Attic form, and assumed that it should also be written in the Hom. form. — *πόλιν Τροίην*: unlike *Τροίης πολλέθρον* (v. 164), undoubtedly refers to the city Troy.

131. *δὴ οὕτως*: pronounce *δὴ οὐ* as one syllable by synizesis. — For the orig. meaning of *δὴ*, which is here apparent, see on verse 61. — *ἀγαθός περ ἔών*: 'very brave as thou art.' *περ* is a freq. attendant of the concessive ptc., but no concessive idea belongs to *περ*, which retains its orig. meaning, 'in high degree' (from *περί*); here it qualifies *ἀγαθός*, 'very brave.'

132. *κλέπτε νόφ* [νῶ]: 'cheat by craft,' 'craftily cheat;' or *νόφ* may be taken as a local dat. in its first meaning: 'cheat in thy thought,' which nearly equals 'think to cheat.'

133. *ἦ ἐθέλεις*: 'dost thou really wish?' — *ἔφρ' ἔχης*: used as the equivalent of inf. *ἔχειν*, and parallel with follg. *ῆσθαι*. — *αὕτως*: adv. from *αὐτός*, with changed accent; lit. 'in this very way,' i.e. 'vainly,' 'idly,' 'without a gift,' as is explained by *δενόμενον*.

134. *δενόμενον* [δεόμενον]: G. 495, 2, H. 411.

136. *ἄρσαντες*: 1 aor. ptc. from theme *ἀρ-* (*ἀραρίσκω*). — *ἄρσαντες κατὰ θυμόν*: 'suiing it to my wish.' The sudden breaking off of the sentence by suppressing the apodosis, — indicated by the dash, is called *aposiopēsis* (*ἀποσιώπησις*: lit. 'becoming silent'). If expressed, the apodosis would have been something like *καλῶς ἔξει*. Cf. Vergil's Aen. I, 135.

137. *εἰ . . . δώσωσιν* [*ἔάν δέ μὴ δώσωσιν*], *ἐγὼ δέ κεν αὐτὸς ἔλωμαι*: *δέ* marks the commencement of the apodosis, and is not connective; it may be rendered 'then,' or left untranslated. A similar instance of its use occurred in v. 58. *κεν ἔλωμαι*: an instance of that use of the subj. in Hom. which closely approaches the fut. indic., — being, perhaps, a little less positive. G. 1355 and 1356, H. 868. In Attic there are only two grades of expression, — fut. indic. and opt. with *ἄν* (potential opt.). The Hom. language has five varieties of expression, — fut. indic., subj., fut. indic. with *ἄν*, subj. with *ἄν*, opt. with *ἄν*.

138. *τεόν* [σόν]. — *Αἴαντος*: Ajax, the son of Telamon (*Αἴας Τελαμώνιος*), was the strongest of the Greek heroes, and during Achilles's absence the bravest in defence, as Diomedes was the boldest in attack. Cf. B 768, Γ 226. — *Ὀδυσῆος* [*Ὀδυσσεύς*]: see on *Ἀχιλλῆος*, v. 1. Odysseus, the son of Laertes, of the island Ithaca, was the shrewdest of the chiefs, and the hero of the Odyssey. Agamemnon is made to insult gratuitously, in succession, the most distinguished of the Greek warriors.

139. *ἴων ἔλωμαι*: 'will go and take.' — *ἄξω ἑλόν*: 'will take and

bring.' — *κεχολώσεται* : fut. pf. from *χολόω*, *i.e.* 'he shall not only become, but remain angry' (*cf.* *κεκλήσθαι*, Γ 138). *κε* (*άν*) is joined with *κεχολώσεται* and *ἴκωμαι*, as described in v. 137.

140. *μεταφρασόμεθα* : 'we will consider hereafter' (*μετά*).

141. In this and the follg. vv. occur several instances of aor. subj. with shortened mood-signs (see Sketch of Dialect, § 17) : *ἐρύσ(σ)ομεν*, *ἀγείρομεν* (142), *θείομεν* [*θῶμεν*] (143), *βήσομεν* (144). These are all hortative subj.

142. *ἐρέτας* : from nom. sing. *ἐρέτης*.

143. *καλλιπάρηον* : compound of *καλός*, 'beautiful,' and *παρειά*, 'cheek.'

143. Join *άν* (for *ανά* by apocope, G. 53, H. 84 D) with *βήσομεν*, from which it is separated by tmesis.

144. Translate *ἀρχός* as predicate : 'Let one man, who can give counsel, be leader.'

145. Idomeneus was king of Crete.

147. *δφρ' ἰλάσσαι* [*ἴν' ἰλάσθαι*]. — *Ἑκάεργον* : ordinarily explained as 'Far-worker' (*έκας, έργον*), *i.e.* 'Far-darter,' referring to the force of the Sun-god's darts, even at a distance. Autenrieth derives the word from *έκας* and *είργω* : lit. 'one who shuts far away,' *i.e.* either from evil ('Protector') or in the lower world ('Death-god').

148. *υπόδρα* : perh. for *υποδρακ* (*υπό, δέркоμαι*), lit. 'looking under' (angry eyebrows), 'with scowling glance.' There can hardly be found a finer example of indignant invective than the passage vv. 148-171.

149. *άναιδείην έπαιέμενε* : 'clad in (as with a coat of mail, lit. 'clothed upon with') shamelessness.' Verbs which take, in the active voice, an acc. of the person and of the thing retain the acc. of the thing in the passive. G. 1069, 1239, H. 724 a. — *έπί* does not lose its final letter because *έννυμι*, Lat. *vestio*, has initial *F*.

150. *έπεισιν* : the double dat. is natural, because in obeying a command one also obeys the giver of the command (*cf.* in Lat. *dicto audiens esse alicui*; in other words, *έπεισι* is the nearer, *τοι (σοι)* the remoter (indirect) object. It comes to the same thing to explain *έπεισι* as a definitive appositive of *τοι* : 'thee,' *i.e.* thy words. H. 625 c. — *πειθήται* : dubitative or deliberative subj. : 'How can one obey?' G. 1358, H. 866, 3.

151. *όδόν* : cogn. acc. after *έλθέμεναι* [*έλθειν*]; translate : 'either to go on a foray or to fight mightily with heroes.' — *ΐφι* : see on v. 38.

153. *μαχισόμενός* [*μαχούμενος*] : final syllable is here used as long before the caesura. See Essay on Scanning, § 5, 4. — *μοι* : 'in my sight.' G. 1172, H. 771.

154. *οὐδέ μέν [μήν]* : *cf.* v. 77. Wealth in the heroic age consisted chiefly in cows and horses. *Cf.* the derivation of Lat. *pecunia* and Engl. *chattel*.

155. Phthia in S. Thessaly was the hereditary kingdom of Achilles

The two fine-sounding adjectives which close the line describe the fertility of the Thessalian plain.

156. ἐπεὶ ἦ: the diphthong εῖ may be considered as shortened in the arsis before follg. vowel, or the ι may be pronounced by synizesis with the following η, — ἐπεῖ η.

157. Notice the flowing sound of the first half of this spondaic verse, on account of the number of vowels as compared with consonants.

158. σοί: dat. of association with αἶα, G. 1175, H. 772 c; yet the verb ἐσπόμεθα regularly takes the dat. The accent of σοί and its repetition — σό, σοί — indicate great emphasis.

159. τιμὴν ἀρνύμενοι: 'seeking to obtain satisfaction. ἀρνύμενοι, pres. ἄρνυμαι, comes from a different root from αἰίρω [αἶρω]. Its primary meaning is 'attain to.' — κυνώπα: implies nom. κυνώπης, lit. 'with the eyes of a dog,' 'dog-faced.' (Cf. in v. 225 the equivalent expression κυνὸς ὄμματ' ἔχων; cf. also Z 344, where Helen reproaches herself.) The noble traits of the dog seem scarcely to have been noticed by the Greeks. The word is constantly, both in compounds and alone, used to convey the extremest reproach. The single exception is the account of 'Argos,' Odysseus's faithful hound (Odyssey, p 272).

160. τῶν: gen. of cause, esp. freq. with verbs of emotion (see on v. 65). — μετατρέπη: becomes a verb of emotion in its derived meaning; lit. 'dost not turn thyself about,' i.e. 'dost not regard,' cf. Lat. *respicere*. — ἀλεγίζω: 'not to care for,' see v. 180.

161. καὶ δὴ: 'and now.' — μοι: could be joined with ἀπειλεῖς, as verbs of threatening govern dat. of person in both Greek and Latin; but is better construed as dat. of disadv. with ἀφαιρήσεσθαι (see on v. 67). — αὐτός: 'in person.'

162. ᾧ ἐπι [ἐφ' ᾧ]: when dissyllabic preps. follow their objects, the accent is drawn back to the penult. This retraction of the accent is called anastrophe (ἀναστροφή: 'turning back'). See Sketch of Dialect, § 6. In the second half of this verse, an instance occurs of the transition from the relative clause to an independent sentence: 'for which I toiled much, and the sons of the Achaians gave it to me,' instead of 'and which the sons of the Achaians gave to me' (see on v. 79).

163. οὐ μὲν [οὐ μήν]. — σοί: dat. after ἴσον, lit. 'equal with thee,' i.e. 'equal with thy prize.' This is an instance of what is called *comparatio compendiaria*, or abridged comparison. Cf. Xen. Anab. II, III, 15, ἡ δὲ ὕψις ἡλέκτρον οὐδὲν διέφερε, where ἡλέκτρον = τῆς ἡλέκτρον ὕψεως. — ὀππότε [ὀπόταν].

164. πολλὰς πόλιν: 'a city,' — not Troy, but some one of the numerous cities on the Trojan plain (see on v. 125).

165. τὸ πλεῖον: 'the larger (harder) part.' — πολυ-αἶκος: the latter part of this compound is the stem of αἰσσω, 'to leap,' lit. 'much springing,' i.e. 'fatiguing.' — πολέμοιο: generally to be translated 'combat,' — not, as in prose, 'war.'

166. *διέπουσ'*: 'bring to pass.' The act. forms *ἔπω*, *διέπω* rarely occur in Attic; the midd. forms are extremely common in the sense of 'follow.' — *ἀτάρ* = *αὐτάρ* [*ἀλλά*]: see on v. 51.

167. Agamemnon, as generalissimo of the forces, has his special portion (*γέρας*) of all plunder, set apart in advance of the general distribution. Achilles comes in only on a footing equal with the other chiefs. — *δλίγον τε φίλον τε ἔχων*: lit. 'with (a prize) small and sweet,'—*i.e.* 'precious though small.'

168. *ἐπεὶ κε* [*ἐπὶ* *άν*] *κάμω πολεμίζων*: 'when I have fought myself tired.'

169. *εἰμι*: 'I will go,'—pres. with the usual fut. signif. — *ἐπεὶ ἦ*: see on v. 156.

170. *ἔμην* [*ἰέναι*]. — *σὺν νηυσί* [*ναυσί*]: we constantly find 'with the ships,' instead of 'on,' *i.e.* 'on board of the ships;' *cf.*, among many examples, vv. 179, 183. — *σ'* [*σοι*]: dat. of advantage.

171. *ἀφύξιν*: fut. inf. from pres. *ἀφύσσω*, lit. 'draw off.' Translate: 'Nor do I propose to stay here in dishonor, and to draw (like a hewer of wood and drawer of water) for thee wealth and riches.'

173. *μάλ'*: 'by all means,' *cf.* v. 85. So the modern Greek uses *μάλιστα*: *cf.* Lat. *maxime*, as the equivalent for 'yes,' 'certainly.' — *ἐπ-έσονται*. pf. midd. from *σεύω* with pres. signif., 'impels.' Notice how smooth-flowing this and the follg. vv. are from the numerous liquids which they contain.

174. *ἐννεκ'* *ἐμείο* [*ἐμοῦ ἔνεκα*].

175. *οἱ κε τιμήσουσι*: see on v. 137. — *μητρίετα* [*μητιέτης*]: with shortened final vowel and recessive accent. See Sketch of Dialect, § 10, 2.

176. *ἔχθιστος*: 'most hateful;' for form, G. 357, H. 253. — *μοι*: 'in my sight;' see on v. 153. — *Διοτρεφεῖς βασιλῆες* [*Διοτρεφεῖς βασιλεῖς*]: *διοτρεφής* and *διογενής*, 'Zeus-fostered' and 'Zeus-engendered' are common epithets of kings, both implying membership in the heroic line and a pedigree running back to Zeus.

177. As usual with an angry man, Agamemnon charges the quarrelsome spirit entirely upon his opponent.

178. Physical strength is nothing for a man to be very proud of, being purely a gift of the gods. — *κατερός ἐσσι* [*κρατερὸς εἶ*].

179. *ἐτάροισι* [*ἐταίροις*].

180. *Μυρμιδόνεσσι* [*Μυρμιδοσι*]: distinguish in translation the dat. after the verb: 'play the ruler among (for) the Myrmidons,' from the gen. with the same verb: 'be ruler over the Myrmidons.' The Myrmidons were the subjects of Achilles. — *σέθεν* [*σοῦ*]: see on v. 160.

181. *δδομαι* (*σοῦ*) *κοτέοντος*: 'trouble myself about your spite.'

182. *ὥς*: adv. of comparison, 'just as.' The important part of the apodosis is *ἐγὼ κ' ἄγω* (subj. with *κε* nearly equals fut. indic.); but the

τὴν μὲν . . . πέμψω is brought in to save Agamemnon from the appearance of defiance to Apollo's command. The sense may be thus given. 'Though (μὲν) I comply with the god and send, etc.; yet (δὲ) I will have my retaliation upon you, the cause of my loss; for I will go in person and take, etc.'

183. νηὶ ἑμῇ: 'with (i.e. 'on' or 'by') one of my ships.'

185. Agamemnon appears in a hateful light in this and the two follg. vv., when he declares that his motive in the threat which he makes is simply to show his *greater power*. The distinction between *κρατερός* and *φέρτερος*—the former referring more to physical strength, the latter to resources of various kinds in one's command—is clearly made below (vv. 280, 281). .

187. ἴσον ἐμοὶ φάσθαι: 'to speak on a level with me,' 'to assert himself my equal'; ἴσον is originally a cognate accusative. — ὁμοιωθῆμεναι [ὁμοιωθῆναι] ἄντην: 'to liken himself to me before my face'; ἄντην is adv. (cf. ἀπριάτην, v. 99).

188. Πηλεΐων: dat. of possessor; the patronymic ending -ων is infrequent in comparison with -ίδης, see on v. 7. — οἱ: this is one of the common cases where the dat. limiting the verb takes the place of a gen. limiting the noun ἦτορ or στήθεσσι. Translate vv. 188, 189: 'Woe came to Peleus's son, and his heart was perplexed in double-wise in his shaggy breast.'

190. φάσγανον: probably derived from σφάζω, and so originally meaning 'slaughter-knife,' but here equals ξίφος, ἄορ, and means 'sword.'

191. τοὺς μὲν ἀναστήσει: 'should make start up the rest of the chiefs.' At the assembly of chiefs (βουλὴ γερόντων), the speaker stood and the others remained sitting. Cf. vv. 58, 63, 101. The opts. in this v. represent subjs. of direct discourse (G. 1358, H. 866. 3) changed to opt. under the influence of the secondary tense μερμήριζεν. — ἐναρξίζοι: 'strip off armor' (ἐναρα), presupposes, of course, the killing of Agamemnon.

192. θυμόν: 'fury.'

193. εἰος [ἔως]: *metathesis quantitatis*. See Sketch of Dialect, § 1, 4.

194. ἦλθε δ' Ἀθήνη: δέ in *apodosis*; 'then came Athena.' The change of tense marks the commencement of the *apodosis*. Cf. v. 58.

195. οὐρανόνθεν [ἐξ οὐρανοῦ].—πρὸ . . . ἦκε: *tnesis*. Cf. προΐαψεν, v. 3.

196. ἀμφω: governed by φιλέουσα, for κηδομένη takes the gen. Cf. v. 209; cf. also H. 204, Ἐκτορὰ περ φιλέεις καὶ κήδεαι αὐτοῦ.

197. στή δ' ὀπίθεν: 'she stood behind,' or perh. 'she stepped up from behind' (see on v. 6.). — κόμης ἔλε [εἶλε]: 'plucked by the hair,' gen. of part taken hold of. G. 1099, H. 738.

198. δρᾶτο [ἔωρα]: see on v. 56.

199. Notice the four aorists in this and the next verse, all describing

single acts quickly accomplished. — **θάμβησεν** [*θάμβησεν*]. — **μετὰ . . . ἐτρέπετο** (2 aor. midd. from *τρέπω*): here used in literal sense (contrast with v. 160), 'turned him about.'

200. **οἱ** [*αὐτῇ*]: nearly equal to poss. gen. limiting *ὄσσε* (see on v. 188). Translate the last hemistich: 'for her terrible eyes shone brightly.' Or *δεινῶ* may be taken as predicate: 'dreadful was the gleam of her two eyes.' — **φάανθεν** [*ἐφάνθησαν*]. Cf. *κρήνον* [*κράνον*], v. 41.

201. Translate: 'and having raised his voice (as preliminary to speaking) he was addressing her with winged words.' Words are called 'winged' because they 'fly' so quickly from the lip to the ear.

202. **Τίπτ(ε)** [*Τί ποτε*]. — **αὐτ(ε)**: 'again,' as if he had said 'One vexation after another, here you are once more!' — **αἰγιόχοιο Διὸς τέκος**: example of a combination of words (three dactyls) which fits easily into the verse, and is used, perhaps, as a half-conventional phrase, without very distinct thought of its meaning. — **εἰλήλουθας** [*ἐλήλυθας*]: closes a spondaic verse.

203. **Ἰθῆ** [*ἰθὺς*]: see on v. 56. — **Ἀτρεΐδαι** [*Ἀτρεΐδου*]. In B 185 we find *Ἀτρεΐδαι*. See Sketch of Dialect, § 1, 4.

204. **τελείεσθαι**: fut. inf. midd. with pass. signif.

205. **ἧς ὑπεροπλῆσι**: 'because of his deeds of arrogance.' — **ἧς**: dat. pl. fem. of the poss. pron. *ῆς*, which is poetic. In Attic Greek, the place of the poss. pron. of the 3d sing. is supplied by the gen. of the personal pron. *αὐτοῦ, αὐτῆς*. The article alone has also frequently the force of a possessive. — **τάχα ποτέ**: 'at no distant day,' 'right soon.' — **ἄν . . . ὀλέσση**: potential use of subj. (see on v. 137).

207. **τὸ σὸν μένος**: 'that wrath of thine.' — **εἰ κε πίθῃαι** [*ἐὰν πίθῃ*]: see on v. 67.

208. **οὐρανόθεν**: cf. v. 195.

209 = 196. — Distinguish *ὁμῶς*: adv. 'alike,' and *ὁμως*: conj. 'yet.'

210. **ἐριδος**: gen. of separation, 'from strife.' — **ἄλκεο** [*ἐλκον*]: inv. prs. 'be drawing.'

211. **ἔπει**: 'with words,' if only deeds of violence be foregone. — **ὡς ἔσεται περ [ὥσπερ ἔσται]**: lit. 'as shall be,' an elliptical phrase capable of different interpretations. It may mean: 'as you will do (in any case),' or it may refer to the future humiliation of Agamemnon, in which case a word must be supplied, and we might translate: 'predicting how it shall be.' In this and the follg. vv. three different forms of the future of *εἰμί* occur.

212. **ὦδε γὰρ ξιπρώ**: another freq. combination of words (penthemimeris), see on v. 202, which fits easily into the verse. — **τό**: how decide whether relative or demonstrative? The presence of conj. *δέ* decides.

214. **ὑβριος** [*ὑβρεως*]: notice omission of the article, which would be expected in Attic. — **ἴσχεο** [*ἐχου*]: 'restrain thyself.'

216. **σφώτερρον**: poss. pron. (poetic form) formed from dual of the

pers. pron. of 2d person. See Sketch of Dialect, § 14, 1. Translate: 'the word of you both,' *i.e.* of Athena and Hera. — **εἰρύσασσθαι** (closes spondaic verse): 'respect,' 'observe.' It is doubtful whether this form is to be derived from the root (F)*ερν*-, *έρνω*, 'draw,' or from a root (σ)*ερF*, Lat. *servare*. It is easy to derive, from the idea of 'drawing to one's self (for protection),' the meaning 'defend,' 'maintain,' 'respect.'

217. **καὶ μάλα περ κεχολωμένον** [**καίπερ μάλα κεχολωμένον**]: the separation of **καί περ** (like **ὥς περ**, v. 211) may be compared to tmesis. **κεχολωμένον** agrees with subj. of **εἰρύσασσθαι**, *i.e.* **ἐμέ** or **τινά**.

218. 'Whoso obeys the gods, they hearken well to him.' For sentiment, *cf.* Prov. xv. 29, John ix. 31. In **ἐκλυον** we have the first example of the gnomic aor., to express a general truth (so called because this use of the aor. is freq. in proverbs, **γνώμαι**). G. 1292, H. 840. The aor. here is equal to a prs. and hence the subj. in conditional rel. sentence. — **ὅς κε ἐπιπείθεται**: general condition referring to present time. If **τ'** before **ἐκλυον** is for **τε**, it may be compared with the same word in vv. 81, 82. There the enclitic is found with no connecting force in both principal and subordinate clauses; here it stands only in the apodosis. Others would see in **τ'**, the particle **τοι**, and translate: 'surely.'

219. **ἦ**: ipf. 3 sg. from defective verb **ἦμι**, Lat. *aio*, occurs in Hom. only in this form. In Attic Greek, **ἦμι**, 1 sing. prs., and **ἦν** and **ἦ**, 1 and 3 sing. ipf., are found. — **σχέε** [**ἔσχε**]: 'held,' 'stayed;' for formation in **θ**, see G. 779, H. 498.

220. **ὥς** [**ἔωσε**]: from **ὠθέω**. — **οὐδ' ἀπίθησε**: first instance of litotes. Litotes (**λιτότης**, 'simplicity') is a form of statement which, because of its *studied simplicity*, and evident inadequacy, is accepted for much more than it actually asserts. Here, *e.g.* 'did not disobey' = 'did not fail to obey' = 'obeyed at once.' Examples of litotes are familiar in all literatures. Compare Milton's 'with unblest feet' = 'with feet accursed.' Nor is this figure of speech by any means confined to poetry, but it is very frequent in prose: *e.g.* a citizen of 'no mean city'; 'his last service was 'not his least.' Dr. O. W. Holmes remarks that the humor of many persons consists largely in *understatement*. That this is very true of American humorists will be evident to any one who peruses a few pages of Mark Twain or Artemus Ward.

221. **βεβήκει**: 'was gone.' As the pf. in Hom. freq. = prs., so the plupf. naturally = ipf.

222. **δόματ' ἐς**: 'into the palace.' — **μετὰ δαίμονας ἄλλους**: lit. 'into the midst of,' *i.e.* 'after other deities.'

223. **ἀταρτηροῖς**: 'hard,' 'unfeeling.'

224. **λήγε χάλοιο**: see on v. 210.

225. **κυνὸς ὄμματ' ἔχων** (see on v. 159): expressive of utter shamelessness, as **κραδίην ἐλάφοιο** (**ἔχων**) denotes extreme cowardice: 'with the eyes of a dog, with the heart of a deer.' It might be more natural to say in English: 'with the eyes of a dog, with the heart of a hare.'

226. ἐς πόλεμον: 'for combat,' last syllable of πόλεμον lengthened in thesis before caesura.

227. To 'lie in wait in ambush' is the highest test of the courage of the Homeric hero. This duty falls to the 'champions,' ἀριστῆες. — ἀριστήεσσι [ἀριστεύει].

228. κῆρ: lit. 'death-angel,' i.e. death in person, certain death. Distinguish ἡ κῆρ and τό κῆρ: 'heart.' — εἶδεται [δοκεῖ]: from Hom. pres. εἶδομαι. Notice parataxis in sentence introduced by δέ = γάρ.

229. λώιον [λῶον]: 'more gainful.' — κατὰ στρατὸν εὐρύν: 'throughout the broad (widespread, as lying in camp) army.'

230. ἀπο-αιρεῖσθαι: the failure to elide shows that αἰρέω orig. began with a consonant, which, however, is sometimes (cf. v. 182) ignored. — δοῖς [δς ἂν] εἶπη: for subj. see on v. 218. — σέθεν [σοῦ]: gen. depends upon the adv. ἀντίον. G. 1148 and 1149, H. 757.

231. βασιλεύς: nom. in exclamation, which sometimes takes the place of a second voc. (it here follows οἰνοβαρές). G. 1045, H. 707. — οὔτι-δανοῖσι: for dat. see on v. 180, 'among worthless subjects,' lit. 'people of no account' (οὔτις). The second half of the verse explains how it is possible for him to be δημοβόρος.

232. ἡ γὰρ ἂν . . . λωβήσαιο: 'for verily thou wouldest offer insult for the last time,' were not thy subjects worthless (εἰ μὴ οὔτιδάνοις ἀνδρ-σσις). Instead of supplying the ellipsis, we may use the word 'else' (= 'if this were not so'): 'else thou wouldest surely,' etc.

233. ἐπί: adv. 'besides,' 'thereto.' Notice the lengthening of a final vowel before follg. liquid (easily and doubtless doubled in pronunciation); pronounce ἐπὶ μέγαν. Cf. v. 283, and see Essay on Scanning, § 5. 3.

234. τόδε σκήπτρον: each speaker in the assembly received from the herald the scepter, which gave the recipient the right to speak (the floor) as long as he held it. Cf. Γ 218. — μὲν [μήν].

235. φύσει: fut. act. from φύω. — πρῶτα: 'first,' i.e. 'once for all.' — τομήν (τέμνω, 'cut'): 'stock,' 'stump.' — δρεσσι: dat. pl. from δρος.

236. περὶ γὰρ ῥά ἐ χαλκὸς θάψεν: the verb takes two accusatives as a verb of depriving: 'for, see (ῥα)! the steel hath stripped off from it (ἐ, here neuter) on every side (περὶ) its leaves and bark.'

237. μιν [αὐτό].

238. δικασπόλοι: 'warders of justice.' — θέμιστας πρὸς Διὸς εἰρύ-αται: 'maintain the laws in the name of (lit. before the face of) Zeus.' It is uncertain whether εἰρύαται is a sync. prs. [ἐρύ(ο)νται], or a pf. with prs. signif. For root and radical signif. see on v. 216.

239. ὁ δέ: 'and this.' δ instead of τό from the influence of the pred. noun δρκος. H. 617.

240. Ἀχλλῆος: obj. gen. after ποθῇ, 'longing for Achilles.' — ἔεται [ἀφίετα]. — υἱας: in Attic Greek, a prep. would be required. G. 1065, H. 722.

241. τοῖς: dat. of advantage after *χραιομεῖν*, 'to help them.' See on v. 28.

242. εὐτ' ἄν [ἔταν]. — ὑφ' Ἑκτορος: gen. of agent is natural, because *πίπτωσι* is in effect a passive verb and equivalent to, 'are thrown down.' The gen. might equally well be connected with *θνήσκοντες*.

243. ἀμύξεις: 'thou shalt rend.'

244. δ τ': δ = *quod*, as in v. 120, τε having no appreciable force. Thus δ τε is equal to *ὅτι τε*. *ὅτι* never loses ι by elision. It is Hom. simplicity, and no boasting, for the hero to call himself *ἄριστος Ἀχαιῶν*. — *χωόμενος*: see on v. 153.

246. πεπαρμένον (pf. ptc. from *πέρω*, 'pierce'): 'studded.' — *ἔξετο* [*ἐκαθέζετο*].

247. ἐτέρωθεν: 'on (lit. from) the other side;' cf. Lat. *ex altera parte*. — ἐμήνι (ipf. from *μηνίω*): 'was giving vent to his rage.' — τοῖσι: see on v. 58.

248. ἀνόρουσε: 1 aor. from *δρούω* [*δρυνμι*]. — λιγύς: 'clear-voiced.' — ἀγορητής: lit. 'one who speaks in the *ἀγορά*,' synonymous with *ρήτωρ*.

249. τοῦ [οῦ]: poss. gen. limiting *γλώσσης*. The force of *καί* can hardly be given in English. Cicero, *de Senectute*, x. has translated this verse: *ex ejus lingua melle dulcior fluebat oratio*. — *γλυκίων* [*γλυκυτέρα*]. *ῥέει* [*ῥρπει*]: G. 495, I. H. 411.

250. τῷ: 'for him,' i.e. 'before his eyes,' 'during his life;' for dat., G. 1166, H. 771. — *μερόπων*: the derivation of this word is uncertain; its probable meaning is, 'mortal.'

251. ἐφθιάδ' [*ἐφθίοντο* or *ἐφθιμένοι ἦσαν*]: plupf. pass. from *φθίω*. Yet the sync. 2 aor. *ἐφθίμην* coincides in form with plupf. — οἱ [αὐτῷ]: see on v. 158. — *τράφεν* [*ἐτρέφθησαν*, 2 aor. pass. from *τρέφω*]. — *ἦδ' ἐγένοντο*: the natural order seems reversed. This *hysteron-proteron* may be explained by saying that the order is the natural one to one *looking back*.

252. μετὰ τριτάτοις [*ἐν τρίτοις*]: this use of *μετά* with dat. in sense of 'among' is wholly Homeric. Cf. Δ 61.

253. σφι [αὐτοῖς]. — *μετέειπεν*: *εἶπεν* is redupl. 2 aor. from stem *Feπ-*. The full form was *ε-Fe-Feπ-ον*. After the digammas fell away, the second and third epsilons were contracted into *ει*. The initial *ε* is the syllabic augment. See Sketch of Dialect, § 15, 2.

254. ὦ πόποι: interjection expressing either dismay, as here; or delight, as in B 272. Before vocatives *ὦ* is always written *ὦ*. Cf. Engl. O! and oh!

255. γηθήσαι: 3 sg. 1 aor. opt. from *γηθέω*.

256. *κεχαροῖατο*: redupl. 2 aor. opt. from *χαίρω*.

257. 'If they learned all this (tale) of your strife': the gen. (dual) depends upon *τάδε*.

258. *περί* (in the first hemistich) = *περίεστε*. The verb takes after it a gen. (as a word of superiority), and *βουλὴν*, as an acc. of specification; the explanatory inf. *μάχεσθαι* is precisely equivalent to an acc. of specification *μάχην*.

259. *ἀμφω δέ, κτλ.*: an example of parataxis; instead of *δέ*, we might have had, in prose, *γάρ*.

260. *ἥτερον* [*ἥτερ* or *ῆ*]. — *ὑμῖν*: attracted from nom. *ὕμεις* (*sc. ἐσσε*) by the preceding *ἀρείοισι*.

262. *οὐ γάρ πω* [*οὐπω γάρ*]. — *ἴδωμαι* [*ἴδοιμι ἄν, or ὄψομαι*]: see on v. 137.

263. *οἶον Πειρίθοον*: attracted into the acc. by *τοίους ἀνέρας* of v. 262. A regular construction would require *οἶος ἦν Πειρίθοος*. Peirithoos was king of the Lapithai, a powerful tribe in Thessaly. Dryas, Kaineus, Exadios, and Polyphemos were chiefs of the Lapithai. To the marriage of Peirithoos with Hippodameia, the wild tribe of Centaurs were invited. Under the influence of wine, they attempted to carry off the bride and other women of the Lapithai. Theseus and Peirithoos led the resistance, and the Centaurs were overcome. The fact that Theseus, the national hero of Athens, was associated by old legend with Peirithoos, probably led to the interpolation of v. 265 in the interest of Athens, by some Athenian rhapsodist.

266. *κάρτιστοι*: metathesis. See Sketch of Dialect, § 7, 2. *δὴ* emphasizes the superlative: 'the very strongest.' — *κεῖνοι* [*ἐκεῖνοι*].

267. *μὲν* [*μήν*]: so also in vv. 269, 273.

268. *φηρσίν* (probably an Aeolic form for *θηρσί*): 'wild people,' lit. 'wild beasts'; the Centaurs were represented, in later times, as half man and half beast. — *ἀπάλεσαν*: transitive, *sc. αὐτούς*.

270. *ἐξ ἀπίης γαίης*: defines *τηλόθεν*, 'from far away, [namely] from a remote land.' — *αὐτοί*: the fact that the heroes 'themselves' sent for him shows what was his reputation even in his youth.

271. *κατ' ἐμ' αὐτόν*: 'by myself,' either as single combatant or at the head of his followers. The meaning is that he was not a subordinate, but fought independently. This no one of his present contemporaries could imitate (*οὕτις ἂν μαχέοιτο*).

273. *μεν βουλέων ξύνιεν* [*τῶν βουλῶν μου συνέσαν*]: 'listened to my counsels.' G. 1102, H. 742.

274. Compare the repetition of the verb *πειθομαι* in this and follg. v. with the repetition of *κάρτιστοι* in v. 266.

275. *ἀγαθὸς περ ἑὸν*: see on v. 131. — *ἀποαίρειο* [*ἀφαιροῦ*]: see on v. 230. — *κούρην*: see on v. 98.

276. *ἔα*: prs. imv. from *έδω*.

277. *Πηλείδῃ ἔθελ'*: pronounce *δη-εθελ'*, by synizesis. — *ἐρίζεμεναι* [*ἐρίζειν*]. — *βασιλῇ*: for dat. G. 1177, H. 772.

278. *οὐποθ' ὁμοίης*: 'never a like,' *i.e.* 'always a greater,' an example of litotes. — *ἔμμορε*: 2 pf. from *μείρομαι*, see Sketch of Dialect, § 22, 1.

279. *ῥτε* [ῥ]: enclitic *τε* without appreciable meaning. See on v. 86.

280. *ἔσσι, γέινατο*: both in protasis; the apodosis begins with *ἀλλ'*. For loss of accent of *ἀλλ'* with elided vowel, see G. 120, H. 107. — *πλεόνεσσι* [*πλέοσι*]: for dat. see on v. 179. — For distinction between *καρτερός* and *φέρτερος*: see on vv. 178, 186.

282. *σὺ δέ*: 'and do thou,' turning to Achilles. — *τεόν* [*τόν*].

283. *λίσσομαι* (αι): this elision could not occur in prose. — *Ἀχίλλῃ*: dat. of advantage with *μεθέμεν* [*μεθεῖναι*, 2 aor. inf. from *μεθίημι*], translate: 'to abate thy wrath for Achilles.' *i.e.*, since he is the reliance of the Achaians.

284. *πολέμοιο*: objective genitive after *ἔρκος*, 'bulwark of (in) combat.'

287. *ἔδ' ἀνὴρ* [*ἔδε δ' ἀνὴρ*]. — *περὶ . . . ἔμμεναι* [*περιεῖναι*]: see on v. 258. Agamemnon has no substantial charges to make against Achilles, but can only reiterate what he has already (vv. 175 follg.) said.

289. *τιν(α)*: 'one (at least);' he means, of course, himself. *τινὰ* is subj. of *πείσεσθαι*, after which *ἄ* is cogn. acc.

291. *προθέουσι*: often taken from *προθέω*, in which case the form requires no comment. One would translate: 'On this account do words of insult rush forth for him (*οἱ*) to utter?' But one may consider *προθέουσι* = *προσιθέασι*, as if there were a pres. *θέω* formed from the root *θε-* of *τίθημι*, and translate: 'On this account do they (*i.e.* the gods) permit (lit. 'set before') him to utter words of insult.'

293. *ἦ γάρ κεν καλεοίμην*: see on v. 232.

294. *πάν ἔργον*: 'in every matter,' not necessary to sense but anticipates *ὅττι κεν εἴπῃς*.

295. *γάρ*: calls attention to the fact that the prohibition *μὴ σήμαινε* is the reason for the command *ἐπιτέλλεο*. Translate: 'Lay these commands on others if you choose (*δή*); you certainly (*γάρ*) shall not be giving directions to me.'

296. *οὐ γὰρ ὁῖω*: repeated sarcastically from Agamemnon's threat, v. 289.

297. Common verse to introduce a transition.

298. *χερσί* (scarcely differs in meaning from *βίᾳ*): 'by force.' — *οὔτοι*: 'by no means.' Distinguish *οὔτοι*, and *οὔτοι*: 'these.' — *ἐνεκα κοῦρης* [*κόρης ἐνεκα*]: 'on account of a maid.'

299. *τω* [*τινι*]. — *ἐπεὶ μ' ἀφάλευθέ γε δόντες*: 'since you but took away what you gave.'

300. *τῶν ἄλλων*: part. gen. depending upon *τι*. — *τῶν* in follg. v. takes up again *τῶν ἄλλων*, but is not necessary to complete sense.

302. *εἰ δ' ἄγε*: with *εἰ*, it is generally supposed that *βούλει* is to be supplied: 'but, if thou dost wish, come on.' — *γνώωσι* [*γνώσι*].

303. *ῥώησει*: *ῥώεω*, in this and in one other place, π 441, means 'flow'; elsewhere always, 'hang back from,' 'recoil from.'

305. *ἀνστήτην*: for apocope, see on v. 143. The assembly was dissolved by rising, *ἀνστήτην λῦσαν* [*ἀναστάντες ἔλυσαν*].

306. *ἱσας* [*ισας*]: an *ε* was frequently prefixed, for greater ease in pronunciation, to several words which orig. began with *F*. It was easier to say *ἑΐσας* than *ΐσας*. Another example is *λείκοσι*, 'twenty,' cf. Lat. *viginti*.

307. *Μενοντιάδης*: for formation of patronymic, see G. 846, 2. H. 559a. Considerable familiarity with the events of the Trojan war is taken for granted. Here it is assumed that Patroklos will be known by his patronymic alone. — *οἷς ἐτάροισιν* = *τοῖς ἐταίροις*.

308. *θοήν*: one of Homer's habitual epithets. — *ἄλαδε* [*εἰς ἄλα*].

309. *ἐρέτας*: from nom. sing. *ἐρέτης*. — *ἐσ-έκρινεν*: the verb is used in a pregnant signif. 'chose (for and sent) into.' — *λείκοσι*: see on *ἱσας*, v. 306.

310. *βῆσε* [*ἐβίβασε*]: 1 aor. with causative signif.

311. *ἐν δ'*: 'and among them,' adverbial.

312. *κλυθεα*: species of cognate acc. after *ἐπέπλεον*, cf. such phrases as *λέναι ὀδόν*, G. 1057, H. 715 b.

313. The people had not washed during the continuance of the plague. Now they are to bathe themselves and cast off (*ἐβαλλον*) the offscourings (*λύματα*) into the sea. This rite was symbolical of their desire to remove whatever in their persons had occasioned displeasure in the god.

315. *τεληέσσας*: 'bringing fulfilment,' 'effective.'

316. *θίν'* (α): see on v. 34; if the noun were in dat., the accent of the elided form would be *θίν'*. — *ἀτρυγέτοιο*: 'restless,' a habitual epithet (see on v. 308).

317. *οὐρανόν*: acc. of limit of motion, used very freq. in Hom., without preposition, of both persons and places. — *ελισσομένη περὶ καπνῷ*: 'whirling around in smoke,' i.e. the fragrant smoke of burning flesh rose within (distinguished by its color) the smoke which ascended from the burning wood. *καπνῷ* is local dat., and *περὶ* is adv.

318. *τά [ταῦτα]*: i.e. 'their duties.' — *ἐπηπειλῆσε*: for the threat, see v. 181 follg.

320. *Ταλθύβιον*: Herod. (vii. 134) tells us of those who still claimed to be descendants of the Hom. Talthybios. — *Εὐρυβάτην*: in B 184 a like-named herald of Odysseus is mentioned.

321. *τῷ οἱ ἔσαν* [*ᾧ αὐτῷ ἦσαν*]. — *κήρυκε*: word of wider signif. than our 'herald'; it involves the idea of personal service rendered, something like 'body-servants,' 'henchmen.' *θεράπων*, on the other hand, implies a relation more near equality even than that of esquire to his knight.

323. *ἰλόντ(ε)*: nom. agreeing with subj. of *ἀγέμεν*, here used as inv., 'take by the hand and lead' (see on v. 21).

324. *εἰ δέ κε μὴ δώσω* [*ἐὰν δὲ μὴ δῶ*] *ἐγὼ δέ*: example of *δέ in apodosis* (see on v. 137), 'then I will come and take.'

325. *τό*: 'it,' i.e. his coming and taking. — *καὶ ῥίγιον*: 'even more

dreadful.' This comparative, like *κέρδιον* from *κέρδος*, *κύντερον* from *κύων*, is formed from the stem of a noun and has no positive. — *ρίγος* (Lat. *frigus*): 'cold,' 'chill,' so that *ρίγιον* lit. means 'more chilling.'

326. *κρατερὸν . . . ἔτελλεν*: parataxis, emphasizing the successive acts. We might have expressed it as a dependent clause: 'while he was laying a stern charge upon them.'

328. *ἐπὶ τε κλισίας*: the preposition is here expressed which was omitted v. 322.

330. *ἄρα*: 'I ween.' — *γῆθησεν*: aor. denotes the inception of a feeling, 'feel delight.'

331. *ταρβήσαντε*: also of sudden feeling, 'struck with dread.' — *αἰδομένω*: 'reverencing' (his rank), of habitual mental attitude.

332. *ἔρεοντο*: 'were they asking.' *ἔρέομαι* = *εἶρομαι* = *ἔρομαι* [*ἔρωτάω*.]

333. *ὁ ἔγνω*: a real hiatus, whereas *ἔγνω Φῆσι* is only apparent hiatus.

334. The heralds, in Homer, are under the especial protection of Zeus; later, Hermes was their patron.

335. *μοι*: see on v. 153.

336. *ὃ* [δς]: article used as relative. — *σφῶι*: 'you both.'

337. *Πατρόκλεις*: contracted 3 decl. voc. for *Πατρόκλεες*, G. 231, H. 729 c. Below, v. 345, occurs the 2 decl. form.

338. *σφῶιν*: the dual forms of the pron. of 3d pers. are enclitic. Contrast this form with *σφῶι*, v. 336. — *τῷ αὐτῷ* [*τούτῳ αὐτῷ*]: 'both of these men themselves,' not, as in Attic, 'the same.'

339. *πρός*: 'before the face of.'

340. *τοῦ*: with strong demons. force, 'that king, ruthless as he is.' — *ἐὶ γένηται* [*ἐὰν γένηται*]. — *δὴ αὖτε*: synizesis (see on v. 277).

341. *ἐμῷ* [*ἐμοῦ*]: obj. gen. after *χρεῖω*.

342. *τοῖς ἄλλοις*: dat. of adv., common constr. in Hom. after this verb instead of gen. of separation (see on v. 67).

343. To 'think at the same time of the past and the future' is the mark of wisdom, for we judge of the future only by the past. A similar expression occurs Γ 109.

344. *μαχόιντο* [*μάχονται*]: as the tense of *οἶδε* is primary, the mood should strictly be subjunctive; the opt. represents the purpose as remoter.

345. *φάω*: see on v. 20.

347. *ἄγειν*: inf. of purpose (see on v. 5). — *ἔτην* [*ῥείτην*].

348. *ἀέκουσ'*: because she loved Achilles.

349. *ἐτάρων*: connect with *νόσφι* *λιασθεῖς*.

350. *θιν' ἐφ' ἁλός*: *θιν(α)* depends upon *ἐπὶ*, a dependence not indicated, in this case, by anastrophe, Sketch of Dialect, § 6, 1. — *ἁλς*: the sea near the shore: *πόντος*: the deep sea.

351. *ἤρησατο*: from prs. *ἄράομαι* — *πολλά*: used as in v. 35 with verb of praying. — *ὀρεγνύς*: 'stretching out' his hands, i.e. toward the sea, the home of Thetis.

352. *περ*: 'very,' heightens the meaning of *μινυνθῶδιον*, see on v. 131. — *ἔφειλεν* [*ἔφειλε*]: ipf. 3 sg. Be careful not to connect it with *ὀφέλλω*, 'increase.'

356. *ἤτιμῃσιν*: see on v. 11. — *ἀπούρας* [*ἀπαυράσας*]: anomalous aor. ptc., referred to *ἀπαυράω*.

358. *βένθεσι*: from nom. sing. *βένθος* [*βάθος*].

359. *ἀνέβη*: lit. 'went up to the top of.' Hence the idea of departure or flight, and the meaning 'left' with follg. gen. of separation, *ἄλός*. — *ἥτις* [*ὥσπερ*]: any one who has seen a mist disappear from the surface of the sea will appreciate the propriety and beauty of the comparison, *ἥτις ὁμίχλη*.

361. *κατέρψε*: 'stroked,' uncertain from what prs. The form suggests the pres. *κατα-ρέζω*, but the meaning would more readily be derived from *κατ-ορέγω*. — *ἔπος τ' ἔφατ'*, *ἔκ τ' ὀνόμαζεν*: 'spoke (lit. 'spoke a word') and called him by name.' The name of the person usually follows immediately. Here *τέκνον* is equivalent to such a name.

362. *σε φρένας*: 'you,' i.e. 'your heart,' 'your breast.' *φρένας* is in partitive apposition with *σε* (see on v. 150).

363. *εἶδομεν* [*εἰδῶμεν*]: pf. subj. See Sketch of Dialect, § 24, 4, d.

365. *ταῦτα πάντα*: obj. of *ἀγορεύω*. — *εἰδύη*: implies in a general way the omniscience of the gods, even of those, like Thetis, of secondary rank.

366. *ψόχόμεθ'*: i.e. in one of the marauding expeditions in the Troad (see on v. 125). Achilles speaks with perfect naïveté, unconscious that participation in such warfare might be considered cause for censure. — *Θήβην*: Thebe, under Mt. Plakos in Mysia, was the home of Hector's wife Andromache. Cf. Z 371-425. — *ιεράν*: orig. meaning 'strong,' though the later common signif. 'sacred' is also frequent in Hom.

367. This verse is a brief description of ancient warfare: the sacking of the city includes the slaughter of most of the men, and the sale into slavery of the women and children.

368. *τὰ μὲν*: like *πάντα* in v. 367, refers chiefly to women. — *εὖ*: 'fairly,' 'justly,' 'duly.'

369. *ἐκ δ' ἔθον*: as *γέρας* of the generalissimo, see on v. 167.

370. *δ' αὖθ'*: 'and thereafter.'

372-379 = 12-16, 22-25.

380. *πάλιν*: as in v. 59, of place, 'back again.'

381. The simplicity of the language and thought guards sufficiently against obscurity, and we easily perceive that the subj. of *φίλος ἦεν* is *ὁ γέρωρ* or a word referring to it.

382. *βέλος*: sing. used in collective sense. Cf. v. 51; cf. also *δάκρυ χέων*, v. 357. In *οἱ δὲ νη λαοὶ καὶ τὰ δ' ἐπ' ἔρχετο κῆλα θεοῖο*, we have good examples of the demonstrative use of the article, the substantives being appended as appositives: 'and so (νυ) they, the people;' 'and they were

speeding, shafts of a god.' — ἐπ-ασσύτεροι : in form, a double comparative. The reg. comp. from ἄγχι is ἄσσον, and to ἄσσον- (Aeolic for ἄσσο-) -τερος is affixed.

384. ἄμμι : see Sketch of Dialect, § 14, 1.

385. θεοπροπίας : see on v. 109. — Ἐκάτοιο : nom. Ἐκατος is regarded as a short form ('pet-' or 'nick-name') for Ἐκατηβόλος, v. 370.

386. πρῶτος κελόμεν : 'was the first to urge.'

388. ἠπελῶσεν μῦθον : 'uttered a threatening word,' the verse beginning with spondees befits the portentous announcement ; for acc. μῦθον, see G. 1052, H. 716 a. — ὅ [ὅς].

390. πέμπουσι : 'are escorting.' — ἀνακτι : Apollo (cf. vv. 36, 75).

391. Translate : 'But heralds have just gone forth from my tent leading the other (τὴν δέ), the maiden, Briseus's daughter.'

392. τήν [ἥν].

393. περί-σχεο [περίσχου] : lit 'hold (thine arms) about,' 'protect.' — ἔηος : an anomalous form ; commonly explained as gen. of Hom. adj. ἥύς [ἀγαθός] with changed breathing, and translated 'brave.' If we accept this rendering, we have here another instance of Homeric naïveté (see on v. 244). But it is quite probable that the orig. form was ἔοιο [ὀδ], gen. of possessive pron., and that this could orig. be used of all persons. Here it would mean 'thy.'

394. Δία λίσαι : final vowel lengthened before liquid, as in v. 233.

395. ἔπει : 'by word' — ὤνησας : 1 aor. from ὀνίνημι, 'didst please.'

396. πατρός : i.e. Peleus. Connect σέο with ἄκουσα ; πατρός with μεγάροισιν.

397. ὅτ'(ε) ἔφησθα : 'when thou wast saying ;' not strictly necessary, as ἀμῦναι could depend upon the idea of saying implied in εὐχομένης.

399. ὅπποτε : 'when once upon a time.'

400. As the three deities here mentioned are the very ones who are most active in behalf of the Greeks, Zeus will be likely to aid the Trojans, were it only to thwart their wish.

401. ὑπελύσας : ὑπό, 'from under the weight of,' for the deities are thought of as having already laid hands on Zeus.

402. ὦχ' [ὠκα] : cf. Lat. *ocior*, *ocius*. — μακρόν : 'long' in reference to height and depth, 'lofty.'

403. When two names for the same object existed side by side, one was frequently referred to the speech of the gods ; the other to the speech of men (cf. B 813). The divine name is usually of clearer significance. Briareus means 'Crusher' (βριαρός). Αἰγαίων may be traced back, through αἰγή, to αἰγίς, ἀίσσω, and probably means 'Rusher.'

404. οὐ πατρός : *patris sui*, Poseidon ; οὐ is gen. of possessive pron.

406. καί : compare in meaning with καί in v. 249, 'he it was whom.' Notice the paronomasia in ὑπ-έδεισαν and ἔδωσαν.

407. λαβὲ γούνων : gen. of part taken hold of (cf. vv. 192, 323). The

form γούνων is a simpler one than Attic γονάτων. It consists of the stem of the word, γονν-, and the gen. pl. ending -ων. Out of γονῶν has come γούνων. The *F* is heard before, instead of after, *ν*.

408. αἱ κέν πως ἐθέλῃσι ἐπὶ Τρώεσσι ἀρήξαι: 'on the chance that he may perhaps choose to give aid to the Trojans;' we have here an example of the posterior condition (see on v. 67).

409. ἔλσαι (from present εἰλέω, stem *Feλ-*): depends upon ἐθέλῃσι. Though a liquid stem, it takes the tense-sign σ in 1 aor. The original initial *F* accounts for the apparent hiatus ἔλα ἔλσαι, as also for the syllabic augment in 2 aor. pass. ἐάλην (ἐ*F*άλην).

410. ἀποκτεινομένων: here used as passive, though usually the pass. of ἀποκτείνω is represented by the proper tense of ἀποθνήσκω.

412. ὅ τ' [ὅτι τε]: see on v. 244. — ἀτην: 'folly,' 'infatuation.'

413. κατὰ . . . χέουσα: tmesis.

414. αἰνά: adv. with τεκοῦσα, 'having brought thee forth to my woe.'

415. αἰὲρ ὄφελος [εἰὲρ ὄφελος]: 2 aor. from ὀφείλω. — ἀδάκρυτος καὶ ἀπῆμυν: perh. a kind of litotes = 'full of joy and happiness.'

416. μίνυνθα: adv. limiting ἔστι understood; ἔστι may be translated 'continues.' — περ: as in v. 131. — δῆν (orig. δ*F*ην) lengthens a preceding vowel.

418. ἔπλεο (2 aor. from πέλομαι): 'thou 'hast become.' — τῷ: 'therefore.' — κακῇ αἰσῇ τέκον: equivalent to αἰνά τεκοῦσα, v. 414.

419. τοῦτο ἔπος [τοῦτο τὸ ἔπος].

420. Ὀλυμπον: the mountain in Thessaly (cf. v. 44), not vaguely 'heaven.' — αἱ κε: 'on the chance that' (see on v. 67).

421. παρήμηνος: 'sitting near,' with idea of inaction, as in v. 488; cf. also B 688, 694.

423. μετ' Αἰθιοπίας; as in v. 222. The Homeric Okeanos is a great stream flowing around the earth. The Ethiopians are represented as a pious folk who dwell in two tribes on the edge of the earth's disk, to the S. E. and S. W. — ἀμύμονας: see on v. 92.

424. χθιζός: adj., though more conveniently translated as adv. (cf. v. 497). — κατὰ δαίτα: 'on ground of a feast.' — ἔποντο [εἶποντο].

426. χαλκοβατὲς δῶ [δῶμα]: 'palace with bronze threshold.' The palace of Zeus, as well as those of the other gods, was the work of Hephaistos (cf. v. 607).

427. γυνάσσομαι: has acquired the secondary meaning and transitive signification, 'beseech.'

428. ἀπέβηστρο [ἀπέβη, cf. E 133]: 1 aor. with inflection of 2 aor. — αὐτοῦ: 'there.'

429. γυναικός: for case, see on v. 65.

430. ἀέκοντος: gen. dependent upon βίῃ, 'in despite of him (though loth.' Do not join the gen. with ἀπηύρων, which takes a double acc.

431. ἄγων: appropriate word, because a hecatomb consisted of cattle.

432. πολυβενθός : from nom. sing. πολυβενθός. — ἐντός : constantly used in Hom. as a prep. (see on v. 71).

433. ἰστία στελαιντο : 'they took in *their* (force of midd.) sails.' For pictorial representation of Hom. ship, see Hom. Dict., Plate IV.

434. προτόνουσιν ὑφάντες [2 aor. ptc. ὑφ-ίημι] : 'letting it down by (slacking off) the fore-stays.'

435. τήν : i.e. ναῦν. — πρόφεσσαν : from προ-ερέσσω.

436. εὔνας : 'mooring-stones,' large stones serving the purpose of anchors, to which ropes were attached. — κατέδησαν : 'bound fast.' The vessel was anchored, bow toward the sea, by the εὔναί. The πρυμνήσια, 'stern-cables,' kept the stern close to shore.

437. ἐπὶ ῥηγμῖνι : the effect of the orig. initial *F* of ῥηγμῖνι (*Frήγνυμι frango*) is seen in the lengthening of the preceding vowel by position. — βαῖνον : 'were disembarking, i.e. one after another. This is the descriptive ipf. Notice, in vv. 437-9, three examples of tmesis.

439. The large number of spondees in this verse (it contains only one dactyl) is noticeable. The slow movement of the line suggests that it describes the debarkation of the most important person. La Roche says that the spondees are appropriate to her slow motion along the plank, and the dactyl to her spring from its end!

440. ἐπὶ βωμόν : for her restoration was out of fear of the god, not from any love for her father.

441. τίθει [ἐτίθει].

442. πρό μ' ἐπεμψεν : 'sent me forth.'

443. ἀγμέν [ἄγειν] : inf. primarily of purpose (cf. v. 8), incidentally of result.

444. ἰλασόμεσθα : aor. subj. from ἰλάσκομαι, with shortened mood-sign. See Sketch of Dialect, § 17.

446. ἔδξατο χαίρων : 'he received with joy.'

447. φίλην : see on v. 20. — κλειτήν : 'famous.'

448. ἐξείης : 'in order (of size).'

449. χερνίψαντο : χερνίπτομαι is a denominative from χέρνιψ, 'water used for washing hands.' — οὔλο-χύτας (ἀλέω, χέω) : 'scattered barley.'

450. μεγάλα : 'aloud' (cf. vv. 35, 351). — χείρας ἀνασχών : the Greek, in praying, stretched forward and upward the hands with upturned palms.

451, 2 = 37, 38.

453. ἤμην . . . ἤδ(έ) : correlative, 'as . . . so.' V. 454 is added as explanatory of ἔκλυες. Very likely in prose we should have had two participles, e.g. τιμήσας, ἰψάμενος, instead of the indicatives (ἐ)τίμησας, ἴψαο, without conjunctions. We often have such explanatory sentences in English, shown to be subordinate, not by a conjunction, but, as here, by being uttered in a lower tone of voice.

456. ἤδη νῦν : 'now forthwith.'

458. εἴξαντο : of silent prayer, contrasted with μεγάλ' εὔχετο, v. 450

— **προβάλλοντο**: each one of those who participated in the sacrifice threw some of the *οὔλαι* upon the victim's head. The order of sacrifice was as follows: The hands were washed and the sacrificial barley was raised from the earth (v. 449). Then, after silent prayer, the head of the victim was sprinkled and the forelock cut off and burned (Odyssey, γ 446). These were preliminary rites: the victim's head was now drawn back and the chief person present, king or father of family, slew and flayed it. Then the thigh-bones were cut out and covered up with two layers of fat. Slices of meat from other parts of the carcass were laid upon them, and the whole was burned with libations of wine as the portion of the gods, who were supposed to be cheered by the savor (*κνίσση*, vv. 66, 317) which rose toward heaven.

459. **ἀνέρυσαν** [*ἀνείρυσαν*]: aor. from *ἀνέρυω*. The following may have been the succession of forms by which we arrive at that in the text: the unaugmented, apocopated form would be *ἀνFέρυσαν*, — assimilation gives *ἀFFέρυσαν*, — the loss of one *F* leaves *ἀF(=αὐ)έρυσαν*.

460. **κατὰ . . . ἐκάλυψαν**: 'covered up close.'

461. **δίπτυχα**: acc. sing. fem. agreeing with *κνίσσην* understood.

462. **σχίζης** [*σχίζαις*]: from nom. sing. *σχίζα*.

463. **πεντώβολα**: large 'five-tined forks' (*πέντε, ὀβελός*) on which the vitals (*σπλάγχνα*, 'heart, liver, lungs') were placed for roasting.

464. **ἐπάσαντο**: 'tasted of;' this merely symbolical partaking was followed by the actual feasting, *δαίνυντο* (v. 468).

465. **τάλλα**: 'the remainder' of the victims. — **ἀμφ' ὀβελοῖσι ἐπαιραν**: lit. 'spitted (so that it was) about spits,' i.e. 'transfixed with spits.'

466. **ἐρύσαντο**: 'drew off (from the spits).'

467. **τετύκοντο**: redupl. 2 aor. from *τεύχω*.

468. **δαιτὸς ἕστις ἐδείετο** [*ἐδείετο*]: 'fail of the equal (i.e. fairly divided) share.'

469. **ἐξ ἔρον ἔντο** [*τὸν ἔρωτα (τὴν ὕρεξιν) ἐξείντο*]: 'dispelled the desire for food and drink.'

470. **ἐπιστέψαντο**: orig. meaning of *ἐπιστέφομαι* is 'fill full;' hence construed with gen. of material. A later derived meaning is 'crown.' From the word in this sense comes *στέμματα*, v. 14.

471. **νώμηνσαν**: from *νωμάω*, 'distribute.' A *δέπας*, 'drinking-cup,' was held by each guest. The *κῶροι* went about, pouring as they went a few drops into each cup, *ἐπαρχεσθαι δεπάεσσι*, which the receiver immediately poured out as a libation to the gods. Then the cups were filled for drinking, the wine being dipped out with the *πρόχοος*. A fuller description of the whole ceremony is given in Odyssey, γ 340. — **ἐπαρχόμενοι**: *ἐπί*, 'successively' for all the guests; *ἀρχόμενοι*, 'having made the hallowed beginning.' But the 'hallowed beginning' was to pour a little wine, as above described, into each cup. The dat. *δεπάεσσι* may accordingly be taken as local, 'in the cups,' or as dat. of advantage, for the action was performed 'for the cups.'

472. **μολπή**: includes song and dance.
473. **καλόν** [καλῶς]. — **παίθονα** [παῖδνα].
474. **μῆλποντες** Ἑκάεργον: 'hymning Hekaërgos (Apollo);' for epithet, here a proper name, see on v. 147. — **φρένα**: acc. of specification.
475. **ἐπὶ** . . . ἦλθεν: 'came on,' 'came over them;' there is scarcely any twilight in Greece, so that **κνέφας**, 'darkness,' comes on rapidly.
476. They slept, not on board the ship, but on the shore, near which (see on v. 436) the ship was moored.
477. **ἡρι-γένεια**: 'early-born.' The first part of the word contains the root of Engl. 'early;' cf. Grk. **ἔριστον**, Germ. *Früh-stück*: 'early meal.' — **Ἥώς** [Ἑως]: 'Morning-red,' 'Aurora.'
478. **ἀνάγοντο**: 'put to sea.' — **μετά**: see on v. 222.
479. **ἔκμενον** [ἐκόμενον]: 2 aor. ptc. without connecting vowel and with change of breathing. The meaning is: a 'coming' wind, i.e. a 'following,' 'favorable' wind (cf. Lat. *ventum secundum*).
480. **στήσαντο ἱστόν**: 'set up their mast' (see on **στεῖλαντο**, v. 433).
481. **ἐν** . . . **πῆρσε**: 'blew into.' The root **πρα-** means to 'spurt forth,' and is used of air, water, fire. The common form of the pres. in Attic prose is **πίμπρημι**, with the meaning 'spurt forth fire,' 'burn.' — **ἀμφὶ**: adv. 'round about.'
482. **στεῖρῃ**: local dat. 'at the stem.' The thought is of the boiling of the water seen *at the stem*, rather than caused *by the stem*. Of course the two ideas are closely connected. — **πορφύρεον**: used with no distinct notion of any particular color; the meaning is, 'boiling,' 'swelling.' — **νῆός**: gen. with **στεῖρῃ**, yet naturally translated as if gen. absol.
483. **διαπρήσσουσα**: orig. meaning of **πράσσω** is 'pass over,' (**πέρας**, **περάω**). This passage illustrates the transition to the later common meaning 'accomplish;' see also Γ 14. — **κατὰ κύμα**: *per undam*.
484. **κατὰ στρατόν**: 'opposite the encampment.'
485. **ἔρυσσαν** [εἴρυσαν].
486. **ὑπὸ**: adv. 'underneath.' — **ἔρματα μακρά**: 'long shores,' i.e. 'profs.'
487. **ἔσκειδαντο** [ἐσκεδάννυντο]: 'began to disperse.'
488. **μήνι**: see on v. 247.
489. **νίός**: **νι-** is to be scanned short; **ΤΟΞ** is often found, in inscriptions, for **νίός**.
490. **πῶλλε-σκ-ετο, φθι-νύ-θ-ε-σκε, ποθέ-ε-σκε** [ἐπῶλεϊτο, ἐφθείρετο, ἐπόθει]: for these iteratives see Sketch of Dialect, § 25. — **κυδιάνειραν**: 'hero-ennobling,' elsewhere always epithet of **μάχη**.
491. **πτόλεμόν**: last vowel lengthened by the ictus. — **φίλον κῆρ**: acc. of specification. The use of **φίλος**, referred to in v. 20, is especially frequent when the adj. is joined with parts of the body.
493. **ἐκ τοῖο**: 'thenceforth,' i.e. since the interview with Thetis.
494. **ἴσαν** [ἤεσαν].

495. λήθεται [ἐπελανθάνετο]. — ἐφετμών: gen. pl. from ἐφετμή.
496. ἀλλ' ἢ γ(ε): like ὁ δέ, v. 191. — ἀνεδύσεται: for form, see on v. 428; it is here followed by acc., whereas ἀνέδν in v. 359 is followed by gen. of separation.
497. οὐρανόν: acc. of limit of motion, cf. v. 240. G. 1065, H. 722.
498. εὐρύσπα: 'far-thundering,' compounded of εὐρύς and σψ (Fóψ = Lat. vox). This form is acc. sing. 3 decl. — ἀπερ ἄλλων [χωρὶς τῶν ἄλλων].
500. αὐτοῖο: gen. with adv. of place πάροιθ(ε), G. 1148, 1149, H. 757.
501. δεξιτερῇ [δεξιᾷ]. — ὑπ' ἀνθεράωνος: 'underneath the chin,' a primitive suppliant gesture.
503. ὄνησα: 'I helped.' Cf. v. 395.
504. The last hemistich of this verse and of v. 41 are identical.
505. ὠκυμωρότατος ἄλλων: 'swiftest of fate as compared with others,' gen. after superlative on the same principle as that by which comparatives govern gen. Regular would have been ὠκυμωρότερος ἄλλων or ὠκυμωρότατος πάντων.
506. ἔπλετο ἀτὰρ νῦν γε: 'he was already; but now' in addition.
- 507 = 356.
508. σὺ πέρ μιν τίσον: 'do thou at least (if Agamemnon has heaped disgrace upon him) honor him;' yet see on v. 131.
509. ἐπιτίθει κράτος Τρώεσσι: 'bestow might upon the Trojans.' — ὄφρ' ἄν [ὥς ἄν].
510. τίσωσιν, ὀφθαλλωσιν: subjunctives after temporal conj. where the designation of time is indefinite. G. 1465, H. 921. — ὀφθαλλωσὶν ἐ τιμῇ: 'magnify him with honor.'
511. Zeus is silent, because to give his promise would excite Hera's wrath. — νεφεληγερέτα [-της]: many Latin masc. subst. of 1 decl. e.g. *rocta, pirata*, form the nom. sing. without final *s*. Cf. the Greek ποιήτης, πειράτης.
512. ὥς . . . ὥς: 'as . . . so.'
513. ἔχει ἐμπεφυῖα: 'held on clinging fast.' ἐμπεφυῖα (2 pf. ptc. from ἐμφύω): lit. 'having grown into.' — δεύτερον αὐτίς: 'again a second time,' an example of Homeric fulness of expression like πάλιν αὐτίς, B 276.
514. κατάνευσον: 'assent,' lit. 'nod down.' The word of opposite signification is ἀνα-νεύω 'refuse by a nod,' lit. 'nod up,' i.e. toss back the head. This motion is still the ordinary sign of negation in Greece and in southern Italy (Magna Graecia).
515. ἀπώπει(ε): orig. form was ἀπό Φειπε; hence the final vowel of prep. is not elided. Cf. ἐδ εἶδω. — οὐ τοι ἐπι δέος (ἐπὶ δ'έος, see on v. 33): 'thou hast naught to fear,' lit. 'there is no fear upon thee.' Zeus need not fear to refuse, for there is no power higher than himself which can punish him for neglecting Thetis's prayer.

516. *ὅσον* [*δσον*]: the dat. of measure of difference, *δσφ*, would have given the same sense as the acc. of extent. — *μετὰ πᾶσιν*: nearly equal to *ἐν πᾶσι* (cf. v. 575), or to part. gen. *πάντων*.

517. *ὀχθήσας*: 'vexed.'

518. *λοΐγια ἔργα* (sc. *ἔσται*): 'there will be sad doings.' *λοΐγια* has the same root as Lat. *lugeo*. — *δ τε* = *δτι τε*: 'in that' (see on vv. 120, 244, 412). — *ἐφήσεις*: fut. from *ἐφίημι*.

519. *ἐρέθῃσι*: from *ἐρέθω* [*ἐρεθίζω*].

520. *καὶ αὐτως*: 'even as it is,' 'even now' (see on v. 133). — *αἶν* [*αἶ*].

522. *ἀπόστιχε*: 'depart,' 2 aor. imv. from *ἀποστέλλω*.

523. *μελήσεται* [*μελήσει*]: cf. *ἐμοὶ μελήσεται* with Lat. *mihi erit cura*.

524. *εἰ δ' ἄγε*: see on v. 302.

526. *οὐ γὰρ ἐμὸν παλινάγρετον, κτλ*: 'for not anything of mine can be recalled or can deceive or can fail of fulfilment;' or *τέκμωρ* might be supplied with *ἐμὸν*, 'not any pledge of mine,' etc.

528. Translate: 'Kronion spoke and nodded assent to her with his dark eyebrows.' — *Κρονίων* [*Κρονίδης*]: patronymic from *Κρόνος*, which probably means the 'fulfiller' (*κραίνω*).

529. *ἀμβρόσια*: whatever belongs to the gods — utensils, clothes, dwellings — is 'immortal.' Cf. *ambrosiae comae*, Vergil, Aen. I, 403. — *ἐπερρώσαντο* (from *-ρώμαι*, a derivative from *ρέω*): 'fell waving forward.' *ἐπὶ* adds the idea that the motion of the hair corresponded with the nod; we might translate: 'to his nod.'

530. *κράτος* (gen. from nom. *κῆρῃ*). 'from his head.' Distinguish from *κράτος*, 'strength.' — *ἔδλιξεν*: 'shook,' 'made tremble.' The three verses 528–530 are said by Strabo to have suggested to Phidias the conception of his greatest work, the statue of Zeus in the temple of Olympia.

531. *βουλευσάντε διέτμαγεν* [*βουλευσάμενοι*]: dual subj. with pl. verb, translate: 'took counsel and separated.' The form is 2 aor. pass. from *μήγω* (*τμηγ-τμαγ* being a strengthened form of the root *τμα-ταμ*, cf. *τέμνω*). See Sketch of Dialect, § 23, 1.

532. *ἄλτο*: 2 aor. from *ἄλλομαι*, Lat. *salio*, with smooth breathing. The lost consonant *σ* accounts for the apparent hiatus, and would naturally have been represented by the rough breathing.

533. *Ζεὺς*: sc. *ἔβη*, suggested by the motion implied in *ἄλτο*. Zeus's dwelling is thought of as near the summit of Olympus. His interview with Thetis has taken place at a lower level, or on another peak of the mountain.

534. *πατρός*: not to be taken literally, — for Zeus was not the father of all the Olympian deities, — but rather as a title of honor (cf. *πατήρ ἀνδρῶν τε θεῶν τε*). — *σφοῦ* [*σφετέρου*]: cf. in meaning with *οὐ* in v. 404, which it closely resembles in form (cf. *οὐ* = *σφοῦ* and *σφοῦ*). — *ἔτλη*: 'had the hardihood.'

535. ἀντίοι ἔσταν: 'rose up and went to meet.' The signs of deference are the same among gods as among men.

536. οὐδέ μιν ἡγνοίησεν: 'nor did she fail to recognize him,' i.e. 'and she recognized him right well.' We have here an example of litotes and prolepsis. For litotes, see on v. 220. Prolepsis, lit. 'anticipation' (προλήψις, προ-λαμβάνω), is the introduction of a word earlier in the sentence than would naturally be expected. It is esp. freq. after verbs of 'knowing.' Here μιν is introduced as obj. of ἡγνοίησεν, instead of the clause ὅτι συμφράσσαστο standing as object. Cf. the example in the Gospels: 'I knew thee that thou wert a hard man,' instead of, 'I knew that thou wert.' Cf. also, from the Merchant of Venice (Act iv., Sc. 1): 'You hear the learned Bellario, how he writes.' It is easy to see that prolepsis adds vividness to narrative.

538. ἄλλοιο γέροντος: the 'old man of the sea' was Nereus.

539. κερτομίοισι: ntr. pl. as substantive, yet, in v. 582, ἐπέεσσι is supplied.

540. τίς δ' αὖ (δῆ, αὖ): 'who now again?'

541. ἔοντα (and φρονέοντα, v. 542): join with σέ, suggested by dat. τοι (σοι), the subj. of inf. δικάζέμεν. This δικάζέμεν means 'decide,' 'rule,' as we use the word of a judge or referee.

542. κρυπτάδια: ntr. pl. of adj. used as cogn. acc. after φρονέοντα.

543. πρόφρων: always used as pred. adj. in Hom., and hence best translated as adv. (see on v. 39). Translate with τέτληκας: 'hast kindly deigned.' — ὅττι νοήσης [ὅ ἂν νοήσης].

544. πατήρ ἀνδρῶν τε θεῶν τε: Cf. *divum pater atque hominum rex*, Verg. Aen. I, v. 65.

546. εἰδήσαν [εἰσεσθαι]: fut. inf. classed with οἶδα; see Sketch of Dialect, § 24, 4, d. — χαλεποί τοι ἔσονται: 'they (μῦθοι) shall be hard for thee (to know).'

547. ἐπεικέες: sc. ᾗ. — ἔπειτα: 'then,' 'in that case.'

549. ἐθέλωμι: this old form of subj. 1 sg. occurs eleven times in the Hom. poems.

550. μή τι . . . μετάλλα: 'do not be inquiring at all about each one of these things, nor seek to know them.' Instead of τοῦτον, which should properly be the antecedent of ὅν (v. 549), the ntr. pl. ταῦτα is used, because ὅν is a general relative.

551. βοῶπις: 'large-eyed.' "Hera's eyes are likened to those of an ox or heifer in respect to size, fulness, and majestic calm" (Ameis).

552. ποῖον: predicate; lit. 'thou hast spoken this (τόν) word as what sort of a saying?' = ποῖος ὁ μῦθος οὗτός ἐστιν ὃν εἶπες;

553. Notice the Greek idiom (also usual in French and German) by which the present is used with an adv. of time, where the English uses the perfect. Translate: 'and certainly heretofore, at least, I have not asked (lit. 'do not ask') nor sought to know.' G. 1258.

554. *ἄσσο' ἐθέλησθα* [*ἂν ἐθέλῃς*].

555. *δαίδουκα*: the first syllable lengthened in compensation for a digamma no longer written = *δαῖδFουκα* (see on v. 33).

558. *τῇ σ' ὅτω κατανεύσαι*: 'I think that thou didst confirm to her by nod.'

559. *τιμήσης*: for subj., G. 1365, H. 881. — *πολέας* [*πολλούς*]: notice synizesis.

561. *δαιμονίη, αἰεὶ μὲν δτεαι*: 'Perverse, 'tis always "I think."' *δαιμονίη* (adj. from *δαίμων*): lit. 'under influence of a god'; generally, though not always, in bad sense, 'infatuated,' 'miserable.' — Notice variation in quantity between *δτεαι*, v. 558, and *δτεαι*. Notice also the musical, flowing sound of this verse, made so by its many vowels.

562. *ἀπὸ θυμοῦ*: prepositional phrase used in the predicate as equivalent to adj. *ἀποθύμιος*.

564. *τοῦτ'*: 'this,' i.e. my present course of conduct. — *ἐμοὶ μᾶλλε φῶλον εἶναι*: i.e. it will be because I choose to have it so. In this passage we have a striking example of anthropomorphism; the gods are depicted simply as stronger men. Zeus is an angry husband vexed at his wife's inquisitiveness and provoked thereby to arbitrariness.

566. *χραίσμωσιν*: construed with acc. *ἴοντα* (sc. *ἐμέ*) and dat. of advantage *τοῖ (σοι)*; translate: 'keep me off from (lit. for) you,' i.e. 'avail against my assault.'

567. *ἐφέω* [*ἐφῶ*]: 2 aor. subj. from *ἐφίημι*. — *ἀάπτους*: lit. 'not to be touched,' 'resistless.'

569. *καθήστο* [*ἐκάθητο*].

570. *ᾤχθησαν* [*ὀχθέω*]: 'were indignant' (cf. v. 517). — *Οὐρανῶνες*: orig. a possessive adj. from *Οὐρανός*. Translate: 'inhabitants of heaven.'

572. *ἐπὶ ἥρα φέειν*: 'offer pleasing service'; *ἐπὶ* belongs with *φέρειν*, from which it is separated by tmesis.

573. *ἀνεκτά*: 'endurable,' properly verbal adj. from *ἀνέχομαι* (cf. v. 586).

574. *ἕνεκα θνητῶν*: 'in behalf of mortals,' with a certain contempt as contrasted with *ἐν θεοῖσι* (v. 575).

575. *κολῶν δαύνετον*: 'raise (lit. 'drive') a din.'

576. *ἦδος*: (root *Fad-* of *ἀνδάνω*, *ἦδύς*) shows the same loss of rough breathing as *ἄλτο* (v. 532). — *τὰ χερεῖονα* [*τὰ χεῖρωνα*, *τὰ χεῖρω*]: euphemistic expression for 'discord among the gods.' The article (*τὰ*) appears here to be used exactly as is usual in Attic Greek.

577. *παράφημι*: 'talk over (to one's views),' 'advise' (cf. *παρεῖπη*, v. 555).

579. *νεκείησι* [*νεικῇ*]. — *σὺν . . . παράξῃ*: 'confound.'

580. *εἴπερ γάρ κ' ἐθέλῃσι*: 'for suppose he choose!' The apodosis, 'he can do it,' or some equivalent expression, is suppressed (apostrophe, see on v. 135). — *ἀστεροπητής*: noun formed directly from *ἀστε-*

ροπή, 'lightning,' by the suffix -της denoting the actor. Cf., in meaning, Lat. *fulminator*.

581. ἐξ ἰδέων: 'from the places where we sit' (i.e. from our abodes), as in v. 534; the word for 'seat' is ἔδρα, not ἔδος.

582. καθάπτεσθαι: 'approach,' 'address;' for inf. used like inv., cf. v. 20.

583. ὕλαος [ἔλεως].

585. δέπας ἀμφικύπελλον: adj. usually explained as describing a cup of hour-glass shape, the base of which may be used as bowl. No such forms are found, however, among ancient cups which have come down to us, and Schliemann has suggested that ἀμφι- may refer to the two handles, one on each side. He would translate 'two-handled,' or perh. 'two-mouthed.'

586. τέταθι: 2 pf. inv. from theme τλα-, G. 507, H. 492 D, 10. This inv. with ἀνδραχέο may be translated, 'Patience! and bear up, lest,' etc.

587. ἐν ὀφθαλμοῖσι: 'in my sight,' 'before my eyes.'

588. For force of περ in this verse, as in vv. 577 and 586, see on v. 131.

589. χραισμεῖν τι: 'to ward off anything' (from you, sc. σοι). This is the same construction as that in v. 28, but different from that in v. 566. — ἀντιφέρεισθαι: 'to cope with,' lit. 'to bear one's self against;' the infin. depends upon the adj. ἀργαλέος.

591. τεταγών: redupl. 2 aor. ptc. of a defective verb, the theme of which, ταγ-, is probably the same as of Lat. *ta(n)go*, Eng. *touch*(?)

592. φερόμην: 'I flew,' lit. 'was carried along.'

593. κάππεσον: by apocope and assimilation from κατέπεσον. — ἐνῆεν [ἐνῆν]. Lemnos was the dearest of all lands to Hephaistos (Odyssey, θ 284). The extinct volcano, Mosychlos, explains the association of Hephaistos with this island.

594. Σίντιες (σίνομαι, 'injure'): name of marauding tribe, early inhabitants of Lemnos.

596. παῖδός ἐδέξατο χειρί: may be translated: 'took from her son in her hand;' but a better rendering is: 'received at the hand of her son,' cf. B 186. Thus χειρὶ παῖδός is simply a fuller expression for παιδί: 'at the hand of her son,' instead of 'from her son.'

597. ἐνδέξια: adv. acc., passing 'towards the right.'

598. ψνοχόει: the orig. meaning of the verb has been so far extended that it means 'was pouring nectar,' instead of 'was pouring wine;' cf. the Engl. expression 'brass andirons.'

599. ἐνάρτο: syncop. 2 aor. with intrans. signif. from ἔρτυμι.

600. ποιπνύοντα: intensive form from theme πνυ- (pres. πνέω) with a strong reduplication-syllable, ποι-.

602. δαιτὸς ἔισης: see on v. 468.

604. ἀμειβόμεναι: 'answering one another,' 'responsively.'

605. *αὐτάρ* : correlative to *μέν*, v. 601. — *κατέδυ λαμπρὸν φῶς ἡέλι-
οιο* : 'the sun's bright light sank.'

606. *κακκείοντες* : by apocope and assimilation from *κατακείοντες*, ptc. of *κατακείω*, a parallel form to *κατάκειμαι*, but which has taken on a future sense. Translate : 'to lie down to rest.'

607. *ἀμφιγυήεις* (*ἀμφί* and *γυῖον*) : 'strong alike in either arm,' — appropriate epithet of Hephaistos, as indicating that he was ambidextrous, *i.e.* able to use one hand as well as the other.

608. *ἰδυίησι πραπίδεσσι* [*εἰδυίαις φρεσίν*] : 'with wise mind.'

610. *κοιμᾶθ'* : 'was wont to rest.' — *ὅτε ἱκάνοι* : opt. in temporal clause implying a general condition referring to past time.

611. *χρυσόθρονος* : articles of use or ornament of the Olympian deities are ordinarily represented as of gold.

BOOK SECOND.

Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.

Beta the Dream and Synod cites; and catalogues the Naval Knights.

1. Translate *θεοί* and *άνερες* as appositives of *ἄλλοι*: 'others, both gods and heroes.' — *ἵππο-κορυσταί*: lit. 'equipped with horses,' *i.e.*, as horses were used in war only to draw chariots, 'fighting from chariots.'

2. *παννύχιοι*: adj. translated as adv., see on A 424. — *οὐκ ἔχε*: 'did not hold fast,' *i.e.* his sleep did not continue unbroken throughout the entire night (*cf.* A 611).

4. *τιμήσῃ*: deliberative subjunctive, not changed to opt. as it might naturally have been after the secondary tense, [*ἐ*]μερμήριζε. Zeus's question in the direct form would have been: *πῶς τιμήσω*; 'How can I honour?' G. 1358, H. 866, 3. — *πολέας* [*πολλούς*]: synizesis.

5. *ἦδε*: subject of *φαίνεται* anticipating the inf. *ἐπιπέμψαι*, but attracted from ntr. to fem. by the pred. noun *βουλῇ*.

6. *οὖλον* (*δλλυμι*): 'baleful.'

7 = A 201.

8. *βάσκη* *ἴθι*: 'Up! go!' *βάσκη* refers more to the start, *ἴθι* to the goal.

10. *μάλ' ἀτρεκέως*: 'very exactly.' *τρεκ-*, the radical syllable of *ἀ-τρεκ-έως*, is identical with *torq-*, the radical syllable of *torqueo*. Thus the adv. means, 'not twisted (from the truth),' 'unswervingly.' — *ἀγορευόμεν*: inf. for inv.

11. *ἐ* [*αὐτόν*]. — *κάρη κομόωντες*: 'letting the hair grow long,' a mark of free-born Greeks, in distinction from Orientals, who shaved their heads. *κάρη* is acc. of specification.

12. *πανσυνδίῃ* (*σεύω*): 'with all haste.' — *πόλιν εὐρύγυιαν*: *i.e.* Troy.

13. *οὐ γὰρ ἔτι* [*οὐκέτι γὰρ*]. — *ἀμφὶς φράζονται*: 'are diversely minded.'

14. *ἐπέγναμψεν λισσομένη*: 'hath bent them by her prayers (*λίσσομένη*) to her wish (*ἐπι*),' *cf.* Lat. *precibus inflexit*.

15. *ἐφήπται* (3 sg. pf. pass. from *ἄπτω*): lit. 'are fastened to,' *i.e.* 'hang over,' 'impend upon.'

19. ἀμβρόσιος: compounded of ἀ priv. and the stem of βροτός, which is μορ-, μορ-, identical with that of Lat. mor-i-or, β being a strengthening letter, before which μ disappears if initial. Hence βροτός, not μβροτός, but ἀ-μβροτος. G. 66. See also Sketch of Dialect, § 7, 3. — κέχυτο: plupf. from χέω.

20. Νηληϊή [Νηλείη]: the adj. is here the precise equivalent of a poss. gen. Νηλέως.

21. γερόντων: What is the partitive word upon which this gen. of the whole depends? It might seem natural to answer μάλιστα, but a little thought will suggest that the word denoting the part must be of the same gender, and usually the same part of speech, as the gen. of the whole. Here the partitive word is τόν [δν].

22. μιν: connect with προσέφη. — εἰσάμενος: 'having likened himself to.' The form is aor. ptc. midd. from εἶδομαι, and the dat. τῷ depends upon it. For ε prefixed, see on A 306.

23. Verses 23-25 will be found easy to turn into English hexameters; see Essay on Scanning, § 8. For a Lat. version, cf. Verg. Aen. IV, 560, *Nate dea, potes hoc sub casu ducere somnos?* Cf. also Silvius Italicus, iii. 172, *Turpe duci, somno totam consumere noctem.*

24. παννύχιον: see on v. 2.

25. ἐπιτετράφεται [ἐπιτετραμμένοι εἰσί]: 3 pl. pf. pass. from τρέπω.

26. ἐμέθεν [ἐμοῦ]. — ξύνες (2 aor. inv. from συνήμι): lit. 'put together,' hence 'apply the mind to any object,' 'perceive,' 'hearken.' Here it takes the gen. ἐμέθεν as a word of mental action, see on A 273. G 1102, H. 742 — δέ [γάρ]: for parataxis, see on A 5.

28-32 = 11-15.

34. μελίφρων: 'honey-hearted,' i.e. 'whose heart's core (φρήν) is honey.' — ἀνήη [ἀνῆ]: 2 aor. subj. from ἀνίημι.

35. ἀπεβήσεται [ἀπέβη]: see on A 428.

36. τά: cognate acc. with φρονέοντα: 'pondering those thoughts.' — ἐμλλον: notice ntr. pl. subj. with pl. verb. This is not uncommon in Hom., but a special reason for the pl. may here be found, in that there would have been a certain ambiguity had the sing. ἐμελλε been employed. It would then have been possible to read, 'which he was not destined to accomplish;' whereas the translation is, 'which were not destined to be accomplished.'

37. φη: lit. 'he said,' i.e. 'he hoped,' 'he expected.' All long monosyllabic verbal forms in Hom. have the circumflex accent (cf. Sketch of Dialect, § 15, 1).

38. ἦδη [ἦδε], ἔργα: to both these words belongs initial F, hence the hiatus before each is only apparent. — The inferential particle βα (ἔρα) hints at the knowledge which the reader (hearer) possesses of the subsequent course of the war. It may be translated with α: 'which, alas!' Cf. δν βα in v. 21: 'whom, of course.'

Helen Edith Crevelly age 15. c. 1890

39. Notice not only that *ἐπὶ* and *θήσειν* are written separately in this verse, but also that the prep. follows its verb. The verb is the same which was employed in Thetis's prayer, A 509. — γάρ: a lengthened in the thesis by the ictus.

40. διὰ ὅσμινας: 'throughout the conflicts; ' *διὰ* is local, not causal.

41. ἔγρετο (sync. 2 aor. from *ἐγείρω*, 'arouse'): 'he awoke.' — θεῖη ὀμφή: 'a divine voice.' — ἀμφέχυντο (χέω): 'shed itself about him,' i.e. 'rang in his ears.'

42. Verses 42-46 are interesting as describing how the Homeric hero dresses himself. He sleeps, it appears, without clothing upon his body. — ὀρθωθείς: reflexive, 'having raised himself upright.' — μαλακόν (*cf.* Lat. *mollis*): 'soft; ' the tunic was of wool.

43. Notice the force of midd. voice in βάλλετο, 'put on *his*;' also in ἐδήσατο, βάλετο, εἴλετο in follg. vv. Notice the lengthening of a final short vowel in δέ, v. 43, and ὕπό, v. 44, before follg. liquid, which was, doubtless, doubled in pronunciation. These vowels both stand in the accented part of the foot, which fact, alone, would account for their quantity.

45. ἀργυρόηλον: 'with silver-studded hilt.'

46. ἀφθιτον αἶε: 'ever-abiding,' both as the work of Hephaistos, and as conferred for a perpetual possession on the house of Pelops (*cf.* v. 101).

48. Ἡώς [*Ἔως*]. — προσεβήσето: 'came to.'

49. Ζητὴ φῶς ἐρέουσα [*Διὶ φῶς ἐροῦσα*]: 'to tell the light to Zeus,' i.e. 'to announce the day.'

50. κηρύκεσσι κέλευσεν: κέλεύω in Attic Greek always takes the acc.

52. οἱ μὲν, *sc.* κήρυκες. τοῖ (= οἱ) δέ, *sc.* Ἀχαιοί.

53. ἔε [*καθέζετο*]: 'was holding its sitting.'

54. Νεστορέη: adj. is equivalent to Νέστωρος, the gen. sing. of noun. i.e., 'the Nestorian ship' equals 'the ship of Nestor.' βασιλῆης is appositive of the Νέστωρος thus implied (see on v. 20). For Nestor, the wise king of Pylos, see A 247 follg. — Πυλολιγενέος: compound of Πύλοι, locative case of Πύλος, and stem γεν-.

55. πυκινὴν ἡρτύνετο βουλήν: *callidum struebat consilium*. The essential idea of πυκνός is 'firm; ' hence 'sound,' 'wise.'

56. κλῦτε: 2 aor. inv. — ἐνύπνιον: best taken as adv. acc. limiting ἦλθον, 'in my sleep.' — διὰ νύκτα: 'through the night,' not necessarily all night, but implying a protracted vision (see on v. 40).

57. μάλιστα ἀγγιστα: lit. 'most nearest,' a double superlative.

58. εἶδος τε μέγεθος τε φυὴν τε: 'appearance, size, and form.' εἶδος refers more to the exterior semblance; φυή means lit. 'growth,' 'build.'

59. μὲ προσέειπεν: compounds of φημί and εἶπον with πρὸς always take the acc., not the dat., of the person addressed (*cf.* A 84).

60-70 = 23-33. Notice that messages are repeated in Hom. in exactly the form in which they were first given.

71. ἀποπτάμενος: 2 aor. ptc. of πέτομαι, the theme of which appears in three forms: πετ-, πτε-, πτα-.

72. θωρήζομεν: aor. subj. For form, see on A 141; for mood, see on A 67.

73. ἡ θέμις ἐστίν: 'as is right.' The antecedent of the rel. pron. is the idea contained in πειρήσομαι, but the rel. is fem. instead of ntr. on account of the influence of the pred. noun θέμις (see on v. 5).

74. σὺν νηυσί: 'with the ships,' which are thought of as being taken along like companions.. — πολυκλήϊσι: 'with many rowlocks.' The κλήϊς [κλείς], Lat. *clavis*, was a hook used in pushing open the bolt of a door. Then, from the resemblance of this rude 'key' to a rowlock, it comes to mean 'rowlock.'

75. ἐρητεύειν: inf. for inv. — ἄλλοθεν ἄλλος: 'one from one point, another from another,' i.e. 'from many different points.'

76. τοῖσι δ' ἀνέστη: see on A 56.

77. ἡμαθόεντος: gen. from ἡ[ᾶ]μαθόεις.

78. This and the follg. verse are conventional formulae, always followed by a speech.

80. ἐνισπεν: unaugm. 2 aor. from ἐν(ν)έπω = ἐν-σέπω from theme σπ-, 'tell' (see on v. 484). Observe the lack of correspondence between the protasis and apodosis, — the one of the 2d, the other of the 4th, form.

81. νοσφιζοίμεθα: 'hold ourselves aloof,' 'turn away.'

82. Cf. A 91.

84. Nestor, usually prolix in his speeches, is here a model of brevity. He closes his speech with the exhortation already used by Agamemnon, ἀλλ' ἄγετε, and hastens from the council of chiefs to the popular assembly.

85. Notice the force of the prep. in ἐπ-έστησαν: 'rose up at his word.'

86. ἐπεσσεύοντο: 'were hurrying to the spot.'

87. ἡὔτε [ᾧσπερ]. — ἔθνεα: 'swarms.' — εἰσι: lit. 'go,' i.e. 'fly.' εἰμι has freq. the pres. signif. in Hom. esp. in comparisons. The thrice-recurring termination -αων in this and in the follg. verse has been thought to suggest the hum of bees.

89. βοτρυδόν (βοτρός, 'bunch of grapes'): 'like clusters,' 'in clusters.' The adv. suffix -δον (or -δην) denotes the manner of an action. — ἐπ' ἀνθεσι: 'over the flowers,' the thought is of locality, not of motion.

90. πεποτήχεται [πεπότηνται]: pf. pass. from ποτάομαι.

91. τῶν [τούτων]: the article has not only demonstrative force, but is emphatic, 'of these.' — ἀπο: follows its case, and hence suffers anastrophe. G. 1223, H. 109 a; Sketch of Dialect, § 6.

92. ἡϊόνος (nom. ἡϊών or ῥών) — βαθείης: lit. 'deep' shore, i.e. 'deep' as extending far into the land, 'concave,' 'hollow.' Others translate 'low-lying.' — ἐστιχώοντο (στιχώομαι): 'were advancing.' For assimilation, see Sketch of Dialect, § 18, 1.

93. **ἱλαδόν** (ἱλη, 'troop'): see on v. 90; the special point of comparison lies in the word **δεδήει** (2 plupf. from **δαίω**): 'was ablaze,' 'spread like wild-fire.' — **ῥόσα**: 'Rumor' is called **Διὸς ἄγγελος** (v. 94) because so mysterious in its origin: it cannot be traced to any man; hence must have come from Zeus.

94. **ἀγέροντο**: 2 aor. midd. from **ἀγείρω**.

95. **τετρήχει** (unaugm. plupf. from **θράσσω** = **ταράσσω**, theme **ταραχ-**, shortened to **τραχ-**): 'had been confused,' 'was in an uproar.'

97. **βοδώντες ἐρήτυον**: 'by their shouts were trying to restrain.'

98. **εἴποτε σχοίαι** [**σχοῖντα**]: 'on the chance that they would restrain themselves from.' See on A 67.

99. **ἐρήτυθεν** (cf. **ἡγερθεν**, A 57): 'were held back,' i.e. kept in order. — **καθ' ἑδρας**: 'along the benches.'

101. **κάμει τεύχων**: 'wrought with art,' lit. 'grew weary in making.' Vv. 101-108 represent figuratively how Agamemnon received his commission and prerogatives from Zeus. The scepter was prepared, by the special direction of Zeus, by Hephaistos; it was sent by Zeus's envoy Hermes to Pelops, the founder of Agamemnon's house, and regularly descended to the hero himself.

103. **διακτόρῳ ἀργεῖφόντῃ**: 'the guide Argeiphontes.' Hermes is called **διάκτορος** (**δι-άγω**) as 'guide' of the souls of the departed to the lower world. It seems better to transfer into English as a proper name the word **ἀργεῖφόντης** (supposed to be a compound of **ἀργεῖ** — probably a locative case from the root **ἀργ-**, which appears in **ἀργός**, **ἀργυρός** — and **φαίνω**): lit. 'he who appears in brightness,' which may refer to the swiftness of his motion (light being associated with swiftness), or to the succor (light) which he brings. The story of how Hermes slew the hundred-eyed Argos, whom Hera had set to watch Io, is a later myth, and there seems to be no warrant for the translation, 'slayer of Argos,' which is given in some dictionaries.

106. **πολύταρι**: heteroclite dat.; the only nom. is **πολύταρος**.

107. **Θυέστ' (ᾶ)**: for **Θυέστης** (see Sketch of Dialect, § 10, 2). — **φορήναι** [**φορεῖν**]: this anomalous form is a pres. inf.; a longer form, **φορήμεναι**, also occurs. Like **ἀνδρῶσειν** in follg. verse, the inf. denotes purpose, with a mingled idea of result. G. 1532, H. 951.

108. **Ἄργεϊ παντί**: be king 'for all Argos.' Argos is here used for all that territory over which Agamemnon bore sway, i.e. most of the Peloponnesus.

109. **τῷ (σκήπτρῳ)**: 'upon this,' lit. 'with this,' dat. of means. The possession of the scepter, it will be remembered (cf. A 245), gave him who held it the right to speak.

111. **μέγα**: adv. acc. — **ἐνέδησε**: 'involved,' 'entangled.' Agamemnon, like men in all times, blames the gods for his mistakes. — **ἄτη βαρεῖη**: 'grievous infatuation.'

112. *σχέτιος* (*ἔχω*): lit. 'holding fast to his purpose;' here, 'relentless.' — *κατένευσεν*: see on A 514, 527.

113. *ἐκπέσαντ'*: what vowel has been elided? — *ἀπονέσθαι*: the *α* of the first syllable is used as long. Cf. *Ἀπόλλωνα*, A 14, 21.

115. *δυσκλέα* [*δυσκλεᾶ*]: the full form is *δυσκλεᾶα*, and one *ε* is allowed to drop out instead of being contracted with follg. *α*. — *ἐπεὶ ὤλεσα*: *ἐπεὶ* is both temporal and causal. *ὤλεσα* = Lat. *perdidi*.

116. *μῆλ' αἰ φῖλον εἶναι*: see on A 564.

117. *πολλῶν πολλῶν* [*πολλῶν πόλεων*].

118. *τοῦ γὰρ κράτος*: 'for his might.' See on A 509.

119. *καὶ ἔσσομένοισι πυνθέσθαι*: 'even for posterity to learn of.' For dat., G. 1172, H. 771.

120. *μὰ ψ οὐτῷ*: 'thus vainly.'

121. *ἄπρηκτον* [*ἄπρακτον*]: 'fruitlessly.'

122. *ἀνδράσι*: dat. after *πολεμίζειν*, as after *πολεμέω* and *μάχομαι*, G. 1177, H. 772. — *πέφανται*: 3 sg. pf. pass. from *φαίνω*.

124. *δρῖα πιστὰ ταμόντες*: lit. 'having slain oath-sacrifices to be depended upon,' i.e. 'having concluded a firm alliance by sacrifice.'

125. *δοσοὶ ἔασι* [*δοσοὶ εἰσι*].

126. *διακοσμηθεῖμεν*: 'should arrange ourselves.' The verb might have stood in the inf. dependent upon *ἐθέλομεν* as in vv. 124, 125.

127. *ἕκαστον*: v. l. *ἕκαστοι*, which makes equally good sense.

128. *δενόατο* [*δέοντο*]: a primitive way of saying that the Greeks more than tenfold outnumbered the Trojans. It is a mistake to suppose that brevity of speech comes early and naturally; it comes rather late, and often only as the result of study.

129. *πλέας* = *πλέοντας* [*πλέους*]: perhaps, after the loss of *ν* from *πλέοντας*, the *ο* was lost instead of being irregularly contracted with follg. *α* into *ου*, as in Attic.

130. *πτόλιν*: *τ* has been called a parasitic letter; it is supposed to have been developed, in vulgar pronunciation, in *πόλις* and *πόλεμος* and it was found convenient in poetry to retain it.

131. *ἄνδρες* stands as appositive to *ἐπικούροι*: 'allies, spear-brandishing chiefs.'

132. *πλάξουσιν*: lit. 'cause to wander,' i.e. baffle in the purpose of capturing Troy. — *εἰώσ'* [*εἰώσι*]: 3 pl. pres. indic. of *εἴω*.

134. *βεβάασιν* (3 pl. 2 pf. from *βαίνω*) [*βεβᾶσιν*]: 'are gone.' — *Διὸς ἐνιαυτοί*: 'years of Zeus;' for he determines their number and with what they shall be filled.

135. *δοῦρα*: 'timbers.' For the form *δοῦρα* for *δορυ-α*, see on A 407. — *λάλονται*: the Attic usage of ntr. pl. with sing. verb is here not observed (cf. v. 36).

136. *πουν*: 'methinks,' as in A 178.

137. *εἰατ'* [*ἦνται*]: cf. A 239. — *ποτιδέγμεναι* [*προσδεγόμεναι*]: 'ex-

pecting.' The form is syncop. 2 aor. ptc. (cf. *δέχθαι*, A 23). — *ἄμμι*: see on A 384.

138. *αὐτως*: see on A 133; cf. also v. 342. — *ἀκράαντον* [*ἄκραντον*] (ἀ priv. and *κραίνω*).

141. *οὐ γὰρ ἔτι αἰρήσομεν*: lit. 'we shall no longer take,' i.e. 'there is no longer hope of our taking.'

142. *τοῖσι*: dat. of interest loosely connected with the whole sentence. G. 1170, H. 767.

143. *μετὰ πληθύν*: usually *μετά* with acc. means 'to the midst of,' 'after.' Here *μετά* means 'throughout.'

145. *πόντου* is the specific word; *θαλάσσης*, the generic. Instead of taking *πόντου* as appositive of *θαλάσσης*, each word may be joined separately with *κύματα*. Thus *θαλάσσης* would have the same force as *θαλάσσινα*: 'sea-waves of the Ikarian deep.' The Ikarian sea was near the island Ikaria, west of Samos. Daidalos was said to have escaped from Crete, with his son Ikaros, by means of wings made of feathers united by wax; but Ikaros flew too near the sun, the wax was melted, and he was drowned in the sea to which he gave his name.

146. *ᾠρον* [*ᾠρσε*]: 2 aor. of *ᾠρνυμι* with act. signif.

147. *δτε κινήσῃ* [*δταν κινήσῃ*]. — *Ζέφυρος*: a boisterous (not gentle) wind to those living on the east side of the Aegean, as all can testify who have felt at Smyrna the afternoon sea-breeze, there called Bates (modern Greek *Μβάτης* = *Ἐμβάτης*: 'In-comer'). — *βαθὺ λήϊον*: 'high-standing (lit. 'deep') grain.'

148. *λαβρός*: adj. with adv. force. — *ἐπὶ τ' ἡμύει* (sc. as subj. *λήϊον*): 'and it (the standing crop) bows before the blast (*ἐπὶ* sc. *Ζεφύρῳ*) with its ears.' — *ἄσταχύεσσιν* (nom. *ἄσταχυς*): dat. of means.

149. *ἀλαλητῶ*: 'with a cheer.'

150. *νήας ἐπ'* [*ἐπὶ ναῦς*] (acc. pl.): no anastrophe because vowel is elided (Sketch of Dialect, § 6).

151. *ἴστατο ἀειρομένη*: 'rose and stood in the air.'

152. *ἅλα διαν*: *διος* is one of Hom.'s habitual epithets. Other words to which *διος* is freq. applied are: the earth, rivers, and certain ancient towns.

153. *οὐρούς*: 'trenches' in which the ships were drawn to the sea.

154. *ιέμένων* (pres. midd. ptc. from *ἵημι*): lit. 'sending themselves along,' i.e. 'hurrying.' The hiatus between *οἴκαδε* and *ιέμένων* is only apparent, since *ἵημι* began with a consonant (represented by rough breathing).

155. *ὑπέρμορα*: acc. pl. of adj. used as adv., lit. 'beyond fate,' i.e. 'contrary to fate.' — *ἐνθα κεν ἐτύχθη* (*τεύχω*): 'then would have been brought to pass.'

156. *προσ-εἶπεν*: separation of *πρὸς* from *εἶπεν* not common. See also on v. 59.

157. ἀπρυτώνη: either 'the impeller' (δρύνω, as if δρυτώνη) or 'indomitable' (ἀ priv. and τρώ 'wear').

159. ἐπὶ: here used of extension over, 'over the sea's broad back.'

160. κάδ [κατά]: apocope, and assimilation. — εὐχολήν: pred. acc. after καταλίποιεν, 'as a boast,' conveniently translated 'to glory over.'

162. ἐν Τροίῃ: 'in the plain of Troy.' — ἀπό: 'remote from.'

164. ἀγανοῖς: conventional epithet (see on A 202), is not particularly appropriate to Athena; it is much more appropriate to Odysseus, and may have been interpolated from v. 180. Notice two cases of apparent hiatus: φῶτα ἕκαστον, μηδὲ ἕα, where an initial consonant has been lost. Notice, too, in νῆας ἔλλαδε, v. 165, that the final syllable of νῆας is long by position, because ἔλλαδε orig. began with σ (cf. Lat. *sal*).

165. Sc. Ἀχαιοῦς as subj. of ἐλκέμεν.

166. οὐδ' ἀπίθησε: 'did not fail to obey,' 'obeyed at once.' For explanation of litotes, see on A 220.

167. Cf. A 44.

169. ἀτάλαντον (compound of ἀ copulative = ἅμα and τάλαντον): 'of like weight with;' hence takes dat. as a word of likeness.

170. ἑσταότ' [ἐστῶτα].

171. κραδίην καὶ θυμόν: accusatives of the part, in apposition with μιν (cf. A 150). The coupling of the two nouns is also an example of Homeric fullness of expression.

175. ἐν . . . πεσόντες: 'having tumbled on board of,' with idea of confusion and fear.

176. κάδ δέ: see on v. 160.

182. Construe ὅπα as obj. of ξυνέηκε, yet cf. A 273, B 26.

183. βῆ δὲ θέειν: 'and he started to run.'

184. Ἰθακήσιος: the herald, like his master, was from Ithaka. For position and duties of herald, see on A 321. The ο in δς is long because οἱ has an orig. F. For dat. οἱ, see G. 1175, H. 772.

186. οἱ: dat. of advantage, for he was going to use the scepter in Agamemnon's behalf. Translate: 'received at the hands of,' and cf. A 596.

183. κιχέη: pres. opt. as if from κίχημι [κιχάνω]. See on A 26. The opt. is indefinite, a general condition being implied. G. 1428, 1 and 1393, 1 and 2, H. 914 B.

189. ἐρητύ-σα-σκ-ε (iterative aor. from ἐρητύω) παραστάς: 'would step up to and detain.'

190. Δαιμόνι: here used in a good sense, 'Good sir!' Below, v. 200, it has the bad sense, 'wretch' (see on A 561). — κακὸν ὥς (κακὸν *jás*): ὥς, as adv. of comparison, takes the accent when it follows the word which it would regularly precede. G. 138, 2, H. 112 b. Sketch of Dialect, § 6, Rem.

194. Odysseus uses the same word which Agamemnon (v. 75) had used in announcing his intention; yet immediately after he puts himself in the

number of those who were not present in the council of chiefs to hear what Agamemnon said (οὐ πάντες ἀκούσαμεν).

195. μή τι βέη: for this use of subj., ordinarily explained by ellipsis of a verb of fearing, see G. 1350, H. 887.

196, 197. 'For mighty is the wrath (or 'lofty is the thought') of a king fostered by Zeus, and his honor comes from Zeus, and Zeus the councillor loves him.' In v. 196 occurs an example of parataxis (see on A 5). — μητίετα: see A 508.

198. ἔδοι, ἐφεύροι: indef. opt. in a relative clause implying condition, the iterative aorists ἐλάσασκε, ὁμοκλήσασκε implying a number of single acts.

200. ἦσο: 2 sg. inv. from ἤμαι. — καὶ . . ἄκουε: 'hear (now and henceforth, pres. inv.) others' words.'

201. σέο: does not lose its accent, i.e. is orthotone, not enclitic, because contrasted with οἷ.

202. ἐναριθμῖος: precisely as we say 'of account.'

203. οὐ πως: *nullo modo*. — μέν [μήν].

204. οὐκ ἀγαθὸν πολυκοιρανίη: 'a multitude of rulers is no good thing.' Notice the litotes; notice also in the gender of ἀγαθόν an example of the frequent use of a ntr. pred. adj. where the subj. is masc. or fem. Cf. in Lat. sentences like *triste lupus stabulis*: 'the wolf a grievous thing to the folds.' This verse expresses the demand often so strongly felt, and especially in times of violence, for one strong controlling hand. In the next verse, too, we have the idea of the Divine Prerogative which has been such a support of royalty. Cf. A 279.

205. ἀγκυλομήτεω: always pronounce the gen. ending -εω with synizesis.

206. This verse is weak and obscure in this connection, and was probably interpolated from I 99. A *varia lectio* for βουλευῆς is βασιλεύῆς: 'rule' for them, instead of 'plan' for them. No word is expressed to which σφίσι refers, but the word βασιλεύς implies 'subjects,' and for this word σφίσι stands. — σκήπτρον: the 'scepter,' the king's badge of power; θέμιστας (nom. sing. θέμις): the 'ordinances' which he lays down. The prose word for θέμιστες would be θεσμοί, Lat. *instituta*.

207. κοιρανέων δίεπε: 'as ruler was arranging.' κοιρανέων is ptc. nom. sing. For ἔπω, see on A 166.

208. For ἐπεσσεύοντο and ἄπο, cf. vv. 86, 91.

209. πολυφλοίσβοιο: example of an onomatopoeic word, i.e. of a word which imitates, when spoken, the sound which it describes (cf. σμαραγεῖ, v. 210).

210. αἰγιαλῷ: local dat. 'on a broad strand.'

211. ἐρήτυθεν: see on v. 99.

212. ἐκολῶα (κολῶάω): 'was screaming,' 'was brawling,' cf. A 575.

213. ἀκοσμά τε πολλά τε: in Engl. we join both ads. to the subst without any intervening conj., 'many unbecoming words.'

214. **μάψ**: 'vainly,' and **οὐ κατὰ κόσμον**: 'not fitly,' seem to a certain extent similar ideas, so that it rather surprises us that they should be joined by an adversative conjunction, **ἀτάρ** (see on A 50). — **ἐριζόμεναι** [**ἐρίζειν**]: for inf. depending upon **ἔπεα ῥηδν**, see G. 1533, H. 951.

215. One of the commonest ways of quarrel is with words; hence **ἐριζόμεναι** easily suggests **λέγειν**, on which **ὅτι εἴσαιοτο** depends. — **εἴσαιοτο** from **εἶδομαι** [**δοκέω**].

216. **αἰσχιστος**: his ugliness of soul is left to be inferred from his ugliness of body. To the Greeks, that the first should be found in connection with the second would seem almost obvious. It has been remarked that Thersites impersonates all the qualities most opposed to the ideal of a hero. It should also be noticed that he is almost the only character taken from the common people who is portrayed with any detail in the Iliad. The heroes of the poem are the nobles (the **διογενεῖς βασιλῆες**). The audience was chiefly composed of nobles: the poet was in sympathy with his audience, and when he does introduce a man of the common people like Thersites, he makes him as hideous as he can (see on A 80). — **ὑπὸ**: 'under the walls of.'

217. **ἔν [ῆν]**. — **ἕτερον πῶδα**: 'in one foot' (cf. Lat. *claudus altero pede*).

218. **συνοχωκότε** (**συνέχω**): **ῥχωκα**, peculiar pf. with Attic redupl. (and variation of vowel) for **ῥκωχα**. G. in Verb List, H. 508 D 16.

219. **ἐπενήνοθε**: an obscure form (probably a pf.) from uncertain present. Autenrieth connects it with the root of **ἄνθος**, 'flower,' and thus readily derives the meaning 'bloomed upon,' 'grew upon.'

220. **μάλιστα ἐχθιστος**: was 'most hateful to.' For another example of the double superlative, see on v. 57.

221. **τὸ γὰρ νεικέεσκε** [**ἐνείκει**]: the clause with **γὰρ** is a reason for the bitter hate (**ἐχθιστος**) which was felt for Thersites.

222. **κεκληγώς**: 2 pf. ptc. from **κλάζω** (stem **κλαγγ-**).

223. **ἐκπάγλως**: probably derived from **ἐκ-πλήσσω** (cf. **ἐξεπλάγη**, Xen. Anab. II. III. 1.).

224. **μακρά**: of cries that penetrate 'far,' i.e. 'piercingly,' 'loudly.'

225. **τέο** [**τίνος**]: for case, see on A 65. — **δὴ αὖτ'**: synizesis. — **χατίζεις**: derived from the root **χαίνω**, 'gape,' **χάος**, 'void'; it takes the gen. as a word of want.

226. **πλείαι**: in ordinary prose an adj. of Attic 2d decl. The interchange of forms **πλείος** and **πλέως** illustrates *metathesis quantitatis*.

228. **δίδομεν**: Thersites is as great a braggart as he is coward. Notice that the use of the subj. **εἴτ' ἂν** [**ἔταν**] **ἔλωμεν** in the temporal clause containing a general condition marks **δίδομεν** as prs. and not ipf.

229. **ἐπιδύεαι** [**ἐπιδέη**]. — **κέ τις οὔσαι**: for use of **κε** [**ἄν**] with fut. indic., see on A 137.

231. **δήσας ἀγάγω**: 'shall have bound and led captive.'

233. *κατίσχει*: for form, *cf.* A 141; the use of the mood suggests the subj. of purpose common in relative clauses in Latin, but not a prose-Greek construction. It is exactly parallel, in connection, to *μίλογει*, and may be translated as if we had *ἴνα κατίσχει*. — *οὐ μὲν* [*οὐ μήν*].

234. *κακῶν*: gen. after *ἐπιβασκέμεν* in the sense of 'bring into contact with.' G. 1097, 2, H. 751.

235. *ἑλέγχεα*: lit. 'reproaches,' *i.e.* objects of reproach.

236. *περ*: 'by all means.' — *ἔωμεν* (*ἑάω*): 'let us leave.'

237. *γέρα πεσσόμεν*: 'digest his gifts of honor,' *i.e.* see how much good they will do him without our support.

238. *χήμεις* [*καὶ ἡμεῖς*]: 'we also,' as well as Achilles.

239. *ὅς καὶ Ἀχιλλῆα ἠτίμησεν*: 'for he also insulted Achilles,' a causal idea here underlies the relative clause. — *ἔο* [*οἷ* = *αὐτοῦ*]: notice the lengthening of the vowel (*ἔο*) before a liquid (see on A 394).

240 = A 356.

241. Thersites has not a whit more affection for Achilles than for Agamemnon. He finds in the indignities heaped upon Achilles convenient additional charges against Agamemnon, but he cannot leave Achilles without a thrust at him. — *οὐ χόλος φρεσίν*: 'he has no wrath in his heart.' — *μεθίμων*: adj. instead of a subst. *μεθημοσύνη*: 'remissness,' which would have been in exact contrast with *χόλος*.

242. *λωβήσαιω*: Thersites uses the very words uttered by Achilles, A 232.

244. *παρίστατο*: 'was standing by his side.'

245. *ἠνίπαπε*: contrast the tense with that of *παρίστατο*: 'broke out in reproof.' The form is one of two (only) instances of a very peculiar reduplication in 2 aor. The theme of *ἐνίπτω* is *ἐνιπ-*; the redupl. is the syllable *-απ* affixed to the theme. The other instance is *ἐρύκακον*, 2 aor from *ἐρυκάνω* (stem *ερυκ-*). See Sketch of Dialect, § 15, 2.

246. *ἀκριτόμυθε*: *cf.* *ἀμετροεπής*, v. 212.

247. *μηδ' ἔθειλ'*: 'and undertake not,' and venture not.'

248. *χευέστερον* [*χεῖρονα*]: comp. of *κακός*.

249. *ὅσσοι*: in order to connect naturally with what precedes, a gen. of the whole, *e.g.* *πάντων*, must be supplied, dependent upon *ἄλλον*.

250. The potential opt. in this and follg. v. is equivalent to a mild inv.

251. *νόστον φυλάττοις*: lit. 'watch the return,' *i.e.* watch that one fail not of it. *Cf.* in French, *garder le retour*.

253. *εὖ ἢ κακῶς νοστήσομεν*: freely, 'whether our return shall be to our advantage, or to our hurt;' it should be entered upon, accordingly, with deliberation. The weakness and repetition of vv. 254-256 suggest that they are justly bracketed as interpolation.

255. *ῥῆσαι*: in colloquial sense, not of actual sitting posture, for he does not sit down until v. 268 (*cf.* also vv. 211, 212), but of his avoid-

ance of any laborious occupation which would leave him less free to scatter his abuse on every side.

257. τὸ δὲ καί: 'and this also.' — τετελεσμένον ἔσται [τελεσθήσεται].

258. ἀφραίνοντα (ἀ priv. and φρήν): 'talking folly.' — κυχήσομαι: see on A 141. — ὥς νύ περ ᾧδε: ᾧδε is antecedent of ὥσπερ: 'in this way just as now.'

259. Ὀδυσῆι, ὁμοιοσι: apposition of part to whole. Ὀδυσῆι is simply a more emphatic ἐμοί. — ἐπιή: opt. of desire.

260. μηδὲ κεκλημένους εἶην: 'and may I not be called,' i.e. 'may I no longer be.'

261. Take σε and εἴματα as double acc. after ἀποδύσω. G. 1069, H. 724.

262. τά τ': see on A 86; see also Sketch of Dialect, § 14 *ad finem*. — αἰδῶ: acc. sing. from αἰδώς. G. 238, H. 196.

264. Connect ἀγορήθεν [ἐξ ἀγορᾶς] with ἀφήσω (ἀφήμι): 'shall smite and drive you with unseemly blows from the assembly to the ships.' If πληγῆσιν belonged with πεπληγῶς, it would probably stand as cogn. acc.

266. The stroke took effect on both shoulders and on the portion of the back lying between (and below) them, i.e. μετὰφρενον.

268. στήπτερον ὑπὸ χρυσέου: exactly as we say 'under the stroke;' ὑπὸ being both local and causal.

269. ἀχρεῖον ἰδών: lit. 'looking uselessly,' i.e. casting silly looks about.

270. ἀχνύμενοι: 'grieved,' probably because of their desire to return — ἡδύ: 'merrily.'

271. τις εἵπεσκεν: for iterative aqr. see on A 490. τις: 'many a one.' The indefinite pron. as here used is said by Gladstone to represent public opinion in Homer (cf. Δ 81).

272. Ὡ πόποι: for accent of ὦ and meaning of πόποι, see on A 254. πόποι is used only here of pleasant surprise. — δῆ [ἤδη]: see on A 61.

274. τόδε is acc. of the object; ἄριστον, of the predicate. Translate: 'this is by far the best thing which he has wrought.'

275. ἔπει-βόλον: lit. 'one who throws about words.' — ἔσχ' ἀγορᾶν: 'restrained from his speeches' (see on v. 239).

276. θήν: gives ironical turn to the sentence. — πάλιν αὖτις: 'back again.' For similar doubling of words of nearly similar sense, cf. δευτέρων αὖτις. — ἀνήσει: fut. of ἀν-ίημι.

278. φάσαν ἢ πληθὺς: collective noun with pl. verb. — ἀνὰ . . . ἔστη: Odysseus, it seems, had taken his seat after chastising Thersites. The epithet πολλίπορθος (for πολλί- see on v. 133) is appropriate to Odysseus from the special share which he had, through the device of the wooden horse, in the reduction of Troy, a story not related, however, in the Iliad.

279. παρά: adv. 'by his side.'

280. ἀνώγει: plupf. with signif. of ipf.

281. πρῶτοί τε καὶ ἔσχατοι: 'those in the first and the last ranks,' 'nearest and remotest.'

284. νῦν δὲ : 'now as it appears.'

285. ἐλέγχιςτος : superlative in -ιστος formed from noun ἐλέγχος (see on A 325). — θέμεναι [θεῖναι]. — βροτοῖσι : dat. of the person *in whose view* anything has a certain character. G. 1167, H. 771. — μερόπεσσι : see on A 250.

286. ἤνπερ ὑπέσταν [-έστησαν] : 'which they assumed.' 'Standing under' a promise is really as natural a metaphor for pledging one's self to it as 'assuming,' lit. 'taking to one's self.' ἤνπερ is a kind of cognate acc., for ὑπέσταν is equivalent to ὑπέσχοντο.

287. ἐνθάδ' ἐτι στείχοντες : 'while still on the way hither.' — Ἄργεος : used as in A 30 for the whole region about Argolis, whence most of the Achaeans came.

288 = 113.

289. ὥστε : regularly in Hom. equals ὥστ' or ὥς, τε having no appreciable force. See on A 86.

290. ὀδύρονται νέεσθαι : it is only by an extension of the orig. meaning of ὀδύρονται that it can take the inf. of the purport of the lament. The verb comes to mean : 'express by tears their desire.'

291. The course of thought vv. 291-300 may be thus outlined : The case of the Achaeans is hard ; 't is hard enough (πόνος) to make one return wearied out. For even a month's absence from wife in stormy seas is painful ; how much more a nine years' absence. There is then no occasion to blame the Achaeans ; but still it must be remembered that, hard as is the case where so much has been borne and the object not gained, yet honor forbids a return empty-handed ; hence the closing exhortation : 'Bear up yet a while, friends !'

292. ἀπό : 'away from' (see on v. 178). There is no elision because of the orig. F in follg. word.

293. σὺν : i.e. 'on board of' (see on v. 74).

294. ὅν περ εἰλέωσι [ὅν ἂν εἰλώσι] : subj. in conditional relative clause after a primary tense : 'whomsoever the wintry gusts and rising sea confine in harbor.'

295. ἡμῖν μῆμνοντεσσι [μένουσι] : dat. in designation of time, 'as we remain here.' G. 1166, H. 771 a.

298. νέεσθαι : sc. τινα as subject. — κενόν [κενόν] : cf. ἀδελφός and ἀδελφός.

299. δαῶμεν : 2 aor. pass. subj. from theme δα-, 'learn,' of which δι-δα-σκω, 'teach,' is a pres. with causative signif.

300. ἐπεόν : 'really.'

301. ἔστέ δέ : parataxis ; we might have had ἐστὲ γάρ.

302. οὓς μὴ . . . φέρουσαι : 'as many as the death-fates have not swept away.' μὴ is used instead of οὐ because the antecedent of the relative is indefinite, which is the same as saying that a condition is implied. G. 1428, 1, H. 1021.

303. **χθιζά τε καὶ πρώϊ'**: '(t was but) the other day.' Notice that the Greek says 'yesterday *and* the day before,' instead of 'yesterday *or* the day before' (cf. *ἓνα καὶ δύο*, v. 346). Aulis was the Boeotian town on the Euboean Gulf where the Greek fleet assembled and was delayed by adverse winds, while on the point of sailing for Troy.

304. **ἡγερέθοντο**: from Hom. pres. *ἡγερέθομαι*, formed from theme *ἄγερ-*. G. 779, H. 494. Cf. v. 448.

305. **ἀμφὶ περὶ**: *ἀμφὶ* is adv. and *περὶ* prep. (cf. Engl. 'round about').

306. **τεληέσσας**: probably best translated, 'bringing fulfilment' (see on A 315); old rendering, 'unblemished.'

307. **πλατανίστω** [*πλατάνω*]: the 'plane-tree,' not unlike our maple in appearance, grows especially by springs and along watercourses. — **ἔθεν ῥέεν** [*ἐξ ἧς ἔρρει*].

308. **ἔνθα**: 'then,' carries back the thoughts to *χθιζά τε καὶ πρώϊ'*. — **ἐπὶ**: with acc. denotes 'extension over' (cf. vv. 159, 299). — **δαφινός**: 'blood-red.' It is compounded of *δα-* also *ζα-* [*διδ*] 'thoroughly' (cf. *per* with strengthening force as Lat. prefix, e.g. *permagnus*), and *φόνος*, 'gore.'

310. **βωμοῦ**: gen. of separation after the idea of motion implied in *ὑπαίτας*. — **ῥα**: see on A 56.

311. **νήπια τέκνα**: 'tender (lit. 'infant') brood.'

312. **ὑποπεπτηῶτες** (2 pf. ptc. from *πτήσσω*): 'crouching beneath.' For dat. *πετάλοις*, G. 1179, H. 775.

313. Translate: 'eight, but the mother-bird was the ninth, which hatched her brood.'

314. **δαινὰ τετριγῶτας** (2 pf. from *τριζω*): 'twittering piteously.'

315. Connect *τέκνα* with *ἀμφεποτάτο* as its object.

316. **ἐλελιζάμενος**: 'having coiled himself,' i.e. so as to launch himself upon the mother-bird. — **πτέρυγος**: 'by the wing.' — **ἀμφιαχυίαν** (pf. ptc. from stem *λαχ-*): 'screaming.'

317. Join *κατὰ . . . ἔφαγε* and translate: 'swallowed.'

318. **ἀρήληλον** (prefix *ἀρι-*, 'very,' and *δηλος*, 'plain'): 'conspicuous.' Translate the whole verse: 'the Deity, who also sent it, made of it a conspicuous sign,' i.e. a miracle.

319. For double acc. after *ἔθηκε*, G. 1077, H. 726. The latter half of this verse is identical with v. 205.

320. **οἷον ἐνύχθη**: 'at what a thing was brought to pass.'

321. **εἰσῆλθε**: here used, as the connection shows, of a sudden, disturbing entrance. Translate: 'when therefore dreadful monsters (pl. for sing.) intruded among the hecatombs of the gods.'

323. **ἄνω**: adv. 'in silence.' For a similar use of adv. in pred. where an adj. seems to us more natural, cf. A 416, Γ 95. The *varia lectio* is *ἄνεφ*, nom. pl. from adj. *ἄνεως*: 'speechless.'

325. **ὀψιμον, ὀφειτέστον**: 'late, late of fulfilment.' This repetition of

the same idea in words of similar sound is called *paronomasia*. — *δου* [οῦ]: a conjectural *varia lectio* is *δο* (see Sketch of Dialect, § 11, 1).

328. *πτολιμίζομεν*: see on v. 130. As the pres. of the verb is in -ζω the fut. would in Attic be in -σω (or -ιῶ). — *αἴθι* [*αὐτόθι*]: ‘on this very spot.’ If the elision had not taken place before *ἔρεα* (*Férea*) we might have had *τοσσαῦτα ἔρεα*, *ea* as one syllable by synizesis.

330. *τάς* [ῥς]: cf. *τοί*, *ταί* for *οί*, *αί*.

332. *εἰς ὃ κεν* [ῆως ἄν].

334. *σμερδαλέον*: ‘terribly,’ ntr. adj. used as cognate acc. — *ἄυσάντων ὑπ’ Ἀχαιῶν*: ‘under (because of) the shouts of the Achaians.’ G. 1219, 1, b and c, H. 808, b and c.

335. *ἐπαινέσαντες* [*ἐπαινέσαντες*]: agrees with *Ἀργεῖοι*, v. 333.

336. *τοῖσι*: G. 1167, H. 767. — *Γερήνιος*: ‘Gerenian.’ Gerenia is said to have been a town or district in Messenia whither Nestor fled while Herakles was sacking Pylos. Another explanation makes *Γερήνιος* = *γέρων*.

337. *ἀγοράασθε* (*ā* in thesis, as in A 14, 21, etc.): for assimilated form, see Sketch of Dialect, § 18, 1.

338. *οἷς*: for case, G. 1161, H. 763.

339. *πῇ δὴ βήσεται*: ‘whither pray will go?’ *i.e.* ‘what in the world will become of?’ The ‘covenants and oaths’ referred to are those at Aulis before sailing for Troy (v. 286).

340. *ἐν πυρί*: ‘into the fire.’ — *δὴ*: here joined with opt. of desire, as it is freq. joined with imv., to strengthen the expression of wish. One might paraphrase: ‘Perish, then, our resolves and shrewd counsels.’

341. *σπονδαί, δεξιαί*: in their literal sense, ‘libations and right hands,’ standing in conjunction for the league of friendship of which they were the sign. — *ἄκρατοι* [*ἄκρατοι*]: compound of *ἀ* privative and *κεράννυμι*. ‘Unmixed’ wine was employed in solemn libations; wine was not drunk unmixed. — *ἐπέπιθμεν* [*ἐπεποίθειμεν*].

342. *αὕτως*: see on v. 138.

343. *εὐρέμεναι* [*εὐρεῖν*].

344. *ἔθ’* (*ἔτι*) *ὥς πρὶν*: ‘still as heretofore.’

346. *φθινύθειν*: G. 779, H. 494. — *ἓνα καὶ δύο*: see on v. 303. — Connect *Ἀχαιῶν* as part. gen. with *τοί* [οἱ].

347. *αὐτῶν*: subjective gen., ‘no accomplishment shall be theirs,’ *i.e.* they shall accomplish nothing.

348. *ἵνα* depends upon *βουλεύωσι*. — *πρὶν . . . πρὶν*: see on A 97. Which *πρὶν* is a conjunction, which an adverb?

349. *γνώμεναι* [*γῶναι*]: cf. *δόμεναι*, A 98, 116. — *ψεύδος*: pred. noun where we should expect a pred. adj. *ψευδής*.

350. *γὰρ οὖν*: ‘for in any case.’

351. *ἐπὶ νηυσὶν ἔβαινον*: *ἐπὶ* with dat. differs little from *ἐν* or *οὖν* with dat. or from the simple dat.; translate: ‘were going away in their ships.’

352. φόνον καὶ κῆρα : 'slaughter and death,' Homeric fulness of expression. Cf. in Engl. 'death and destruction.'

353. ἀστράπτων : an anacoluthon; strictly this and the follg. ptc. should be in acc. case, but φημι κατανεῦσαι Κρονίωνα becomes for the moment, to the speaker, κατένευσε Κρονίων. — ἐπιδέξια : lit. 'on the right.' As the augurs in observing the flight of birds looked toward the north (perhaps because Mt. Olympus lay in that direction), the east, the favorable quarter of the sky, was on the *right*. — φαίνων : 'revealing.'

354. τῷ : 'therefore,' dat. of cause. — ἐπειγέσθω : from ἐπείγω.

355. τινα : 'many a one' (cf., for a similar wish, Job xxxi. 10). — Τρώων ἀλόχῳ : 'a Trojan wife.'

356. Ἑλένης, κτλ. : 'Helen's pangs and groans;' the gen. is subjective.

358. ἥς νηὸς : *navis suae*.

359. ὄφρα πρόσθ' ἄλλων ἐπίσπῃ [ἵνα πρότερον ἄλλων ἐπίσπῃται] : 'in order that in advance of others he may overtake death and fate,' i.e. that death and fate may overtake him. Cf. this cumbrous form of denunciation with vv. 123-128, and see note on that passage.

360. αὐτός τ' ἐὺ μῆδεο, πείθεό τ' ἄλλῳ : 'do you not only consider for yourself, but comply with the advice of another.'

361. ἀπόβλητον : 'to be lightly esteemed.' — ἔπος : lit. 'word,' i.e. 'counsel.'

362. Nestor insists on the importance of arrangement. The soldiers will fight better under the eyes and with the support of friends. — φύλα : 'tribes,' includes a number of the smaller φρήτρες : 'clans.'

363. φρήτρηφι [φράτρε] : dat. sing. with suffix -φι. G. 297, II. 221 D, Sketch of Dialect, § 9, 1.

365. ὅς τέ νυ : 'and who perhaps,' implying that there might prove to be no cowards among the host and thus nerving the people to greater exertions.

366. ἑρσι [ῃ]. — κατὰ σφέας : 'by themselves' (see on A 271).

367. ἢ καὶ [εἰ καὶ] : 'whether owing even to divine power,' cf. A 83.

368. ἢ, κτλ. : 'or simply because of,' etc.

370. ἢ μάν [ἢ μήν] : 'verily.' — ἀγορῇ : 'in the agora,' local dat.

371. αἶ γάρ [εἰ γάρ] : 'would that.' One can see from this passage how εἰ γάρ comes to be a particle of wishing. 'For if I had, etc., then should the city bow,' is equivalent to 'would that I had, then should,' etc.

373. τῷ : 'then' (see on v. 354). — ἡμύσει (aor. opt. from ἡμύω, 'bow down') : see on v. 148.

374. ἀλούσα : 2 aor. ptc. from ἀλίσκομαι. — περθομένη : 'being sacked,' describes what follows upon ἀλούσα : 'having been taken.'

376. μετ' ἑριδας : 'into the midst of strifes.'

378. ἤρχον χαλεπαίων : 'began it by my anger.'

379. ἐς μίαν : βούλην is easily supplied from βουλευέσθμεν.

380. ἀνάβλησις (ἀναβάλλω, 'postpone') : verbal noun governing ob-
jective gen. (cf. v. 436).

381. **ξυνάγωμεν Ἄρηα**: 'we may join battle,' *cf.* Lat. *pugnam committere*.

382. **τις**: 'each one.' — Give force of midd. voice to the verbs **θηξάσθω** (**θήγω**), **θέσθω**, by translating: 'his spear,' 'his shield.'

384. **ἄρματος ἀμφὶς ἰδόν**: 'having looked on both sides of his chariot,' *i.e.* having seen well to it.

385. **κρινόμεθα**: 'decide between one another,' 'contend.'

386. **μετέσσεται**: 'shall intervene.'

387. **μένος ἀνδρῶν**: lit. 'the fury of men,' *i.e.* 'the furious combatants.'

388. **τεν**: 'of many a one;' the gen. probably limits **τελαμών**, although that cannot easily be translated except in connection with **ἀσπίδος ἀμφιβρότης**, 'the strap of the man-protecting shield of many a one.'

389. **καμείται**: as subj. *sc.* **τις**. — **χείρα**: acc. of specification.

390. **τιταίνων**: 'tugging.'

392. **μυνάζειν**: an intensive form from **μύνω** (*cf.* v. 296), which is a reduplicated form from **μένω**.

393. **οὐ οἱ ἔπειτα ἄρκιον ἔσσειται φυγῆεν**: 'there shall be no safety to him to flee,' *i.e.* 'he shall find no safety from.'

394. **ὡς ὅτε [ἴδαν] κύμα**: *sc.* **ἰάχῃ**.

395. **κινήσῃ**: *sc.*, as object, **τό [αὐτό]** referring to **κύμα**.

396. **σκοπέω** (*cf.* Lat. *scorpus*): appositive of **ἀκτῇ**.

397. **παντοίων ἀνέμων**: waves 'of all kinds of winds,' *i.e.* raised by all kinds of winds; the gen. is subjective and denotes the cause. — **γένηνται**: subj. is **ἀνεμοί**. Translate: 'whenever they rise on this side or on that.'

398. **ὀρέοντο [ἄρουντο]**: ipf. implying a pres. **ὀρέομαι**. — **κεδασθέντες [σκεδασθέντες]**.

400. **ἄλλος ἄλλῃ ἔρξε**: 'one was performing sacrifice to one, another to another,' *i.e.* the different tribes made offering, each to its patron deity, according to its own national rites.

401. **μῶλον**: 'toil,' 'moil.'

402. **ὁ**: 'he,' *i.e.* Agamemnon.

403. **πενταέτηρον**: 'five-year old,' and so full-grown.

404. **κῆκλησκειν**: 'was inviting' to the banquet which always made part of the sacrifice. — **γέροντας**: not used here with distinct reference to age, but equals 'counsellors.' — **ἀριστήας Παναχαιῶν**: in definitive apposition with **γέροντας**. Translate: 'he was inviting from among the counsellors the following champions of the collected Achaeans.'

406. **Τυδῆος υἱόν**: 'Diomedes.' For further account of this hero see E and Z 119-236.

407. Nearly identical with this verse is v. 169.

408. Menelaos stands on a higher footing than the other chiefs, and his presence is expected at the banquet without special invitation. — **βοὴν ἀγαθὴν**: 'good at the battle-cry.' No trumpets are mentioned in the Homeric poems; hence the voice was important.

409. ἀδελφεόν [ἀδελφόν]: example of prolepsis, natural in animated style. See on A 537.

410. περὶστησαν: how distinguish the unaugm. aor. (used here) from ipf.? — οὐλοχύτας: see on A 449.

412. Magnificent form of address: 'Zeus most glorious, most great, wrapped in black clouds, dwelling in aether.' The abiding-place of Zeus was ἀκροάτη κορυφῇ πολυδεϊράδος Οὐλύμποιο, A 499. The summit of Olympus towered out of the ἀήρ into the αἰθήρ. With the substance of the prayer (vv. 414, 415) may be compared several Old Testament invocations of Jehovah; e.g. Josh. x. 12, 13.

413. ἐπ(ι)δύναι and ἐπελθεῖν: infs. depending on a verb of praying, e.g. δός, which can easily be supplied. ἐπὶ with both verbs adds the idea 'upon the earth,' for sunset and darkness are thought of as falling from heaven upon the earth.

414. πρηνές: pred. adj. with μέλαθρον denoting the result of καταβαλεῖν. κατὰ πρηνές βαλλέειν: 'lay low.'

415. πρῆσαι πυρός: 'burn with fire.' For gen. πυρός, H. 760; for orig. signif. of πρήθω, see on A 481. — θύρετρα: the pl. suggests folding or double doors. — δηλοῖο: pronounce as if written δῆοιο.

417. ῥωγαλέον: denotes the result of δαΐζει (cf. πρηνές, v. 414).

418. ὀδᾶξ: adv. equivalent to dat. pl. of ὀδοὺς. The English equivalent of the whole expression ἐν κονίρσιν ὀδᾶξ λαζοῖατο [λαμβάνοιεν] γαῖαν is 'bite the dust.'

419. ἄρα implies the knowledge of the hearer that it was not in accordance with Zeus's plan to grant Agamemnon's prayer (see on vv. 35, 36).

420. δέκτο: syncop. 2 aor. from δέχομαι, see on A 23. — ἀμέγαρτον: lit. 'unenviable,' i.e. 'unhappy.'

421-424 = A 458-461.

425. σχίζησιν: local dat., 'on splinters' (cf. in A 462, ἐπὶ σχίζης).

426. ἀμπεῖραντες [ἀναμπεῖραντες]: apocope and assimilation. — ὑπεῖρ-εχον [ὑπερεῖχον]: ὑπεῖρ is perhaps for ὑπερί, a locative form for ὑπέρ (cf. παραί, προτί, ὑπαί). — Ἥφαίστοιο: metonymy, — the name of the god for the element over which he presides.

427-432 = A 464-469.

434. Cf. A 122, where the courtly beginning of the verse was in sharp contrast with the abusive ending.

435. λεγόμεθα: La Roche would translate, as the verb has no object, 'let us lie idle,' which involves confounding the roots λεγ- and λεχ-. It seems better to translate, 'let us be talking with one another,' although in the few passages where λέγεσθαι has that sense an acc. ταῦτα is added. A *varia lectio* is δὴ νῦν μηκέτι ταῦτα λεγόμεθα, κτλ. But it is not easy to see to what the 'these things' refer.

436. ἀμβαλλόμεθα: see on v. 380. — ἐγγυαλίζει: see on A 353.

438. κηρύσσοντες ἀγειρόντων: 'let them collect by proclamation.'

439. ἄθροοι ὧδε: 'assembled just as we are.' ὧδε seems never to mean 'as follows' in Homer.

440. θάσσον: 'more quickly' than could otherwise be the case, *i.e.* 'very quickly.' This is an example of the absolute comparative.

442-444 = (very nearly) vv. 50-52.

445. οἱ ἀμφ' Ἀτρεΐωνα βασιλῆες: 'the son of Atreus and the (other) kings.'

446. κρίνοντες: *i.e.* according to Nestor's advice, v. 362. — μετὰ δέ: 'and in the midst.' What verb is to be supplied with Ἀθήνη?

447. αἰγίς (nom. αἰγίς): the 'aegis,' or shield of Zeus, often lent by him to Athena. The aegis is 'precious,' ἐρίτιμον, because not subject to age or decay, ἀγήραον ἀθανάτην τε. Of these last two epithets it may be said that they always occur together, and except in this phrase are always applied to persons.

448. τῆς: may be explained as possessive gen., 'whose hundred tassels,' but is probably better considered as gen. of separation: 'from which dangle.' Cf. ἡερέθονται (from theme ἀερ-) with ἡγερέθοντο (theme ἀγερ-), and see on v. 304. The Homeric conception of the aegis seems to be a kind of apron or flap hanging from the shield, and ornamented with precious tassels, finely twisted, of golden thread. For a fuller description of the aegis, cf. E 738 follg.

449. ἑκατόμβοις: a frequent primitive method of estimating value is in oxen (see on A 154).

450. παυφάσσουσα: 'resplendent.'

451. ἐν: join with ὄρσεν.

452. καρδίῃ: apposition of the part with the whole, 'in each one *i.e.* his heart,' *i.e.* 'in the heart of each one.' Perhaps this passage should lead us to explain θυμῷ in A 24 as an appositive of Ἀγαμέμνονι, rather than as a local dative.

453. γλυκίων [γλυκύτερος]: cf. A 249.

455. Here follow five similes: (1) the forest fire, suggested by the gleam of the armored host; (2) the flocks of birds, referring to its numbers and tread; (3) the swarms of flies, to its persistence; (4) the goat-herd and his flocks, to its systematic ordering according to tribes; (5) the bull and herd, to Agamemnon's pre-eminence. — ἥντε [ὥς ὅτε].

456. ἔκαθεν: 'from far away;' the point of view chosen is in the distance, instead of in the vicinity of the light. This illustrates a (uniformly noticeable) diversity of Greek from Engl. idiom.

457. τῶν: connect with χαλκοῦ, and translate (vv. 457 and 458): 'the resplendent gleam from the vast expanse of bronze of these as they marched along came through the upper air to heaven.' — θεσπεσίῳ (θεός and theme σεν-, cf. v. 484): lit. 'divinely spoken,' then 'marvellous,' 'vast;' here epithet of χαλκοῦ: the 'broad expanse of bronze armor.'

459. τῶν: is taken up again by τῶν in v. 464, and must be left untranslated.

460. χηνῶν, γεράνων, κύκνων: appositives of ὀρνίθων.

461. The river Kaÿster is in Lydia, flowing south of Mt. Tmolos into the Aegean just north of Ephesus. The vale through which it flows is the Ἄσιος λειμὼν: 'Asian mead,' whence perhaps the name Asia may have spread, as the designation of one of the grand divisions of the globe.

462. ἀγαλλόμενα πτερύγεσσι [πτέρυξι]: 'sporting exultingly on their pinions,' dat. of means.

463. κλαγγῆδὸν προκαθίζοντων: 'alighting one before another with a din.' The ptc. (agreeing with the gens. in v. 460) describes most vividly the manner in which a flock of birds alight, those settling later dropping in front of those which have already touched the ground. Notice a flock of doves, as they alight. — τε in this verse, as in v. 456, has no translatable meaning.

465. προχέοντο: 'were pouring forth.'

466. ποδῶν: if ὑπό had purely local signif. the dat. ποσσὶ would be required. It is simplest to recognize here a transition to the causal signif. Translate: 'under (i.e. because of the tread of) the feet of themselves and the horses.'

467. ἔσταν: 'they halted.' This and the two follg. verses are remarkably flowing, on account of the numerous liquids and vowels which they contain.

468. ὥρῃ: may refer to any season, here (as in v. 471) to 'springtime.'

469. μυιάων [μυιῶν]: from nom. sing. μυῖα. Sc. with ἔθνεα, ἡλάσκουσιν or similar verb.

471. γάλας (nom. sing.): heteroclite form of γάλα, 'milk.'

472. ἐπὶ Τρώεσσι: of hostile aim, 'against the Trojans.'

474. τοὺς simply anticipates τοὺς in v. 476, and is best omitted in translation. — ὥστε [ὥσπερ]: see on v. 289. — αἰπόλια πλατέ' αἰγῶν: 'wide-grazing (goat-) herds of goats;' the epithet πλατέα is true to life, as any one who has ever seen goats grazing will recognize; αἰγῶν is gen. of material, pleonastic if, as generally considered, the first part of αἰπόλια is αἰξ. — αἰπόλοι ἄνδρες: ἄνδρες seem superfluous, but there are many similar instances of its use; e.g. Γ 170, βασιλῆι ἄνδρι (cf. Δ 216, 275, 485).

475. ρεία [ράδιως] διακρίνωσι: we should have indic. in prose. — νομῶ: local dat. — μίγνυσθαι: 2 aor. pass. subj. 'when they have become intermingled in the pasture.' The subj. in the temporal clause implies a repeated act. G. 1426 and 1393, 1 and 2, H. 914 B.

477. ἵνα: inf. of purpose (see on A 8). — μετὰ δέ: adv. 'and among them.'

478. In giving to Agamemnon the majestic head of Zeus, the broad breast of Poseidon, and the slender waist of Ares, the poet shows that established types of representation of the different deities already existed in sculpture.

480. ἀγέληφι [ἀγέλη]: 'in the herd.' Sketch of Dialect, § 9, 1. — βοῖς is comm. gender and the appositive ταῦρος designates the sex. — ἔπλετο: 'is;,' gnomic aor., see on A 218.

481. βόεσσι [βουσί]. — ἀγρομένησι: sync. 2 aor. midd. ptc. from ἀγείρω.

483. ἥρώεσσιν [ἥρωσιν]: 'among the heroes,' dat. of interest loosely connected with ἔρχον. G. 1172, H. 771.

484. ἔσπετε: 'relate.' The form is 2 aor. inv. from theme σπ-, 'say,' whence ἄσπετος, 'untold' (v. 455), and θεσπέσιος, 'divinely spoken' (v. 457), are both derived. There is a pres. ἐνέπω (for ἐνσέπω), and Hadley considers ἔσπετε 2 aor. inv. for ἐνσ(ε)π-ετε. Curtius, on the other hand, makes it simply a redupl. 2 aor. inv. for σπ-σπε-τε. What the relation of the root σπ- to the root Fep- is, is not clear, but the two appear to have been confounded by the Greeks. The appeal to the Muses, the daughters of Mnemosyne ('Memory') and of Zeus (v. 491), is appropriate before commencing the catalogue (vv. 494-759) so severe a test of the Minstrel's memory. See Introduction, p. xix.

485. πάριστε: sc. πᾶσι, suggested by πάντα.

486. κλῖος οἶον: 'only rumor.' Distinguish: οἶος, 'alone;,' οἶος, 'such as;,' οἶός, 'of a sheep.'

488. μυθήσομαι, ὀνομήνω: aor. subjunctives. It is uncertain whether the ἄν is to be repeated with the ὀνομήνω, cf. A 137, 262.

490. ἦτορ: lit. 'heart,' i.e. 'lungs.'

492. μνησαίᾱθ' ὅσοι [μνήσαιντο αὐτῶν ὅσοι]: 'should bring them to mind as many as.'

493. προπάσας: the force of πρό in this compound may be thus given: 'all, as one proceeds forward in an enumeration.'

494. At this point begins the catalogue of ships which ends with v. 785. It was known among the ancients by the name Βοιωτία, because the Boeotians (Βοιωτῶν, v. 494) stand first in the enumeration. Their priority may be due to the fact that the expedition set sail from Aulis (cf. B 303) in Boeotia. To the ancients this catalogue was a document of the greatest importance, and was regarded as authoritative upon the question as to what towns in ancient times belonged to the various districts of Greece. Its interest at the present time is chiefly geographical, and the student will most easily become familiar with the location of the places named by referring to the three maps (from Kiepert's *Atlas of Hellas and the Hellenic Colonies*: Berlin, 1872) which follow. For most other details, historical, mythological, etc., he must refer to the Classical Dictionary. It should be remarked that many of the Homeric localities ceased in after times to be inhabited, or can no longer be identified by their names, so that the maps are to a certain degree conjectural. The catalogue presents few grammatical difficulties.

496. οἱ θ': οἱ (in this verse and in vv. 499, 500, 503, 504, 505, 507) refers to Βοιωτῶν as its antecedent. τε is without connecting force (see on A 36). — ἐνέμουντο: 'possessed,' lit. 'fed upon.'

BOEOTIA, PHOKIS, LOKRIS IN THE HOMERIC AGE. VV. 494-535.

498. **Θέσπειαν** : like **Πλάταιαν** (v. 504), appears later in pl. form; e.g. **Θεσπιαί, Πλαταιαί**. — **Γραῖα** : the place whence the later appellatives, **Γραικοί** and the Lat. *Gracci*, were derived.

505. **Ὑποθήβας** : Thebes itself is not mentioned because that had already been destroyed by the **Ἐπίγονοι**, lit. 'After-born,' i.e. sons of those who made the first attack upon Thebes, — but only its successor, **Ἵποθῆβαι**, the 'lesser' or 'later Thebes.'

506. **ἄλσος** : it seems rather strange that **ἄλσος**, 'grove,' should be an appositive of a city. There may have been no proper city aside from Poseidon's grove and temple, as there was no town at Olympia except in connection with the sacred Altis.

509. **τῶν** : resumptive of **Βοιωτῶν** (v. 494), somewhat like **τῶν** in v. 464, **τοῖς** in v. 476. — **ἐν** : join with **βαῖνον**, 'were embarking,' i.e. from Aulis, whence the expedition set sail (see on v. 303).

510. **κοῦροι** : 'fighting youths' of the nobility.

511. **Ἰδ' (ἐ) = ἡδ' ἐ** [καί]. — **Μινυῖον** : adj. 'Minyeian.' The famous tribe of the Minyai took the principal part in the Argonautic expedition. Their capital was Orchomenos.

514. **ὑπερίον εἰσαναβάσα** : 'after she had gone up into the upper chamber,' added instead of a partitive appositive to **δόμῳ**.

515. **Ἄρηι** : dat. 'to Ares.' Thus it was that Ares was the progenitor of the Minyai. — **παρέλεξατο** : from stem **λεχ-**.

516. **τοῖς** : dat. limiting verb (**ἐστιχδωντο**), instead of gen. (of possession) limiting noun (**νέες = νῆες**). G. 1170, H. 767.

519. **Πυθῶνα** : the later Delphi. The epithet **πετρήεσσα** is most appropriate from the mighty cliffs, which rise more than 1000 feet on each side of the chasm in which was the oracle.

522. **οἷ τ' ἄρα** : for force of **ἄρα(βα)**, cf. B 36.

526. **ἔμπλην** : 'hard by,' contains the root of **πέλας, πλησίον**, and governs the gen.

529. This verse was generally regarded by the ancient critics as interpolated. The frequent repetition of the fact of his inferiority of stature seems uncalled for.

530. *ἐκέαστο*: plupf. from *καίνυμαι* with signif. of ipf., 'excelled.' It is followed by acc., not by the gen. as a word of superiority. — *Πανᾶληνας*: 'the united Hellenes.' This expression designates the collective inhabitants of Northern Greece, as *Παναχαιοί* (v. 404) signifies the collective inhabitants of Peloponnesus and islands.

535. *πέρην* [*πέραν*]: 'opposite.' — *ἱερῆς*: designation of certain islands, see on A 366.

536. *μένεα πνείοντες*: 'breathing (breath which is) fury.' The acc. is cognate. — *Ἄβαντες*: the name of one of the aboriginal tribes of Greece.

538. *ἔφαλον* = *ἐπὶ τῆς ἁλός*: 'on the sea.'

542. *ὄπιθεν κομόωντες*: *i.e.* with the front part of the head shorn and with a long queue, like the Tartars or Chinese. Contrast with *κάρη κομόωντες*, and see on v. 11. The Abantes were a wild barbarous race, hardly Hellenes.

544. A dodecasyllabic verse, *i.e.* consisting of six spondees. For *δηίων*, see on v. 415. — *ἀμφὶ στήθεσσι*: 'about their breasts.'

549. *καὶ . . . εἰσεν* [*καθεῖσεν*]: prep. shows apocope and assimilation. — *ἐφ' νηφ' τῷ αὐτῆς νεφ'*. The reference is to the Erechthēum at Athens, not of course the sumptuous Ionic temple of which the ruins still stand there, but a far earlier, ruder shrine. The site of the Erechtheum was the most sacred in the Acropolis, for here it was that Poseidon had left the mark of his trident in the rock whence issued the salt spring, and here it was that Athena had called forth from the rock the sacred olive-tree. Here, too, was worshipped the rude image of Athena, which, like that of Ephesian Artemis, was believed to be *Διοπετής*, 'fallen from Zeus.'

550. *μιν ἱλάονται*: 'propitiate him,' *i.e.* the deified Erechtheus whose worship was founded and sanctioned by Athena.

552. *Περεώ*: very peculiar form of gen. for *Περεώ* from nom. *Περεώς*.

553. *τῷ*: 'to him,' *i.e.* Menestheus.

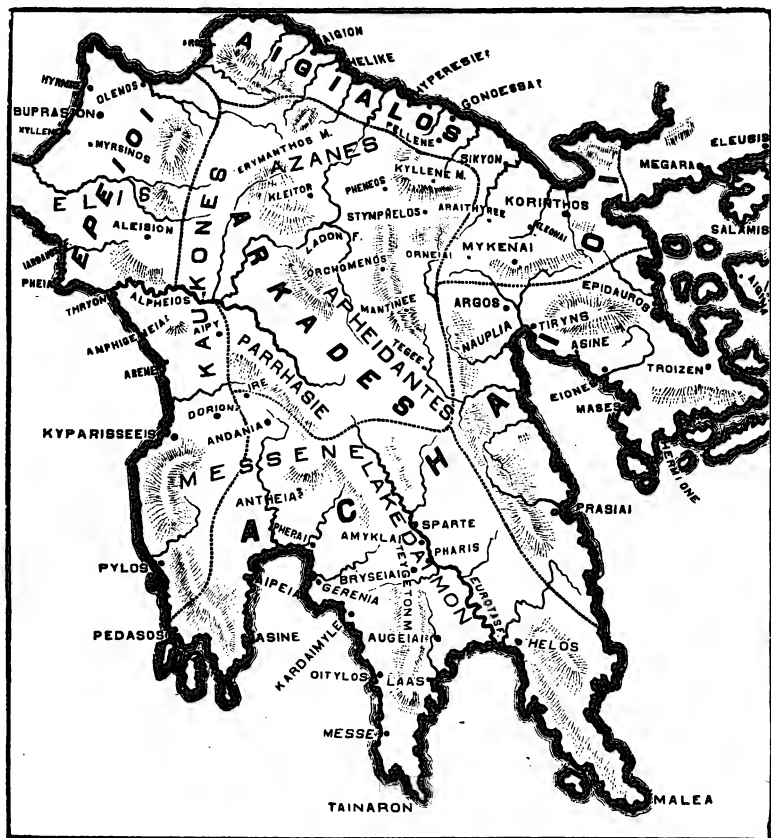
555. There is great similarity between the last hemistich of this verse and that of Γ 215.

557. *δυσκαῖδεα* [*δῶδεκα*].

558. *ἔν'(α)*: local, 'where.'

559. The Cyclopean walls of Tiryns are in parts quite perfect still. They are built of enormous stones, and have this peculiarity of construction: a tunnel runs lengthwise through the wall, from which, by openings above, the defenders could appear at any point on the top of the wall to repel an attack.

561. Troezen was the home of Aithra, daughter of king Pittheus (Γ 144). Here she brought forth Theseus, the national hero of Attika, and here he passed his boyhood before going to seek adventures and his



THE PELOPONNESUS IN THE HOMERIC AGE. Vv. 559-637.

throne at Athens. Epidauros was the seat of the most famous shrine of Asklepios (*Aesculapius*). Here were great curative establishments, famous physicians, and one of the largest theatres in Greece, the latter now existing in good preservation.

562. **Αἴγινα**: Aigina was ruled by Aiakos, the progenitor of Achilles. The towns from which the contingent of Diomedes came were among the most famous and powerful in Greece.

568. **ὀδῶκοντρα** [*ὀδοήκοντρα*].

569. As Argos heads the list of towns represented in Diomedes's contingent, so does Mykenae that of those in Agamemnon's.

572. *ἔθι* [οἶ]: 'where.'

575. *αἰγαλὸν ἀνὰ πάντα*: 'throughout the whole coast-line.'

576. *τῶν ἑκατὸν νηῶν*: 'of the 100 ships of these.' *τῶν* (masc.) = *τούτων* is possessive gen. limiting *νηῶν*, and is the antecedent of *οἱ* in v. 569 and of *οἱ* in v. 573.

578. *ἐν δ'*: adv., 'and among them.' — *ἐδύσατο*: 'clad himself ἴν.'

580. This verse is probably spurious; if translated, it should be connected with *κυδιόων*. — *ἄριστος*: here, as in A 91, used of pre-eminence in wealth and dignity.

586. *τῶν*: limits *νεῶν*, as in v. 576, 'their sixty ships.' *οἱ*: 'brother commanded for him,' instead of 'his brother commanded.'

587. *ἀπ'ἑαυτοῦ* (*ἑαυτ*) [*ἑαυτ*]: 'apart,' 'by themselves,' a sign of the different footing on which Menelaos stood from the other chiefs.

590. See on v. 356. Little censure of Helen is implied in this verse.

595. *ἀντόμεναι* (*ἄντομαι*) [*ἀντάω*]: 'meeting with.' — *Θάμυριν τὸν Θρήϊκα*: 'Thamyris, that Thracian.' Not the historical Thrace is here referred to, but Pieria, a region in southern Macedonia at the foot of Olympus, where the worship of the Olympian deities and the Muses was first developed by such singers as Orpheus, Thamyris, Musaios, and thence extended to Greece generally. These singers were considered the fathers of Greek poetry. Here Thamyris is represented, like a rhapsodist, as wandering about and visiting the courts of different kings.

597. *στεῦτο γὰρ εὐχόμενος νικήσειν*: 'for he declared with boasts that he would conquer;' join inf. directly with *στεῦτο* (*cf.* Γ 83). — *εἴπερ ἂν αἰέδοιεν*: 'even should the Muses in person sing;' for *εἰ ἂν* w. opt. see on A 60.

604. *Αἰπύτιον*: adj. equivalent to *Αἰπύτου*, the gen. sing. of noun. With *ἄνθρωποι* *sc.* *εἰσὶ*. See on B 20, 54.

609. *Ἀγαπήνωρ*: it has been remarked that this single Arcadian leader is not again mentioned in the Iliad.

614. *ἐπεὶ . . . μεμῆλαι*: for phrase, *cf.* v. 338. Living in the interior, they had no experience or knowledge of the sea.

616. *ὅσον ἐφ'*: 'as far as,' *i.e.* 'over as large a space as.'

617. *ἐντὸς ἐργεῖ*: 'shuts in,' 'includes.' *ἐργεῖ* agrees with *Ἀλείσιον*, but is understood with the other subjects; its object is *Ἡλίδας* understood. Translate freely: 'as much of Elis as they include,' lit. 'as far as they include Elis.'

619. *πολλὰς δ' ἐμβαῖνον Ἐπειοί*: 'for the Epeioi embarked in large numbers.'

625. *οἱ δ' ἐκ Δουλίχιοι*: *sc.* *ἦσαν*.

626. *ναίουσι*: 'lie,' lit. 'dwell.' — *Ἡλίδος ἀντα*; 'opposite Elis. The poet has placed these islands too far to the southward.

629. *ἀπενάσσατο* (*ναῶ*): 'withdrew.'

631. Odysseus was king of a large island-kingdom. The collective

name for his subjects was **Κεφαλλήνες**. Ithaka, the island with which he is specially associated, was only a very small part of his domain.

632, 633. **Ἰθάκην**: the town Ithaka; the other three places in these two vv. are all thought of as situate in the island Ithaka.

635. **ἡπειρον**: 'main-land,' probably Akarnania and Leukas, then a promontory. — **ἀντιπέραια**: 'land lying opposite,' probably that part of Elis situated over against the island Zakynthos.

638. This and the follg. verse give the reason why Thoas came to be leader of the Aetolians. The most famous of the sons of Oineus were Tydeus and Meleager. Tydeus perished before the walls of Thebes; Meleager, by the act of his own mother. Meleager alone is mentioned (v. 642) as the most famous of the sons of Oineus.

643. Translate; 'and it had been charged upon him to act as king for the Aetolians in every matter.'

Verses 645-670 describe Crete and Rhodes. In the center of Crete lies Mt. Ida, over 6000 feet high. North of this, on the coast, was Knosos (written also Knossos and Gnosso); south, Gortys or Gortyn (later Gortyna). In the eastern part of the island lay Lyktos, Miletos, Lykastos. Phaistos and Rhytion lay near Gortyna. In Rhodes only three towns are named, Lindos on the east, Ialysos on the north, Kameiros on the west. The disproportionate length of the story of Tlepolemos (vv. 658-667), grafted in upon the account of the Rhodians, has suggested that it may have been composed by a Rhodian rhapsodist.

655. **διὰ**: construe with **κοσμηθέντες**.

658. **βίη** **Ἡρακλεΐη**: i.e. 'to the mighty Herakles,' cf. v. 666 and Γ 105.

659. **ἀγετο**: subj. is **Ἡρακλῆς** suggested by adj. **Ἡρακλεΐη** in v. 658.

660. **διοτρεφέων αἰζηῶν**: 'noble warrior;'; **διοτρεφέων** here signifies simply that those whom he slew belonged to the heroic stock.

661. **8' ἐπεὶ οὖν**: 'and so when.'

662. **πατρός ἰοῖο φύλον μητρῶα**: 'his father's own (φύλον) uncle (mother's brother).'

667. **ἀλγεα πάσχων**: a common phrase apparently half conventional, and often used because it conveniently closes a verse.

668. **ἔκηθεν** [**ἔκηθησαν**]: 'they dwelt,' i.e. the Rhodians — **καταφύλαδόν**: 'according to tribes,' equivalent to **κατὰ φύλα**, v. 362.

670. There were later legends of a golden shower which Zeus had shed upon the island Rhodes. Another story about the island was that the sun shone there every day in the year. On the face of the coins of Rhodes is the face of the sun-god Apollo; on the reverse side, a rosebud (**ρόδον**).

671. The small islands mentioned, vv. 671-680, are: Syme, Nisyros, Karpathos, Kasos, Kos, Kalydnai. They constitute the group known as Sporades. They are situated, reckoning from Rhodes as a centre: Syme and Nisyros to the northwest; Karpathos and Kasos to the south.



THE HOMERIC PELASGIC ARGOS, OR THE DISTRICT BETWEEN MT. OLYMPUS AND THE MALIC GULF — ROUGHLY CORRESPONDING TO THE LATER THESSALY. VV 681-759.

west; Kos to the north; Kalydnai probably designates a number of small islands near Kos. — *Nireús*: the repetition of the name in this and in the follg. vv., common in poetry of all languages, is called epanalepsis. It serves to keep alive the attention of the reader or hearer. The significant names of the parents of Nireus — Aglaia, 'splendor,' Charopos, 'bright-faced' — suggest that his beauty was hereditary.

674. τῶν ἄλλων Δαναῶν: as gen. of the whole, ἄλλων would be superfluous, because the gen. of the whole should include the word denoting the part, and ἄλλων would exclude *Nireús*. Explain as in A 505.

675. ἀλαπαδνός: 'feeble.'

676. Κράπαθος: metathesis for Κάρπαθος, cf. θράσος, καρτερός for θάρσος, κρατερός. Sidgwick mentions, as illustrations of the same thing in English, 'Brummagem' for Birmingham, and, in local dialects, 'cruds' for curds.

677. Κῶν: acc. sing. contracted for Κῶν. The nom. sing. is Κῶς, contracted Κῶ.

680. τοῖς: for dat. see on v. 602.

681. τοῖς: stands here without a verb; perhaps ἐρέω (cf. v. 493) is to be supplied.

684. *Μυρμιδόνες*, 'Ἕλληνες', 'Ἀχαιοί': names arranged in order, beginning with the more specific. *Μυρμιδόνες* is the special name for Achilles's subjects, 'Ἕλληνες' refers particularly to the inhabitants of *Πελασγικὸν Ἄργος*, 'Ἀχαιοί' designates in general the Achaian host under the command of Agamemnon.

685. Translate: 'of their (τῶν) fifty ships again Achilles was commander.'

686. *ἐμνῶντο*: 'were mindful of'; assimilated ipf. from stem *μνα-* (prs. *μνóμαι* or *μιμνήσκω*). The meaning seems to be nearly that of *μιμνήσκω*.

687. Translate: 'for there was no one who would lead them into line of battle.'

688. In this and the three follg. verses the circumstances of the capture of Briseis are described, see on A 392.

692. *κάδ . . . ἔβαλεν*: i.e. *ἀπέκτεινεν*.

694. *τῆς*: for gen. of cause with *ἄχέων*, cf. v. 689; see also on A 65. This verse is very weak and unpoetical, and Zenodotus rejected the entire passage, vv. 686-694.

699. *ἔχεν κάτω*: cf. *κάτεχεν*, Γ 243.

700. *ἀμφιδρυφής*: 'with both cheeks torn,' in sign of deepest grief. The wife of Protesilaos was Laodamia. Cf. Wordsworth's *Laodamia*.

703. *οὐδὲ μὲν [= μὴν] οὐδ'*: negation strengthened by double negative: 'but by no means I assure you (μὴν).' — *γὰρ μὲν [μὴν]*: 'and yet certainly.' Translate the last hemistich: 'though longing for their commander.'

707. *πρότερος* [*προγενέστερος*]: 'older.'

708. This and the follg. verse, as repetitious, were rejected by some ancient critics.

714. *ὑπ' Ἀδμήτῳ*: *ὑπό* occurs several times in connection with *τίκτω*, with the dative of person (cf. vv. 725, 742, 820).

715. *Ἀλκίοντις*: famous for the beautiful story, as told by Euripides, of her death in her husband's stead. Robert Browning's translation of the tragedy in *Balaustion's Adventure* should be read.

723. *Θακεῖ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου*: 'tormented by the dreadful sore (from the bite) of the deadly water-snake.' The story of how the recall of Philoktetes, necessary in order that Troy might be taken, because in his possession were the bow and arrows of Herakles, was accomplished by Odysseus, is not found in the Iliad. It is alluded to in vv. 724, 725.

731. *Ἀσκληπιοῦ*: here is a case where the original reading seems to have been *Ἀσκληπιδό*.

741. *τίκετο*: used indifferently of either parent: 'begat' or 'brought forth,' cf. follg. verse.

743. *ἡματι τῷ [δ]τε*: 'on the day when,' as in v. 351. — *φῆρας λαχνῆεντας*: 'shaggy monsters,' i.e. centaurs, see on A 268.

750. **Δωδώνην**: generally located by geographers in Thessaly, not far from modern Jannina, although a scholion in *Codex Venetus* places it in Molossis in Epirus. Here was the most venerable oracle of the Hellenic race. Zeus disclosed his will in the rustling of the holy oak and the murmur of the waters of a cold sacred stream at its foot. — **δυσχέμερον**: 'wintry.'

751. Translate: 'and who cropped their fields (*ἔργα*) about the lovely Titaresios.'

752. **πρῶτα [πρῶτησι]**: accent inconsistent with its formation as if from a pres. *προ-ίτω*.

754. **καθύπερθεν**: 'down from above.' This verse describes, in a poetical way, how the clear waters of the mountain stream (Titaresios) refuse to mix with the muddy river of the plain (Peneios).

755. This verse assigns the reason for the refusal of the waters of the Titaresios to unite with those of the Peneios. The former is a 'branch' (*ἀπορρώξ*) of the Styx, connected in some mysterious subterranean way with it, and the water of this dreadful river, it is taken for granted, unites with no other water. Notice the slow movement of the first hemistich, suited to the solemn words *δρκου γὰρ δεινοῦ*.

758. **Πρόθοος θοός**: observe the paronomasia.

759. This verse marks the conclusion of the catalogue of the Greeks. Now, before enumerating the Trojans, a moment is taken to answer the questions: 'who was the bravest chief?' 'which were the fleetest horses?'

761. **τίς τ' ἄρ**: see on A 8. — **ἔχ' ἄριστος**: see on A 69. — **ἔννεπε**: see on v. 484. — **μοῦσα**: for sense in which the word is used, see on A 1.

762. **αὐτῶν ἡδ' ἵππων**: 'of the men themselves and of their horses,' both words in apposition with *τῶν*, v. 762.

763. **ἵπποι μὲν μέγ' ἄρισται**: the best way to manage the fem. gender in this passage is to translate: 'the mares of Admetos were by far the best.' Admetos was the son of Pheres, *Φηρητιάδης*. Mares were preferred in ancient warfare.

764. **δρυθῆς ὥς**: for accent of *ὥς* and short final syllable made long before it, see on v. 190. The mares are compared with birds not as swift-footed, but as *swift*. In other words, there is no emphasis laid on the first part of the compound *ποδ-ωκέας* (see on *φνοχόει*, A 598).

765. **οἰ-έτας**: 'of one age.' — **σταφύλη ἐπὶ νάτον ἵστας**: 'equal as measured by the plumb-line over their backs.' Perhaps we are to think of the use of the plumb-line in connection with the square in the way often practised at the present day to determine whether two points are of equal height. A simpler translation is: 'like a plumb-line over their backs,' i.e. 'straight-backed,' not hollow-backed. **σταφύλη**: lit. 'a bunch of grapes;' then, from similarity of shape, a 'plummet.'

766. **θρέψ' [ἐθρέψε]**: from *τρέφω*. Apollo served as herdsman to Admetos in Pereia in Thessaly, and there reared these famous mares.

767. φόβον Ἄρης φορεούσας: 'carrying (where they went) flight caused by Ares.'

769. ὅφρα: 'as long as.'

770. ἀμύμονα: 'faultless,' in sense of A 92. No chief and no steeds could compare with Achilles and his divine horses so long as they were present in the camp.

773. λαοί: *i.e.* the Myrmidons.

774. αἰγανέησι ἰόντες: 'hurling hunting-spears.' For dat., see G. 1181, H. 776. It seems rather strange that, so far away from home and on a warlike expedition, they should have had with them 'hunting-spears.'

776. λῶτον: a species of 'clover.'

777. ἕστασαν (plupf. with signif. of ipf.): 'were standing.' We are to think of the parts of the chariots as taken asunder, and laid separately away. To fit them together for service was ἐντύνειν ἄρματα. — ἀνάκτων: *i.e.* of Achilles and the under-chieftains of the Myrmidons.

780. οἱ δέ: with these words the poet leaves Achilles and the Myrmidons, and turns back to describe the advance of the other chiefs of the Achaians. — νέμοιτο, κτλ.: 'as if the earth were to be devoured.' The opt. is one of simple conception, and an opt. with ἄν may be supplied as the conclusion of the condition. Thus (ὥς and εἰ being separated): ὥς ἂν εἴη, εἰ χθὼν νέμοιτο: 'as would be the case, if the earth were devoured (by fire).' The meaning is (probably) that the splendor of their armor as they marched was as if all the earth were aflame.

781. ὥς: for accent, cf. v. 764. — Διτ (final syllable used long before *jōs*): supply ὑποστεναχίσει, and translate: 'as it groans under the might of Zeus,' or more freely: 'as Zeus makes the earth groan beneath his power;' for dat., G. 1165, H. 775.

782. ἱμάσση: *sc.* subj. Ζεύς. The myth was that the giant Typhoeus was buried in Kilikia in the country of the Arimoι. The monster thus buried is the personification of a *volcano*; now and then he moves himself slightly, which makes an *earthquake*; and Zeus occasionally 'lashes' the region where he is buried with his thunder-bolts, *i.e.* with *lightning*.

784. τῶν . . . ἐρχομένων: connect as limiting gen. with ποσσί.

785. πεδίοιο: best taken as local gen. 'on the plain.' Cf. Γ 14.

The account of the host of the Greeks is now complete, and, before passing on to the muster of the Trojans, it will be well to enumerate in their order the Greek chieftains. The list is as follows: Peneleōs, Lēitos, Arkesilāos, Prothoēnōr, Klonios (vv. 494, 495), Askalaphos, Ialmenos (v. 512), Schedios, Epistrophos (v. 517), Ajax (v. 527), Elephēnōr (v. 540), Menestheus (v. 552), Ajax Telamōnios (v. 557), Diomēdēs, Sthenelos, Euryalos (v. 563), Agamemnon (v. 576), Menelāos (v. 586), Nestor (v. 601), Agapēnor (v. 609), Amphinachos, Thaliπios (v. 620), Diōrēs (v. 622), Polyxeinos (v. 623), Megēs (v. 627), Odysseus (v. 631), Thoas (v. 638), Idomeneus (v. 645), Merionēs (v. 651), Tlēpolemos (v. 653) Nireus

(v. 671), Pheidippos, Antiphos (v. 678), Achilles (v. 685), Prōtesilāos (v. 698), Podarkēs (v. 704), Eumēlos (v. 714), Philoktētēs (v. 718), Medōn (v. 727), Podaleirios, Machaōn (v. 732), Eurypylos (v. 736), Polypoitēs (v. 740), Leonteus (v. 745), Gouneus (v. 748), Prothoos (v. 756), — forty-six heroes in all.

786. ὥκεια [ὥκεια]: nom. fem. from ὥκεις, see Sketch of Dialect, § 13, 3.

788. ἀγορὰς ἀγόρευον: 'were holding assembly,' i.e. were gathered for counsel.

789. ἡμὲν . . . ἡδὲ: 'both . . . and.'

791. εἶσατο (εἶδομαι): 'likened herself.'

794. δέγμενος (2 aor. ptc. midd. from δέχομαι): 'expecting,' see on v. 137. — ναῦφιν [νεών]: see on v. 363. — ἀφορμηθεῖεν: 'should start' on their return. The opt. may be explained on the general principle of *oratio obliqua*, after a secondary tense.

795. εἰσαμένη: see on A 306.

796. μῦθοι φίλοι ἄκριτοι: 'endless talk is dear,' i.e. you are all too fond of words when deeds are needed.

797. ὥς ποτ' ἐπ' εἰρήνης: 'as once in time of peace.'

802. δέ: 'now,' as in A 282. Translate the verse: 'Now I enjoy upon you especially to do precisely (γε) so' (i.e. as is described in vv. 802-806).

803. πολλοί: pred. adj. 'many' are, etc.

804. Translate: 'Diverse from one another are the languages of widely scattered men.'

805. τοῖσιν οἰσὶ περ ἄρχει: 'to those for whom he is commander,' i.e. 'his soldiers.'

807. οὐ τι ἡγνόησεν: litotes, see on A 220.

808. ἔλυσ' ἀγορήν: 'dissolved the assembly,' performed, that is, what was properly the duty of Priam. — ἐπὶ τεύχεα δ' ἔσσεύοντο: 'and they were hurrying to arms.'

809. πᾶσαι πύλαι: 'the whole gate,' i.e. both doors of the Scaean gate.

811. πόλιος: synizesis of last two syllables. — κολώνη: 'mound.'

813. Here again we have an allusion to two languages, — that of men and that of gods, see on A 403. — Βαττεῖαν (βάτος, 'bramble'): lit. 'Thornhill.'

815. διέκριθεν [διεκρίθησαν]: 'were arranged' according to Iris's exhortation (vv. 805, 806), and after the manner of the Achaians (vv. 362 ff., 446, 476).

Before taking up the list of the Trojans in detail, a few words as to the composition of the host will be in place. The entire force consists of sixteen detachments. Five of these came from Troy and its more immediate vicinity (vv. 816-839), while the remaining eleven (vv. 840-877) are

from the allies (*ἐπικούροι*). Of these last, three divisions came from Europe, and nine from Asia. It will be noticed that Trojan reinforcements came from many cities (*e.g.* Sestos, Abydos, Miletos) which were subsequently important Greek colonies and became thoroughly Hellenic. We are not to assume any important difference in race between the Greeks and Trojans. They worship the same gods, have essentially the same customs, and confer together without interpreters, using the same language. Yet the Trojans stand upon a lower moral level than the Greeks, as is shown by their practice of polygamy, and their forces are less homogeneous, — the allies in particular speaking many different languages (*v.* 804). On the general topic of race, language, and character of the Trojans, see Curtius's *Greek History*, vol. i. pp. 88, 89.

816. *Τρῶες*: the Trojans proper, *i.e.* the inhabitants of Troy. — *κορυθαίολος*: 'with tossing helmet.'

818. *μεμιάτες ἔγχέεισι*: 'pressing forward with their spears,' dat. of instrument.

819. *Δαρδανίων*: 'Dardanians,' inhabitants of Dardania, a district on the N. side of Mt. Ida. The modern name of the Hellespont, 'Dardanelles,' preserves the memory of this word. The Dardanians are next in valor to the Trojans.

821. *βροτῶ*: appositive of *Ἀγχίσῃ* (*v.* 820), as is also *θεά* of *Ἀφροδίτη*. The contrast between the words *θεά*, *βροτῶ* is made the more prominent by their position.

822. *οὐκ οἶος*: 'by no means alone,' may be regarded as a kind of litotes.

823. *πάσης*: 'all kinds of,' in which sense *πᾶσι*, A 5, may also be taken.

824. *πόδα νεάτων* [*νέατων* = *ἔσχατον*]: 'remotest extremity,' northernmost point of Ida.

825. *μέλαν ὕδωρ*: this phrase describes water as it lies in springs, as contrasted with the flowing water, bright with the light of the sun (*ἀγλαὸν ὕδωρ*). The same expression, *Μαυρὸ Νέρι*, 'Black Water,' is a very frequent name for springs in the Modern Greek. The expression, 'those who drink the water of,' has passed into poetry as an equivalent of 'those who live in.'

838. *Ἀρίσβηθεν* [*ἐξ Ἀρίσβης*].

839. *αἰθῶνες*: may perh. be translated 'sorrel'; yet see on A 482.

840. *Πελασγῶν*: the origin and race (ethnical affinities) of the Pelasgians are uncertain. We know that they were widely spread over the Greek peninsula in the prehistoric period, and we see from this passage that a part of them remained in Asia Minor. Hdt. i. 94 speaks of Pelasgians in Lydia and in Etruria. They are described as an agricultural people who settled in fertile (*cf.* the word here used, *ἐριβώλακα*) plains,

and gave the name Larisa (or Larissa) to their cities. Eleven towns bearing this name are enumerated by ancient authors, of which three were in Asia Minor. The one here referred to was probably near Kyme in Aiolis. The epithet *ἐγχεσιμῶρους*, 'mighty with the spear,' is inconsistent with the peaceful character usually ascribed to the Pelasgians.

844. *Θρήϊκας*: The Thracians dwelt along the coast from the Hellespont to the river Hebros.

845. *ἐντὸς ἕρπον*: 'includes' (as in v. 617), *i.e.* shuts off to the west and separates from the races of Asia Minor.

846. *Κικόνων*: a warlike tribe whose city Odysseus plundered on his return from the Trojan war, (i. 39-61). They are to be sought on the coast, just west of the Hebros.

848. *Παίονας*: the Paionians were a Macedonian tribe.

851. *Παφλαγόνων*: Paphlagonia was on the south coast of the Pontos Euxeinus, west of the river Halys.

852. *Ἐνετῶν*: the *Ἐνετοί*, a tribe of the Paphlagonians who subsequently emigrated to the Adriatic Sea. Hence are derived the names *Ἐνετοί*, Lat. *Veneti*, and ultimately *Venice*. — *ἀγροτεράων*: 'living in the fields,' 'wild;' the suffix *-repos* has here not exactly comparative force (*cf.* *δρέστερος*: 'dwelling in the mountains'), yet suggests a certain contrast with those who dwell in the towns.

858. *οἰωνιστής*: 'one who divines from the flight of birds-of-omen' (*οἰωνοί*), 'augur.' See on A 62.

862. *Φρύγας*: the Phrygians are again mentioned and more fully described in Γ 184-187. They dwelt in central Asia Minor, were drivers of glancing steeds, and possessed a land rich in vineyards.

863. *Ἀσκανίης*: Askania is the town on the lake of the same name, better known in later times because the important imperial city of Nicaea (seat of the council of Nicaea, 325 A. D.) was situated upon it. Hence, also, Ascanius, the son of Aeneas, received his name. — *μέμασαν* (2 plupf. from stem *μα-*, pres. *μαλομαι*): 'were eager,' *cf.* *μεμαότες*, v. 818. — *ὅσμινι*: this form is an isolated dat. sing. of 3 decl.; all other forms are of 1 decl.

864. *Μήγοι*: the *Μήγες* [*Maloves*], or 'Maeonians,' were the people who were later called Lydians.

867. *Καρῶν*: nom. pl. *Kāpes*, a people occupying the southwest corner of Asia Minor. — *βαρβαροφώνων*: in the later classic use, *βάρβαρος* came to mean 'non-Greek;' here it is not used in that sense, but the compound signifies 'rough-voiced.'

868. *Φθειρῶν*: ntr. sing. acc. obj. of *ἔχον*, and explained by *ὅρος*.

869. *Μαίανδρον*: the Maeander, from the winding course of which is derived the Engl. word 'meander,' was one of the great rivers of Asia Minor, flowing westward into the Aegean sea at Miletus. — *Μυκάλης*: Mykale, a promontory in Ionia opposite Samos, was the scene of the

great naval victory over the Persians gained by the Athenians on the same day as that on which the battle of Plataea was fought, B. C. 479.

872. *ἤντε κοῦρη*: connect, not with *τεν* [*ῥει*], but with *χρυσόν*, used with special reference to bracelets or necklaces.

873. *νήπιος*: 'fool.' — *ἐπήκερε*: 'ward off; ' the original meaning of *ἀρκέω*.

876. The list closes with the names of two of the very noblest of the chiefs who fought for Troy. The Iliad is so full of their exploits that they need no fuller mention here. Sarpedon, the son of Zeus, ranks next to Hector. Glaukos is mentioned at length in Z 145 foll.

877. *Λυκίης*: 'Lykia,' on the south coast of Asia Minor, east of Karia, the remotest point hitherto mentioned whence allies of the Trojans came. To this fact Sarpedon alludes, E 478. — *Ξάνθον*: a river in Lykia, not the Xanthos of the Troad.

We will recapitulate the leaders of the Trojans as we did those of the Greeks (v. 785). They are as follows:

Hector (v. 816), Aenēas (v. 820), Archelochos, Akamas (v. 823), Pandaros (v. 827), Adrēstos, Amphīos (v. 830), Asios (v. 838), Hippothoos (v. 840), Pylaios (v. 842), Akamas, Peiroos (v. 844), Euphēmos (v. 846), Pyraichmēs (v. 848), Pylaimenēs (v. 851), Odios, Epistrophos (v. 856), Chromis, Ennomos (v. 858), Phorkȳs, Askanios (v. 862), Mesthlēs, Antiphos (864), Nastēs (v. 867), Amphimachos (v. 871), Sarpēdōn, Glaukos (v. 876), — twenty-seven chiefs in all.

BOOK THIRD.

Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷοις μόθος ἐστὶν ἀκοίταις.

Gamma the Single Fight doth sing 'twixt Paris and the Spartan king.

1. For the connection, refer back to B 476, 815. — ἡγεμόνεσσι [ἡγεμόσι]. — ἕκαστοι: 'in separate divisions,' according to Nestor's advice in B 362.

2. κλαγγή τ' ἐνοπή: 'with roar and cry;' the distinction between the two nouns is that κλαγγή denotes an inarticulate sound, while ἐνοπή (ἐνέπω) describes spoken words. But it is probable that the two words are used here as nearly synonymous to express more strongly one idea (cf. φόνον καὶ κῆρα, v. 6; see on B 352). — ἴσαν: 'were marching.' — δρῖνες ὥς: B 190 and 764.

3. ἥντε περ [ὥσπερ]: the clause introduced by it does not prepare the way for anything which follows, but is explanatory of δρῖνες ὥς. — οὐρανόθι πρό: lit. 'in front of the sky,' i.e. flying just below the vault of the sky.

4. οὖν: 'so,' 'once for all.' — φύγον: gnomic aor., see on A 218. — ἀθρόοφατον: 'unending.'

5. πέτονται: the subject is really αἵ τε (v. 4); ταί γε (not necessary to sense) repeats this subject. — ἐπὶ ῥοάων: ἐπί is occasionally used with gen. of place whither. H 799 b. For Okeanos, conceived as a broad stream flowing around the world, see on A 423, and cf. Hom. Dict.

6. Πυγμαλίοις: the 'Pygmies,' men a πυγμή (distance from the elbow to the knuckle-joint) in height, were fabled to dwell in the south, in India and Egypt. Their land was yearly invaded by the cranes, with which they waged desperate but ineffectual warfare.

7. ἥρῃαι: 'at early morn.' — προφέρονται: lit. 'bring forth' (to light), 'commence.'

8. οἱ δέ: antithesis to Τρῶες μὲν (v. 2). — μένεα πνέοντες: see on B 536.

9. μεμαῶτες: see on B 818. — ἀλλήλοισι: for case, dat. of adv., G. 1168, H. 767.

10. *εὖτ'* [ὥς]: adv. of comparison. — *κορυφῇσι*: local dat. — *κατέχεν*: gnomic aor. What is the Attic form of 1 aor. of *χέω*?

11. *ἀμείνω* (agrees with *ὀμίχλην*): 'better'; because in a fog the flock is not shut up in the fold as it would be at night.

12. *τόσσον* . . . *ἔσον*: '(only) so far as.' — *τ(ε)*: without weight in translation in either clause.

13. *τῶν*: with strong demonstrative force, 'of these.' — *ποσσί* [ποσί]. — *κονίσσαλος ἀέλλης*: 'thick dust-whirl,' for etymologies of both words see Hom. Dict.

14. *διέπρησσαν*: for orig. meaning of *πρήσσω* [*πράττω*], see on A 483.

15. *ἐπ' ἀλλήλοισι ἰόντες*: 'as they advanced against each other.' — *πεδίω*: for gen. see on B 785.

16. *προμάχζεν*: 'played the combatant in the fore-front of battle.' — *θεοειδής*: 'of godlike beauty,' like *ἀμύμων*, of externals only.

17. *παρδαλέην* (*sc. δοράν*): 'leopard-skin.' — *τόξα*: pl., for the bow consisted of three pieces (*cf.* A 45).

18. *αὐτάρ*: scarcely differs here from *δέ*, except that it is not postpositive (see on A 50). — *δοῦρε δύο*: he held one in each hand. — *κεκορυθμένα χαλκῷ*: lit. 'helmeted with bronze,' *i.e.* 'with point of bronze.'

19. *προκαλίζετο*: 'was challenging,' by mien rather than by words.

20. *δ' ὥς οὖν*: 'and when then.'

21. *ἀρηϊφίλος*: 'dear to Ares,' very common epithet of Menelaos, but in this book only. Compounds of adjs. with the oblique case of a noun are unusual. H. 575 c. — *προπάρουθεν ὀμίλου* [*πρὸ ὀμίλου*].

22. *μακρὰ βιβῶντα*: 'taking long strides,' like a valiant hero, explains *ἐρχόμενον*. — *μακρά*: cognate acc. with *βιβῶντα*.

23. *ὥς τε* . . . *ἐχάρη*: 'as a lion rejoices.' The clause beginning with *ὥς* does not close the period begun with *ὥς ἐνόησεν* (v. 21), but forms a second protasis (in the form of a comparison) to *ἐχάρη* (v. 27), the principal verb of the entire sentence. — *ἐπὶ* . . . *κύρσας* [*ἐπιτυχάν*].

25. *γάρ*: the greediness with which he devours shows his hunger. — *εἰ περ ἄν*: followed here, after a primary tense, by subj. (*cf.* B 597.)

28. *ὀφθαλμοῖσι*: for this regular dat. of means, Homer often uses *ἐν ὀφθαλμοῖσι*, see on A 587.

29. *ἄλτο*: for breathing, see on A 532. He sprang to the ground, for Paris was on foot.

36. *παλινροσος ἀπίστη*: 'recoiling steps away,' *i.e.* 'gives place in terror.' The aor. is gnomic. Vergil, Aen. II, 379, has imitated the phrase in the words *trepidus refugit*.

34. *ὑπό*: adv.; 'seizes his limbs below,' *i.e.* his knees tremble under him.

35. *παρεῖς*: in partitive apposition with *μιν*. In the repetition of *τε*, which adds rapidity and vividness to the description, we have a case of polysyndeton.

38. αἰσχροῖς: the meaning is active, 'injurious.'
39. Δύσπαρι: 'cursed Paris.' — εἶδος ἄριστε: 'a hero in beauty (and naught else).'
40. ἄγονος: 'unborn.' Another rendering is, 'without children,' a still more terrible imprecation to a Greek, who regarded the extinction of a family as the greatest calamity. Paris, according to the Odyssey, had no children by Helen.
41. καὶ κε τὸ βουλόμην: 'I could wish even this.' Supply εἰ ἀπώλεο as protasis of καὶ κε κέρδιον ἦεν.
42. ἔμναι [εἶναι]: sc. as subj. σέ. — ὑπόψιον ἄλλων; 'object of suspicion to (lit. 'of') others;' cf. Lat. *ceteris invisum*. The genitive is subjective.
43. κάρη κομώντες: see on B II.
44. φάντες: ptc. represents ipf. tense and should be translated: 'who said' (thought). — ἀριστη: translate as subj. of ἔμμεναι: 'that a hero was (playing the part of) champion.'
45. ἔπ' [ἔπεστι]. — φρεσί: local dat. — βίη: 'might for attack;' ἄλκῃ: 'strength for defence.'
46. ἢ τοιόσδε εἰών: 'did you, though such a coward?' ἢ, for which we should expect ἦ, is interrogative adv. ἦ means 'surely'; also 'he said,' 3 sing. ipf. from ἦμι. ἢ means 'or' and 'than'; but in the second part of a dependent double question with the meaning 'or,' is written ἦ.
47. ἀγέρας: preliminary in time to ἐπιπλώσας, to which it is subordinate: 'having sailed upon the sea after having collected.'
49. ἀπίης: 'remote.' See on A 270.
50. Notice the alliteration. — δῆμψ: 'nation.'
51. χάρμα, κατηφέλην: appositives of the preceding sentence, of which the most important word is ἀνήγες.
52. οὐκ ἂν δὴ μείνειας: 'could you not then withstand?' The potential opt. used interrogatively is here equal to an inv., 'withstand then!' The two verbs ἀνήγες and μείνειας, though grammatically independent of each other, stand in thought in the relation of protasis and apodosis (see on A 18, 20).
53. οὐκ ἂν χραίσμῃ: the opt. would have been regular to correspond with μεγείης (see on A 137).
56. ἦ: 'surely;' supply as protasis εἰ μὴ δειδήμενος ἦσαν, and see on A 232.
57. ἴσσο: 2 sing. plupf. from ἔννυμι.
59. "Ἐκτορ, ἐπεὶ . . . ἐνέκεστας: μὴ πρόφερε completes the sense.
60. ἀταίρης: pred. of κραδίη. — πέλεκυς ὥς: see on v. 2.
61. εἰσι: 'goes,' i.e. 'is driven,' equivalent to a passive verb after which the gen. of the agent is in place.
62. δες ἐκτάμνησι [δες ἂν ἐκτάμνη]. — ὀφάλλαι: sc. as subj. πέλεκυς.
63. ἀτάρβητος: attributive, 'an unterrified' mind.

64. **πρόφερε**: 'bring forward (as a reproach),' 'reproach with.' — **χρυσήης**: *i.e.* 'resplendent,' for her temples more than those of other deities shone with golden gifts (see on A 611).

66. **αὐτοί**: 'in person,' 'by their own act,' *i.e.* without request of the receiver, who should, therefore, not be held responsible for them. — **ἑκὼν**: 'by his own will,' 'of himself.'

68. **κάθισον**: 'bid sit down.'

70. **ἀμφ' Ἑλένη καὶ κτήμασι**: 'for Helen and her treasure' (which Paris had carried away with her). Two parties fight for the possession of an object which lies between them. Hence is explained the transition from the orig. meaning of **ἀμφί(ς)**, 'on both sides of,' to the meaning, 'for,' 'in behalf of.'

71. **κρείσσων γίνηται**: 'shall have proved himself the stronger;' amplifies the meaning of **νίκηση**. Cf. vv. 2, 6.

72. **εἰ πάντα**: 'all without exception,' 'all in due form.'

73. **οἱ δ' ἄλλοι**: 'but do you, the others.' — **ταμόντες, κτλ.**: ptc. joined by zeugma with two objects, though more appropriate to the second; translate: 'having concluded ('struck') friendship and having ratified-by-slaughter-of-victims (**τέμνω**) sure oaths.'

74. **ναίετε**: opt of wish, standing between two imvs. — **τοὶ δέ, κτλ.**: 'but let them' (the Achaians).

75. **Ἄργος**: used as in A 30 for Peloponnesus. — **Ἀχαιῖδα**: used for Northern Greece.

76. **ἀκούσας**: ptc. assigns the cause of **ἐχάρη** (cf. A 474).

77. **μέσσον [μέσον]**: freq. used as ntr. substantive. — **ἀνέργε [ἀνείργε]**: 'was forcing back.'

78. **μέσσου**: adj., translate: 'grasping his spear at the middle,' *i.e.* holding it horizontally and using the shaft as the means of forcing back the Trojans. — **ἰδρύθησαν**: 'were brought to order.' We should translate 'took their seats,' were it not that this act is mentioned as first taking place, v. 326.

79. **τῷ ("Ἑκτορι)**: dat. after **ἐπὶ** in composition. Translate (vv. 77, 80): 'but the long-haired Achaians were bending their bows at him, nor were they only (**τε**) aiming arrows, but were also (**τε**) striving to hit him with stones.' By a kind of zeugma **ἐπετοξάζοντο** includes the actions described more particularly by **τιτυσκόμενοι** and **ἔβαλλον**. Had the construction been perfectly regular, we might have had **τιτυσκόμενοι** and **βάλλοντες**. — **λάεσσι [λάεσι]**: nom. sing **lāas** or **lās** [**λίθος**]. G. 291, 19, H. 216, 11.

81. **μακρόν**: lit. 'over a long distance.'

82. Agamemnon quickly comprehends Hector's purpose, and, in alarm lest injury should be done him, cries, 'Hold (lit. restrain yourselves) I Argives; throw no more, Achaians.'

83. **στεῦνται**: see on B 597.

84. **ἀνέω τ' ἐγένοντο**: 'became silent,' in expectation of word from Hector (see on B 323).

85. *ἔσσυμένως*: 'quickly,' adv. formed from pf. ptc. of *σεύω*, 'hasten.'

86. *κέκλυτε*: inv. redupl. 2 aor. followed by *μεν* as gen. of source. G. 1130, 1, H. 750.

87. *μῦθον*: lit. 'word,' i.e. 'proposal.'

88. *Τρῶας καὶ Ἀχαιοὺς*: partitive appositives of *ἄλλους*, translate: 'others, both Trojans and Achaians.'

89. *αὐτόν*: as referring to the same person as the subject of *κέλεται* (or verb of similar signification, e.g. 'proposes,' to be supplied) might have stood in nom. case, but, being coupled by *καί* with *Μενέλαον*, follows that word in case.

94. *φιλότῃτα, ὅρκια*: accusatives of effect. G. 1055, 1, H. 714 a. Translate (freely): 'let us, the rest, conclude a league of friendship and ratify a firm treaty.'

95. This verse occurs fifteen times in Hom. and is thus imitated by Vergil: Aen. XI, 120, *Dixerat Aeneas, illi obstupescere silentes*.

98. *ἑμόν*: emphatic by its position. — *διακρινθήμεναι* [*-κρινθῆναι*]: 2s aor. inf. denotes the single act just commencing, 'are parting.'

99. *Ἀργείους καὶ Τρῶας* [*ἡμᾶς καὶ ὑμᾶς*]. — *πέποσθε* [*πεπόνθατε*]: 2 pl. 2 pf. from *πάσχω*, without connecting vowel, perh. for *πεπονθτε*. Aristarchus read here, *πέπασθε*.

100. Translate: 'on account of my strife (with the Trojans) and the beginning (of that strife) made by Alexander' (cf. *τοῦ εἵνεκα νεῖκος ὄρωρεν*, v. 57).

101. *θάνατος καὶ μοῖρα*: Hom. fulness of expression (cf. vv. 2, 6).

102. *τεθναίῃ*: 'may he lie dead.' — *διακρινθεῖτε*: aor. pass. opt. expressing desire.

103. *ἄρν'* [*ἄρνε*]: for this we find later (v. 117) *ἄρνας*. G. 291, 4, H. 216, 2. — *οἴσσετε* and *ἄξετε*: anomalous aor. imvs. formed from stems *οἴσ-*, *ἄξ-* (see Sketch of Dialect, § 20, 4).

104. *γῇ τε καὶ ἡελίῳ*: it was the black ewe-lamb which was sacred to the earth. — *οἴσομεν*: fut. indic.

105. *βίην Πριάμοιο*: 'mighty Priam' (cf. B 387; cf. also Vergil, Aen. IV, 133, *odora canum vis*). — *ὅρκια τάμνη αὐτός*: 'be present in person to conclude the treaty,' it is Agamemnon, not Priam, who actually slays the victims (vv. 273, 292).

106. *αὐτός*: lit. 'in person,' refers to *βίην Πριάμοιο* as if it were *κρατερὸν Πριάμον*. — With pl. *παῖδες*, which here refers chiefly to Paris, we may perhaps compare *αἰχμητῶν* (v. 49), which refers chiefly to Agamemnon.

108. *δ'*: this verse gives a second reason for bringing Priam. Besides the arrogance and faithlessness of Paris, 'young men's minds are flighty.'

109. *οἷς* [*οἷς ἔν*]: *sc.*, as antecedent, *τούτοις*, a dat. of adv. with *λεύσσει*.

110. *μετ' ἀμφοτέροισι*: 'among them both,' i.e. for the old man and for those whom he counsels.

112. **παύσασθαι**: *varia lectio* **παύσεσθαι**, which would be natural after a verb of 'hoping' (cf. v. 28). The aor. inf. refers to a single event. — **πολέμοιο**: for gen., G.1117, H. 748.

113. **ἔρυσαν**: **ἐρύκω** properly means 'hold,' 'detain.' As joined here with prepositional phrase implying motion, we may translate: 'drove into rows and held them there.' — **ἐκ (ἐξ ἵππων) ἔβαν**: 'descended from their chariots.' Notice that **ἵπποι** is freq. used in Hom. in the sense of **ἄρμα**, cf. B 770.

115. **πλησίον ἀλλήλων**: 'near one another,' i.e. one suit of armor lay near another. — **ἀμφίς**: 'on both sides,' i.e. between the suits of armor as they lay on the ground.

116. **τε . . . τε**: see on vv. 34, 35.

117. **Ταλθύβιος**: Agamemnon's herald, already mentioned A 320.

120. **οἰσέμεναι**: anomalous aor. inf., see on v. 103. — **οὐκ ἀπίθησε**: takes the dat. like simple **πείθεσθαι**. Translate: 'and he, I assure you, did not fail to obey illustrious Agamemnon.'

121. **αἶθ'** [**αὔτε**]. Iris's proper office is to execute the commissions of the gods (B 786), but here she acts on her own impulse and brings before our eyes Helen, the occasion and the prize of the single combat.

124. **Δαοδίκην**: should regularly be dat., as appositive of **γαλόφ** (v. 122), but the influence of the nearer **εἶχε** prevails over that of the more remote **εἰδομένη**.

126. **δίπλακα**: lit. 'double-mantle,' so large that, like a shawl, it was folded before being thrown upon the shoulders. — **πολέας ἀέθλους** [**πολὸν ἄθλους**].

128. **ἔθεν** [**οὐ, αὐτῆς**]: not enclitic, because emphatic.

130. **νύμφᾶ** [**νύμφῃ**]: the word (Lat. *nympha*) properly means 'bride,' but is also used of a married woman who has not lost her youth and beauty.

132. **οἷ**: its antecedent is **οἱ** (v. 134). — **ἐπ' ἀλλήλοισι φέρον**: 'were bringing war against one another.'

134. **ἔαται** [**ἤνται**]. **ἔαται σιγῇ**: 'remain quiet' (see on v. 78 and B 255).

135. **ἀσπίσι κεκλιμένοι**: 'leaning on their shields;' the **ἀσπίς**, as it rested upon the ground, came up to the breast of the warrior. The verse gives us a picture of the Homeric warrior as he stands at rest.

138. **τῷ δέ κε νικήσαντι** [**ὅς δέ κε νικήσῃ**]: i.e. **κε** is used with the ptc. as it would be in the conditional relative clause to which it is equivalent. — **κεκλήσῃ** (more freq. in Hom. uncontracted **-εαι**): fut. perf. of **καλέω**, which in the pass. voice often has the general sense 'to be' (see on A 139, B 260), but is never exactly equivalent to it.

140. **ἀνδρὸς προτέρου**: Helen is regarded as no longer the wife of Menelaos (cf. Γ 172). — **ἄσπεος**: i.e. Sparta. — **τοκῆων**: i.e. Tyndareos and Leda, who are thought of as still living, though Helen is also called **Διὸς ἐκγεγαυῖα** (v. 199).

141. *δόνησι* : a 'veil,' also called *κρήδεμνον* and *καλύπτρη*, was worn by (noble) women and maidens when they went out of the house or into the presence of men.

142. *ἐκ θαλάμοιο* : the *θάλαμος* was in the rear of the house.

144. This is the only passage in the *Iliad* where the attendants of a noble lady are mentioned by name. Aithra has been mentioned, B 561. After Theseus became king of Athens, Aithra resided there, and was put in charge of Helen when she was carried off on a certain occasion by Theseus. Kastor and Polydeukes rescued their sister, and brought Aithra as her slave to Sparta, whence she seems to have accompanied her to Troy. Of Klymène nothing more is known than that she came from Sparta.

145. *Σκαιαί πύλαι* : the 'Scaean gates' are the only ones which are mentioned by name in Homer.

146. *οἱ δ' ἄμφι Πρίαμον* : 'but Priam and his suite;' the follg. names stand on the same footing with those included in the phrase *οἱ ἄμφι Πρίαμον*, and might have been in the nom. case.

149. *δημογέροντες* : in apposition with subj. of *εἶπτο* [*ἦντο*], 'sat as elders of the people,' *i.e.* occupied, in virtue of their function, this prominent place. The follg. episode (vv. 149-160) illustrates, by its effect, the power of Helen's beauty. As she approaches the tower, it so impresses these old men that they declare that they cannot 'blame Trojans and Achaeans that they endure wars a long time for (to gain possession of) such a woman.'

150. *πολέμοιο* : gen. of separation, 'from combat' (see on A 165).

151. *τέττιγεςσιν εἰκότες* [*τέττιξιν εἰκότες*] : the comparison of the cheery gossip and soft tones of the Trojan elders to the chirping of grasshoppers is not meant in a contemptuous spirit; the Greeks considered this chirping an especially pleasant sound.

152. *λειυδέσσαν* : lit. 'lily-white' (*λείριον*, 'lily'); then, when the epithet is transferred from things seen to things heard, 'delicate,' 'feeble.' — *λεῖσι* [*ἰᾶσι*].

153. *τοιοῖ* : for construction, see on *δημογέροντες*, v. 149.

155. *ἦκα* : 'softly,' the admiration all the deeper because expressed in hushed tones.

158. *αἰνῶς ἔοικεν* : as we say 'she is fearfully like.' — *εἰς ὅπα* : lit. 'into her face,' *i.e.* as one looks upon her face.

159. *καὶ ὥς* : 'even thus,' 'despite that.' In this phrase, and after *οὐδ(έ)*, the adv. is printed with the circumflex accent (see on A 33).

160. *ὀπίσσω* : 'for time to come.'

161. *ἐκαλέσσατο φωνῇ* [*ἐκαλέσατο φωνήσας*] : 'raised his voice and called.'

162. *ἐμῷ* : connect gen. with *πάραιθε*, 'before me.'

163. *ἔθῃ* [*ἔθης*] : see on A 56. — *τέ* : the enclitic may be used more than once. — *μοι* : 'in my eyes.' G. 1584, H. 771.

166. *ὡς ἔξονομήνης*: 'in order that you may call by name,' a second final clause dependent, like *ὄφρα ἴδῃ* (v. 163), upon *ἴζευ*.

167. *δοτῖς*: predicate. Notice in the follg. dialogue that *δε* is the pron. constantly used in the question, *οὗτος* in the answer. Thus the distinction is observed that *δε* refers to something not well known, of which the description is to follow; *οὗτος*, to something well known.

168. *κεφαλῇ*: best taken as dat. of respect, the same construction as in vv. 193, 194. 'Greater in the head' means that the head is the part which attracts notice and marks the difference in size. We might translate freely: 'the head of others is loftier,' or 'others are superior in stature.'

170. *γεγαρόν*; 'stately.' — *βασιλῆι*: pred. appositive of *ἀνδρί*, 'a man who is a king.' Cf. B 474.

172. *αἰδοῖός τε δεινός τε*: 'object of reverence and dread.' Priam's kind invitation to Helen to draw near reminds her of her unworthiness, and suggests the first words of her reply (v. 172). The apparent hiatus before *ἐκυρέ* and lengthened final syllable before *δεινός* are explained by an orig. *F*.

173. *κακὸς θάνατος*: *i.e.* 'suicide.'

174. *γνωτοῖς*: here used in the sense of 'brothers.'

175. *παῖδα*: Helen's only child was Hermione (by Menelaos). — *ὁμηλικὴν [ὁμήλικας]*: 'companions,' abstract noun used instead of concrete.

176. *τά γ(ε)*: *i.e.* my wished-for death. — *τό*: [*διὰ τοῦτο*].

179. This was the favorite verse of Alexander the Great. — *ἀμφοτέρων*: in apposition with the follg. clause, *βασιλεύς . . . αἰχμητής*. G. 915, H. 626 b.

180. *αἶψ(ε)*: 'besides.' — *εἴ ποτ' ἔην γε*: 'if it was really he!' *Varia lectio*, *ἦ ποτ' ἔην γε*: 'yes, it was once he!'

183. *ἦ ῥά νυ*: 'surely as I now see.'

184. *ἦδη καί*: 'already once;' for *καί*, see A 249. — *Φρυγίην*: see on B 862.

187. *ἐστρατόωντο*: 'were encamped.' — *παρ' ὀχθὰς Σαγγαρίοιο*: 'along the banks of the Sangarios.' The Halys and the Sangarios were the largest rivers in Asia Minor. Both empty into the Pontos Euxeinus, the Halys lying farther east.

189. *Ἀμάζονες ἀντιάνειραι*: the Amazons are said to have lived east of Greater Phrygia on the banks of the Thermōdon.

191. *δύτερον*: connect with *ἐρέεινε*.

192. *τόνδε*: expressed by prolepsis in the main sentence, so that *δε*, in the dependent clause, might have been omitted. See on A 536.

195. *οἰ*: for dat., for which the poss. gen. would have been a near equivalent, see G. 1170, H. 767.

197. *ἴσχω*: 'I liken,' probably for *εἰκ-σκ-ω* (*εἰκελος*, *ἴκελος*).

200. αἶ: 'in turn,' in contrast with Agamemnon (v. 178).

201. κραναῆς περ ἑούσης: 'though very (περ) rocky' (see on A 131).

203. ἀντίον ἦδ' α: governs the acc. (τήν), like προσέφη or προσέειπεν.

205. δεῦρό ποτ' ἦλυνθε: Before the expedition against Troy an effort was made to secure the restoration of Helen by negotiation, and Odysseus and Menelaos were envoys.

206. ἀγγέλης [ἄγγελος]: 'as an envoy,' best taken as nom. sing. masc. in apposition with Ὀδυσσεύς.

207. ἐξείνισσα, φιλῆσα: 'discharged the duties of host (ξένος) and entertained.' ξεινίζω is the word of more general meaning.

208. ἰδάν: see on B 299.

209. ἀγρομένοισιν: see on B 481.

211. ἄμφω δ' ἰζομένω, κτλ.: The two nominatives — ἄμφω, Ὀδυσσεύς — are to be explained by the principle of apposition of the whole with the part.

213. Translate (vv. 213-215): 'Then indeed Menelaos spoke rapidly, few words (but) with a very clear voice, since he did not use many words nor missed the right word, though he was the younger.'

215. γένει: occurs only here in the sense of γενεῇ, 'age.'

216. ἀνατίζει(ν): opt. of repeated action in temporal clause. G. 1431, 2, H. 914 B.

217. στά-σκ-ε-ν, ἰδ-ε-σκ-ε-ν: iterative forms for ἔστη, εἶδεν. — κατὰ χθονὸς ὄμματα πῆξας: describes more minutely ὑπάλ δὲ ἰδεσκε.

218. The thought in this verse is that Odysseus used no gesture in speaking. — ἐνώμα: ipf. from νωμάω.

220. 'You would have said that he was a sullen fellow or (lit. 'and') simply a blockhead.'

221. εἴη (varia lectio ἴει): 2 aor. opt. from ἴημι.

222. ἔπειδ' νιφάδεσσι: the lengthened α before νιφάδεσσι indicates a lost initial consonant, — in this case σ. Cf. νιφάς and Engl. snow.

224. ὦδε ἀγασσάμεθ': 'did we so much wonder.'

226. τίς τ' ἄρ': cf. A 8.

227. κεφαλὴν: G. 1058, H. 718 a.

228. τανύπεπλος: variously explained as 'long mantled,' i.e. 'with flowing mantle,' or 'fine mantled,' i.e. 'with fine-woven mantle.'

229. Αἶας: 'Ajax' son of Telamon, brother of Teukros, from the island of Salamis (see on A 145).

230. Here Helen's eyes fall on Idomeneus, and though Priam had not asked his name she goes on to speak of him, and of how Menelaos had entertained him as he came to Sparta from Crete in days of old. In a similar way, as her eyes run over the host, she is reminded of her own brothers who had died in Sparta during her absence, without her knowledge. For an admirable translation in English hexameters of this beautiful passage (vv. 234-244), see Essay on Scanning, § 7.

231. ἡγερέθονται: see on B 304.

235. γνολὴν: for opt. G. 1327, 1328, H. 872. — καὶ τ': 'and also.'

238. τῷ μοι μᾶ γέινατο μήτηρ: lit. 'one (and the same) mother with me (i.e. the same with my own mother) brought them forth;' i.e. 'the same mother brought them forth who also brought me forth.' μᾶ has the same force that ἡ αὐτή would have, and governs dat. in the same way. G. 1175 and 1178, H. 773 and b. This abbreviated comparison is called in Latin *comparatio compendiaria* (cf. A 163).

242. δειδιότες: 2 pf. ptc. from stem δφι. This stem reduplicated would give δεδφίδες, in which the first ε would be long by position. To retain this long quantity of the first syllable after the disappearance of the φ, ε was lengthened into ει (see on A 33). — ἃ μοι ἔστιν: i.e. 'which lie upon me.'

243. τοὺς κάτεχεν αἶα [γαῖα ἐκάλυπτεν αὐτούς]: lit. 'the earth was holding them fast,' i.e. 'they lay buried beneath the earth.' Notice that the common legend of the immortality of Kastor and the mortality of Polydeukes, is shown to be later than Homer by the poet's ignorance of it as evinced in this passage.

244. αἰθε': 'there,' i.e. ἐν Λακεδαιμόνι. Notice the melodious close of this verse.

245. θεῶν: gen. of possession; the gods referred to are Zeus, Helios, Gaia. The narrative is here resumed from v. 120.

246. εὐφρονα: lit. 'gay-hearted,' 'cheery,' i.e. 'making glad the heart.' For other epithets of wine, see Hom. Dict. οἶνος.

248. Ἰδαῖος: for -ῶς, see Essay on Scanning, § 5, 4.

249. παριστάμενος: in order to 'stand by his side,' he had first to climb the tower of the Scaean gates, for Priam was there (v. 149).

250. ὄρσο: 1 aor. midd. with intermediate vowel of 2 aor. In ordinary prose we should expect a conjunction, perh. γάρ, between ὄρσο and καλέουσι, 'summon;' the absence of the conjunction, asyndeton, adds vivacity to the description. H. 1039.

252. τάμητε: subjects are Priam, and ἄριστοι Τρώων καὶ Ἀχαιῶν.

255. νικήσαντι: for use of κε with ptc. see on v 138.

256-258. These verses resemble closely vv 73-75. — ἔπουντο, ναλοῖμεν: these optatives expressive of a wish differ little from the future indicative; they are joined with νέονται, which always has a fut. meaning.

259. ῥίγησεν: 'started with fright,' at the thought of Paris's danger. — ἐταῖρους: for dat. see on B 50; the king is constantly attended by his ἐταῖροι, in the same way as Helen (v. 143) by her ἀμφίπολοι.

260. ὀτρυνάτω: lit. 'hurriedly' (ὀτρύνω). There was need of haste, for it was necessary to go to the palace for the chariot and return to the Scaean gates.

261. κατ-έτεινεν: 'drew in the reins,' i.e. after untying them from the ἄντυξ or rim of the chariot, to which they were made fast while the chariot was at rest (see Hom. Dict. cut 10).

262. **πᾶρ δέ οἱ** : 'and by his side.'

263. **ἔχον** : 'were guiding.'

265. **ἐξ ἱππῶν** = **ἐξ ὀχλῶν**, see on v. 113, cf. B 770.

266. **ἱστιχόμενοι** : 'they strode.'

267. **ἄρυστο δ' αὐτίκ' ἔπαυα** : 'and then straightway uprose,' i.e. to bid them courteous welcome.

268. **κήρυκες . . . σύναγον** : 'the heralds were bringing together the trusty pledges of the gods,' i.e. the heralds, Greek and Trojan, were bringing forward from their respective sides the victims destined for sacrifice.

270. **μίσγον** : 'were mingling the wine,' i.e. were pouring into a common receptacle the wine which both parties had brought for a common purpose. — **βασιλεῖσι** : 'leaders,' 'nobles,' of both Greeks and Trojans. This libation might not be poured with unwashed hands.

271. **μάχαιραν** : 'his (force of midd. voice in ptc.) sacrificial knife.' For representation of **μάχαιρα**, see Hom. Dict. cut 89.

272. **οἱ** : dat. of adv. limiting **ἄωρτο** instead of poss. gen. limiting **ξίφος**. G. 1170, H. 767. Translate **οἱ ἄωρτο**, lit. 'hung for him.' **ἄωρτο** [**ἤρτο**] : 2 plupf. pass. from **αἰρω** [**αἶρω**]. The theme is **αερ-** : this would give in plupf. by a regular change **ἥρτο**, and *metathesis quantitatis* gives us **ἄωρτο**. — **αἰέν** [**ἀεῖ**] : 'always,' for, as commander-in-chief, the regular exercise of priestly functions belonged to Agamemnon.

274. **νέμειν** (3 pl. 1 aor. from **νέμω**) : distribution was made of the hair of the victim's head after it had been solemnly cut off, to each of the nobles, that they might each have a token of their participation in the sacrifice, and of obligation to help fulfil the agreement.

275. **μεγάλα** : see on A 450. For attitude in prayer, see Hom. Dict. cut 14; cf. also *ad caelum cum voce manus tendoque supinas*, Vergil, Aen. III, 176.

276. **Ζεῦ πάτερ** : invocation similar to B 412. The summits of lofty mountains were specially sacred to Zeus, as the Greek Church to-day consecrates them to Elijah (**Ἁγίος Ἡλίας**). In addressing Zeus, accordingly, Agamemnon calls on the deity presiding over the region.

277. **ἥλιος** : as the sun daily traversed the earth from east to west, he would be witness of all violations of plighted faith.

278. **ποταμοί** : 'rivers' of the Trojan plain. — **γαῖα** : the goddess 'Gaia,' 'Earth.' — **οἱ τίνυσθον** : 'ye who punish,' i.e. the two chief deities of the lower world, Hades and Persephone.

279. **δτις κ' ἐπιόρκων ὁμόςσῃ** [**ὅς ἂν ἐπιόρκῃσῃ**].

283. **νεώμεθα** : the 1 pl. of hortative subjunctive takes the place of the inv., which lacks this form. **νεώμεθα** is exactly parallel to **ἐχέτω** (v. 282).

285. **Τρώας . . . ἀποδοῦναι** : see on B 413.

286. **ἦν τινα ἔουκεν** : repeat **ἀποτινέμεν**.

289. **οὐκ ἔθλωσι** : 'if they shall refuse,' *si recusabunt*. **οὐκ** forms one idea with the verb; otherwise **μή** must have stood, not **οὐκ**.

291. τέλος πολέμοιο : *i.e.* victory and the destruction of Troy (*cf.* B 122). — κιχέω : for form see on A 26 : for mood, G. 1465, H. 921.

292. ἀπὸ . . . τάμει : 'cut off,' *i.e.* severed the upper part of the gullet from the lower. — χαλκῷ = μαχαίρῃ (v. 271).

294. θυμοῦ δεινομένους : 'bereft of life,' explains ἀσπαίροντας.

295. οἶνον . . . ἔκχον : 'but they were drawing off wine (with the πρόχοος) from the mixing bowl into the cups (δεπέδοσι) and were pouring it out.' The libations were poured upon the ground separately from each cup as it was filled. See on A 471.

299. ὑπὲρ ὅρκια πημήνεια : 'work mischief by violating the oaths.' The opt. in the conditional relative sentence might lead us to expect ἀνέροι instead of the opt. of wish without ἄν.

300. σφ'(ι) : for dat. of disadv. see on v. 272. — ὡς ἔδε οἶνος : for similar symbolical actions, *cf.* Livy i. 24; Exodus xxi. 6.

301. αὐτῶν καὶ τεκῶν : poss. gen. instead of dat. like σφι (v. 300). — ἄλοχοι δ' ἄλλοισι δάμειν : for more explicit statement, see B 355. ἄλλοισι is dat. of agent.

302. This verse closely resembles B 419. — ἄρα : see on B 36.

303. Δαρδανίδης : Priam was sixth in descent from Dardanos. The royal line ran thus : Dardanos, Erichthonios, Tros, Ilos, Laomedon, Priamos.

306. The passage beginning with this verse (vv. 302-326) will be found at the commencement of the book in *facsimile* from *Codex Venetus*. — οὐ πω [οὐ πως] : *nullo modo*. — τλήσομαι : 'shall I have the heart.' — ἐν ὀφθαλμοῖσι : see on v. 28.

307. Μανεύω : for dat. G. 1177, H. 772.

308. Ζεὺς μὲν [μὴν], κτλ. : This verse is a pious expression of Priam's willingness to leave all things with Zeus as the all-wise. The relation of Zeus to the other Olympian deities, as the superior of them all, is indicated in the phrase Ζεὺς τε καὶ ἀθάνατοι θεοὶ ἅλλοι.

309. θανάτοιο τέλος : periphrasis for θάνατος. — πεπρωμένον ἐστίν [πέπρωται].

310. ἐς δέφρον ἄρνας θέτο : the dead lambs were carried back to Troy for burial, for the flesh of victims slain in ratifying an oath was not eaten, but buried or cast into the sea.

312. βήσεντο : for form see on A 428.

315. διεμέτρεον : 'were measuring across,' *i.e.* from side to side.

316. πᾶλλον : 'were shaking them,' so that all knowledge of the position in the helmet might be lost. In v. 324, πᾶλλε means 'was shaking,' until the lot should fly forth from the helmet.

317. ἀφείη (2 aor. opt. from ἀφ-ίημι) : opt. explained on the principle of the *oratio obliqua*; it stands here as indirect question.

318. λαοὶ δ' ἤρσαντο : 'and the people offered their prayer.' What the prayer was, is more particularly described in the four verses begin

ning with v. 319. The people continued praying during the preparations and while Hector was shaking the helmet.

319. *τις*: 'many a one' (see on B 271).

321. *τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν*: 'has occasioned these doings (*i.e.* this war) between both parties.' Both sides agree in recognizing the guilt of Paris and in wishing his death.

325. *ἄψ ὀρόων*: each chief had scratched his mark upon a lot (*κλήρους*, v. 316), and Hector turned his face away that he might not appear to favor his brother.

326. *ἕζοντο*: here, for the first time, the sitting-down of both hosts is mentioned, though they had long since dismounted from their chariots and laid down their armor. (*cf.* vv. 78, 113).

327. *ἔκειτο*: extended by zeugma to apply to *ἵπποι*, though appropriate only to *ἄρματα*. The natural verb with *ἵπποι* would be *ἵσταντο*.

328. *ἀμφ' ὁμοιοι*: 'about their shoulders;' cuirass, sword, and shield could be said to be *ἀμφ' ὁμοιοι*. The sword was suspended from the shoulders by a strap, *τελαμών*. The combatants had previously (v. 114) taken off their armor.

330. This and the seven following vv. are interesting as a description of the process of arraying the Hom. chief in armor. See Hom. Dict. for pictorial representations of each article of armor named.

332, 333. Paris had appeared on the battle field in light armor; hence it was necessary for him to borrow his brother's cuirass. — *ἤρμοσε δ' αὐτῷ*: 'but it fitted himself.' For process of adjusting cuirass, see Hom. Dict. cut 59.

334. *ἀργυρόηλον*: epithet applying only to the hilt; *χάλκεον*, to the entire sword.

338. *ἔγχος*: two spears seem to have belonged to the complete equipment of the warrior (*cf.* v. 18). — *οἱ παλάμηφιν [ταῖς παλάμαις]*: for the two datives, standing in relation of whole and part, see on A 150.

339. *ὡς δ' αὐτῷ*: 'and in the same way.' *ὡσαύτως* is adv. formed directly, with changed accent, from *ὁ αὐτός* (see on A 133).

340. *ἐκάτερθεν*: lit. 'from each side.'

341. *Τρώων καὶ Ἀχαιῶν*: best explained as gen. of place, limiting *ἐς μέσ(σ)ον* after the analogy of the gen. with adverbs of place. G. 1148, and 1149, H. 757.

342. *ἔχεν*: 'was holding,' the amazement was prolonged.

344. *καὶ ῥ' ἐγγὺς στήτην*: 'and then the two drew near.' — *κοιτόντε*: subordinate to *σειόντε*, 'shaking their spears in rage at each other.'

347. *βάλεν κατ' ὀσπίδα, κτλ.*: 'struck full in the midst of Atreides's round shield.' *βάλλω* takes the acc., not the gen., of the object hit.

348. *δέ οἱ αἰχμή*: 'but its point.' For dat. *οἱ* (referring to *χαλκός*), see G. 1170, H. 767.

349. *ᾤρνητο χαλκῷ* (dat. of accompaniment): 'raised himself with his

spear,' *i.e.* drew himself up to his full stature for a stronger thrust downward and forward.

350. *ἐπευξάμενος*: 'uttering a prayer besides' (*ἐπι*).

351. *ἄνα*: for accent, H. 170 D b — *δ*: article used as relative, its antecedent omitted (*cf.* A 230). — *με πρότερος κᾶκ' ἔοργε*: 'was the first to work me harm.' *ἔοργε*: 2 perf. from *ἔρδω* (stem *Feργ-*).

352. *δίων*: implies illustrious birth and beauty, but has no necessary reference to character.

353. *τις*: 'many a one.' — *ἑρρίγησι*: 3 sing. pf. subj. from *ρίγνω*; for form, G. 780, 4, H. 381 D I.

354. *παράσχη*: subj. in conditional relative sentence. *δ' κεν* [*ὅς ἂν*] *παράσχη* = *ἐάν τις παράσχη*.

355. *ἀμπεπαλῶν*: redupl. 2 aor. from *ἀνα-πᾶλλω*.

357. *διδ' μὲν*: the lengthening of the first syllable of *διδ* is necessary to make a dactyl. Such a verse as this is called *acephalous*.

358. *ἡρήρειστο* [*ἐρήρειστο*]: lit. 'had leaned against;' here, 'had forced itself.'

359. *ἀντικρὺ παρὰ*: 'right on past. — *διάμησε* (*δι-αμῶ*): 'cut (lit. 'mowed') through.'

362. *ἀνασχόμενος*: 'having raised himself,' to strike with greater force (*cf.* v. 349). — One object of the *φάλος*, the 'crest' or 'ridge' of the helmet, was to make blows glance harmlessly off. For illustration, see Hom. Dict., cuts 20, 128. — *ἀμφὶ αὐτῷ*: *i.e.* *ἀμφὶ τῷ φάλῳ*.

363. *διατρυφέν* (2 aor. pass. ptc. from *δια-θρύπτω*): agrees with *ξίφος*. — *τριχθὰ τε καὶ τετραχθὰ*: for idiom, see on B 303.

365. Such an exclamation of vexation and disappointment does not imply, in the Homeric hero, profanity or disrespect toward the gods.

366. *τίσασθαι*: for meaning of aor. inf. see on v. 112. Translate, with *ἦ τ'* *ἐφάμην*: 'and verily I believed that I was sure to take vengeance on Alexander for the injury to me.'

367. *ἄγῃ* [*ἑάγῃ*]: 2 aor. pass. from *ἄγνυμι*. In *μοι*, twice used, we have the common use of dat. (of disadv.) limiting the verb, instead of a poss. gen. limiting the noun (see on v. 338). — *ἐκ*: join with *ἤλχθη*.

368. Translate this verse: 'flew (lit. 'leaped') from my hands a useless thing: nor did I strike him,' *i.e.* I only hit his shield and cut through his cuirass. — *παλάμῃφιν* [*παλαμών*].

369. *ἦ*: see on A 219. — *ἐπαΐξας λάβεν*: 'sprang upon and laid hold of him (*sc.* αὐτόν) by the helmet (*κόρυθος*).'

370. *ἐπιστρέψας ἔλκε*: 'turned over and was dragging.'

372. *ὄχευς τέτατο τρυφαλείης*: 'was stretched as a helmet-strap' (lit. 'holder').

373. *ἦρατο*: 1 aor. from *ἄρνημαι* (see on A 159).

374. *εἰ μὴ ἄρ' ὀξὺ νόησε*: 'unless at just that moment (*ἔρα*) had sharp ly discerned.'

375. βοός: 'ox-hide.' Here the word βοός, by a kind of zeugma, means 'ox' with reference to καταμένοιο, and 'ox-hide' with reference to ἰμάντα. Translate: 'the strap of the hide of an ox slain by violence.'

376. κενή [κενή]: 'empty.' — ἀμ' ἔσπετο: 'followed close after,' i.e. being empty, made no resistance.

380. ἔγχει χαλκίφ: i.e. with his second lance, for, like Paris (v. 18), he had two spears, one of which (v. 355) he had already hurled.

381. βεῖα μάλ': 'very easily.'

383. καλέονσ': probably fut. ptc., G. 785, 1, H. 422. — ἔ [ῥει].

385. Translate: 'and she laid hold of and plucked with the hand her fragrant garment.' — ἐανοῦ: connect, as gen. of part taken hold of, with λαβοῦσα.

386. μιν: for constr., see on B 22.

387. ναίετοώση: join with οἱ [αὐτῇ], dat. of adv. with ἤσκειν (ipf. from ἀσκέω). ν movable is sometimes appended to the contracted form of 3 sing. ipf. (cf. Δ 436).

388. μιν: i.e. γρηόν.

391. κείνος δ' γ': 'there he is.' κείνος is translated as if it were ἐκεῖ. — δινωτοῖσι (δινώω, 'turn'): lit. 'rounded' or 'turned,' properly of posts and bars of a bedstead, then applied, with perhaps the more general meaning 'polished,' to the bedstead as a whole.

393. Note the difference in meaning between the aor. ἐλθεῖν and the presents ἐρχεσθαι, καθίσειν.

394. χοροῖο: for gen. of separation after λήγοντα, see on A 224.

395. τῇ: for dat. see on B 142. — θυμόν: 'wrath,' 'indignation.'

396. καί ῥ' ὥς: 'and so when.' — ἐνόησε: 'she observed,' the women about her (cf. v. 420) only saw the γρηὺς παλαιγενής (v. 386).

397. περικαλλέα δειρὴν στήθεά θ' ἱμερόεντα καὶ ὀμματα μαρμαίροντα: 'beauteous neck, lovely breasts, and sparkling eyes.' These characteristic marks the goddess allowed to show through her disguise. Cf. Vergil, Aen. I, 402, *Dixit et avertens rosea cervice refulsit*.

398.θάμβησεν: 'amazement seized her.' — ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε: see on A 361.

400. ἦ: see on v. 46. The particle of asseveration here, as often, stands in an interrogative sentence. — πολλῶν [πόλεων]: best connected as gen. partitive with adv. πῇ. — προτέρω: here local, 'farther away,' i.e. farther from Sparta.

401. Φρυγίας: gen. limits πολλῶν. It may be considered either as partitive or possessive gen.

402. καὶ κειθι: 'there also,' as Paris is now your favorite at Troy. — μερόπων: see on A 250.

403. δῆ: 'forsooth.' — δῖον: see on v. 352.

404. ἐθέλει: 'is resolved.'

405. παρίεσθης: 'didst thou come hither and art standing by,' see on A 6, 197.

406. 'Go and sit by him and withdraw from the path of the gods!' *i.e.* give up thy place among the gods.

409. ποιήσεται: subj. with shortened mood-sign. Sketch of Dialect, § 17, G. 1465, H. 921, 1055, 7.

410. νειμωσπτόν: 'blameworthy,' because, by the result of the combat, Helen belongs to Menelaos.

412. ἀκριτα: lit. 'undistinguished,' *i.e.* 'countless,' 'endless.' Helen's expressions of penitence and self-abhorrence are frequent (*cf.* Z 344 follg.).

414. σκετλή (έχω): 'stubborn,' 'self-willed one.'

415. ἀπεχθήρω: aor. subj. from ἀπ-εχθαίρω.

416. μέσφ δ' ἀμφοτέρων: 'and between both' (peoples); for gen. see on v. 341 and G. 1148 and 1149, H. 757. — μητίσσομαι: see on v. 409.

417. ἔλхай (2 aor. subj. midd. from ἔλλυμι [ἔλλh]): the subj. is potential (see on A 137). — οἶτον: cognate acc., G. 1051, H. 715 b.

419. κατασχομένη: lit. 'having held (drawn) down (over her head),' 'having veiled herself with' (see on v. 141).

420. ἦρχε δὲ δαίμων: the meaning is, 'for a deity led the way.'

422. ἀμφίπολοι: mentioned by name in v. 143.

424. τῇ: join with κατέθηκε: 'placed for her.'

425. Ἀλαξάνδροιο: for gen. with adv. of place, see G. 1148 and 1149, H. 757.

427. ὅσσε πάλιν κλίνασα: *oculis aversis*.

428. ἤλυθες, κτλ.: indignant exclamation, like our, 'Ah! there you are! back from the combat!'

429. δαμείς: 'having succumbed to.'

431. φέρτερος: 'superior.' — βίη: dat. of respect.

432. προκάλεσσαι: 'call forth against yourself,' 'challenge.'

434. παύεσθαι: the gen. πολέμου, or the supplementary ptc. πολεμίζων, may be supplied.

436. τάχα: 'speedily;' this word has never in Hom. the meaning common in Attic, 'perhaps.' — δουρί [δόρατι]: connect with ὑπό.

437. μύθοισι: join with προσέειπεν.

438. με . . . θυμόν: see on A 150, 362; *cf.* also v. 442.

439. σὺν Ἀθῆνῃ: 'by Athena's help,' *i.e.* the credit is not his own.

440. ἡμῖν: *i.e.* Paris and the Trojans. The indolent and cowardly always expect *another time* when they shall show industry and courage.

441. τραπέλομαι [ταρπῶμεν]: 2 aor. subj. pass. from τέρω. Sketch of Dialect, § 23, R.

442. ἀμφεκάλυψεν: 'enveloped,' 'encompassed' — ὧδε: antecedent to ὧς (v. 446).

445. Κρανάη: the adj. κράναος means 'rocky.' It is used as an epithet of Ithaka (v. 201). The ancient prehistoric rock-city at Athens (south-west of the Acropolis) was called Kranaa. Pausanias identifies, as the first stopping-place of Helen and Paris, a little island between Sounion and Keos; Strabo, an island off Gytheion, the seaport of Sparta.

446. For distinction between *στέργω*, *ἐραμαι*, *φιλέω*, see Dictionaries.

447. Helen is the counterpart of Paris, with the same weaknesses. Like him, she can see the right and deplore the wrong; and yet — though she has, in words of bitterest reproach, just painted Paris's character as coward and seducer and has declared that, now that he has been conquered by Menelaos, it would be a shame to go to him (v. 410) — she does not resist his allurements, and at the last follows him not unwillingly (v. 447). And thus, before ever Pandaros's arrow had wounded Menelaos (Δ 205 follg.), the two original causes of the war, Helen and Paris, had broken the compact (*cf.* vv. 71, 72).

449. *ἀν' ὁμίλον* : *sc.* *Τρώων*.

453. *οὐ . . . ἐκείθανον* : the positive denial includes the qualified denial *οὐκ ἂν κευθάνοιεν*, which would form the regular conclusion to *εἴ τις ἴδοιτο*.

454. *σφιν* : for dat. G. 1159 and 1160, H. 773. — *ἴσον κηρὶ μελαίνῃ* : 'like black death.' *Cf.* with the expression *κηρὶ μελαίνῃ*, Horace's *atra cura*.

456. *Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι* : see on B 816.

457. *φαίνεται* (*sc.* *οὐσα*) : 'appears to be (and is).' — *Μενελάου* : pred. gen. of possession.

459. *ἀποτινέμεν* : inf. coupled with inv. *ἐκδοτε*, without any sensible difference of signification. *Cf.* A 20, where the inf. used as inv. immediately follows an opt.

460 = 287.

461. *ἐπὶ . . . ᾗνων* : 'shouted assent,' while the Trojans admitted by their silence the justice of Menelaos's demand. *Cf.* *ἐπευφήμησαν*, A 22.

BOOK FOURTH.

Δέλτα, θεῶν ἀγορή, ὅρκων χύσις, ἄρεος ἀρχή.

In Delta is the Gods' Assize; the Truce is broke; Wars freshly rise.

1. The gods have been witnesses of the entire combat between Paris and Menelaos, and now, after Greeks and Trojans have pronounced upon the result (Γ 455-461), it is natural to await their verdict. It is to decide upon this that they hold an assembly (vv. 1-85). — ἡγορόωντο [ἐκκλησιάζοντο]: ipf. 3 pl. from ἀγοράομαι; for explanation of the assimilated form, see Sketch of Dialect, 18, 1.

2. δαπέδω: 'on the floor,' i.e. of the houses which Ἥφαιστοςποίησεν ἰδυῖνσι πρᾶπιδεσσι, A 608.

3. ἐρροχόει: 'was pouring;' for change from original meaning, see on A 598; for form, see H. 359 D. — χρυσέοις: whatever belongs to the gods, for wear or use, is freq. represented as of precious metal (cf. χρυσέω, v. 2). See on A 611.

4. δειδέχατ' [δεδειγμένοι ἦσαν]: lit. 'pointed,' here 'pledged one another.'

6. κερτομίοις: 'sharp-cutting;' it seems to contain the roots of both κείρω and τέμνω. — παραβλήδην: 'covertly,' 'maliciously.' The noun παραβολή (Engl. 'parable') means 'comparison;' hence the adv. comes to mean 'by way of invidious comparison.'

7. δοιαί μιν: the correlative is found at τῷ δ' αὖτε (v. 10).

8. Ἀργεῖη: 'Argive,' for Argos was a chief seat of the worship of Hera. — Ἀλαλκομενής: either proper adj. from the town Alalkomenai in Boeotia, where Athena was especially honored, or descriptive epithet derived from root ἀλκ-, lit. 'warding off,' 'protecting.'

9. εἰσορόωσαι τέρπεσθον: 'took delight in beholding;' for use of ptc., G. 1563, 2 and 3, H. 969 b; for form εἰσορόωσαι, G. 784, 2, H. 409 D a. See also Sketch of Dialect, § 18, 1.

10. τῷ: easily understood as standing for Paris, though he has not been mentioned, in this book, by name. — φιλομειδής: i.e. φιλο-(σ)μει-

δῆς, cf. with μειδίδω, Engl. 'smile,' and notice the same interchange of *d* and *l* which may be recognized in δάκρυον, *lacrima*.

11. παρ-μέμβλωκε: 'stands by his (τῷ) side;' for apocope of παρά, G. 53, H. 84 D; for form μέμβλωκε, see Sketch of Dialect, § 7, 3. — αὐτοῦ: a more common construction is τί τινι ἀμύνειν (see on A 67).

12. καὶ νῦν: one case of the habitual practice referred to in αἰεί, v. 11.

14. ὅπως ἔσται τότε ἔργα: i.e. 'what the result of the combat shall be.'

15. ἦ . . . ἦ [πότερον . . . ἦ]: dependent double question; the subjunctive is dubitative.

17. εἰ δ' αὖ πως: 'but if on the other hand by any means.' This is an alternative which Zeus neither expects nor desires, for it is inconsistent with his promise to Thetis, A 509, 523, 558. — τότε: i.e. φιλόττητα βαλεῖν.

18. οἰκείντο: opt. of desire, as is also ἄγοιτο in follg. verse. Pronounce κέ-οι as one syllable by synizesis.

20. ἐπ-έμψαν: μύζω lit. means 'utter the syllable μν-.' This might express various feelings; here, indignation at the last part of Zeus's proposal.

23. ἦρει: descriptive ipf., 'was seizing her,' with increasing power.

24. Ἥρη: dat. of interest limiting ἔχαδε (2 aor. from χανδάνω) instead of gen. of possession limiting στηθος.

25 = A 552.

27. ὅν: on account of orig. initial *F* in Ἰδρωσα. — μοι: see on v. 24.

28. κακά: 'to the ruin of,' appositive of λαόν. Cf. Γ 50.

30 = A 517.

31. δαιμονίη: see on A 561.

35. ὦμον βεβρώθοις (from βιβρώσκω): the expression 'eat raw,' 'eat alive,' seems to have been in common use in Greek in such connection as here. Cf. Xen. Anab. IV. viii. 14.

37. ἐρξον: from the theme ἐργ- or ῥεγ- two presents — ἔρδω, ῥέξω — are formed.

39 = A 297.

40. μεμαώς: connect with ἐθέλω, 'desire eagerly.'

41. τήν: placed after its noun, that it may stand nearer the rel. adv. ὅθι [οὔ], of which it is the antecedent.

42. διατρέβειν, ἔασαι: infs. used as imvs., see on A 20.

43. δόκα: 'have conceded to you,' used absolutely. — ἐκὼν ἀέκοντι γε θυμῷ: 'voluntarily, yet with reluctant mind.' An expression that seems to contradict itself like this is called oxymōron or paradox (ὀξύ and μῶρον: lit. 'pointedly foolish'). We have an example in Acts xxviii. 21: 'to have gained this harm and loss.'

44. αἷ, κτλ.: the relative clause precedes the antecedent, which last is found in v. 46.

45. ναιεάουσι: lit. 'dwell,' i.e. are situated. πόλεις stands as subj by a strong personification. The meaning really is: 'are dwelt in.'

46. **τάων**: gen. of the whole. The partitive word is Ἴλιος, the name of one city. — **περὶ κηρί**: **περὶ** is adv. 'exceedingly,' and **κηρί** is local dat.

47. **ἔνμμελλω**: the ending of the gen. sing. **ω**, a contraction of **ᾶο**, occurs after vowels. G. 188, 3, H. 148 D 3.

48. Cf. A 468. The latter part of the line (what follows the caesura) is identical in both verses. The wants of the gods are thought of as precisely the same as those of men.

50 = A 551.

54. **τάων** [**τῶν**]: governed by **πρόσθ' ἵσταμαι** = **πρόισταμαι** = **προστάτης** εἰμί. — With **μεγαίρω**, **διαπέρσαι** may be supplied.

55. **οὐκ εἰώ**: translate 'refuse to permit.' For **οὐκ** in protasis, cf. **οὐκ ἰθέλωσι**, Γ 289.

57. **οὐκ ἀτέλειστον**: cf. v. 26 follg.

59. **πρεσβυτάτην**: has double signif., 'oldest' and 'most dignified,' as explained in follg. verse.

61. **κέκλημαι**: for signif., see on Γ 138. — **σὺ . . . ἀνάσσεις**: an instance of parataxis. We should naturally use a rel. clause, 'who art ruler among all the immortals.' See A 5.

64. **θάσσον**: 'right quickly,' an example of the absolute use of the comparative.

67. **ἄρῃωσιν πρότεροι**: 'be the first to begin,' a pleonasm. — **ὑπὲρ δρκια**: see on Γ 299.

70. **μετά**: for meaning with acc., see on A 222.

73. **πάρος μέμναιαν**: 'already eager,' for she had expressed in v. 20 her unwillingness that the war should stop with the victory of Menelaos.

74 = B 167.

75. **οἷον** [**ὥς**]: adv. 'as.' — **ἦκε**: gnomic aor., see on A 218, Γ 4. — **ἀστέρα**: i.e. 'meteor.'

77. **ἀπό**: join with **ἔνται** and translate: 'stream forth from it (τοῦ).'

78. Athena is likened to the falling star in radiance and swiftness; arrived on earth, she begins at once to execute that of which her appearance was the sign (**τέρας**). Cf. v. 86.

79, 80 = Γ 342, 343.

84. **ἀνθρώπων**: gen. depends upon neither **ταμῆς** nor **πολέμοιο** taken separately, but upon the compound idea of both together (see on B 145).

87. **Λαοδόκῳ**: sons of Antenor have been mentioned, B 822, Γ 123.

88. **Πάνδαρον**: cf. B 827. — **διζομένη** [**ζητοῦσα**].

90. **ἀμφὶ δέ μιν**: sc. **ἔστησαν**.

91. **Ἀισήπειο**: cf. B 825.

93. **πίθοιο**: opt. in potential use, would be joined in prose with **ἄν**. It implies a protasis of which **τλαίης κεν** is apodosis. Translate: 'would you obey me? (if you would obey) you would have the courage,' etc. (cf. Γ 52).

94. ἐπιπροέμεν [ἐπιπροεῖναι]: 2 aor. inf. from ἐπιπροΐημι. Distinguish ἰός, 'arrow'; ἴος, 'one'; ἴον, 'violet.'

95. Τρώεσσι: 'in the sight of the Trojans;' for dat. (loosely connected with whole sentence), G. 1172, H. 771. — ἄροιο: see on A 159.

97. τοῦ [οὔ]: gen. governed by παρ', which would have been written πάρα had it not suffered elision (cf. A 350). The caesura in this verse after παμπρώτα, which separates παρ' from its case, may be compared with that in B 30, where the caesura comes between ἀμφί(s) and φράζονται.

98. ἀρήιον [ἄρειον]: the Attic form occurs v. 407.

99. πυρῆς: for gen. after the prep. in composition, see G. 1132, H. 751.

100. δίοτευσον: 'direct thine arrow at,' governs the gen. as a verb of aiming.

102. πρωτογόνων: 'firstling,' i.e. earliest born (in the spring) and so the oldest.

103. νοστήσας: 'after thy return.' — Ζηλείας: cf. B 824.

105. ἐσύλα: 'was stripping (of its cover),' 'was laying bare.' — αἰγός: gen. of material.

106. ὃν: construe with βεβλήκει, for τυχήσας [τυχών] would require gen. Translate: 'which once on a time he himself had fairly smitten under the breast.' He was lying in wait below the mountain goat (chamois), which he shot as it peered down at him from a ledge of rock.

109. κέρα: final α (regularly long by contraction) here loses half its quantity before the initial vowel of the next word. — ἑκαταδεκάδωρα: 'of sixteen palms,' i.e. in span from tip to tip.

110. This verse may be compared with B 827. The fact that the bow was Apollo's gift to Pandaros is not inconsistent with its manufacture by human hands. — ἀσκήσας: 'skilfully.' — ἤραρε: 'fitted together (the two horns).'

111. κορώνην: the 'tip' over which the loop of the bowstring was carried.

112. καὶ . . . ἀγκλίνας: 'and when he had strung it, by leaning his weight upon it while one end rested upon the ground (ἀγκλίνας ποτὶ γαίῃ), he laid it carefully down.'

113. The shields were interposed that the Greeks might not see what was preparing.

114. πρὶν . . . πρὶν: see on A 97, cf. B 354.

115. βλήσθαι: 2 aor. without intermediate vowel, cf. δέχθαι, A 23.

116. φαρέτρης: connect as gen. of separation with σύλα [ἐσύλα].

117. ἐμ' ὀδυνάων: see Hom. Dict. for what appears the most reasonable explanation of the phrase, lit. 'series of pangs,' i.e. 'carrying with it a long succession of pains.'

118. κατεκόσμη: 'was adjusting.'

119-121 = vv. 101-103.

123. τόξῳ δὲ σιδήρον (*sc. πέλασεν*): *i.e.* he drew the arrow back until its iron point rested on the bow.

124. κυκλοτερές: best translated as pred. adj. used proleptically, strained the mighty bow 'into a circle' (*cf.* A 39; see Hom. Dict., cuts 96 and 97).

125. λίζε: onomatopoeitic word, *cf.* Engl. 'ting-a-ling-ling.'

126. μενεαίνων: 'eagerly desiring,' applicable to δῖστος on account of the personification.

127. λελάθοντο: 'forgot,' the unreduplicated aor. is used with different meaning in Γ 420.

128. ἀγελείη (probably = ἡ ἄγουσα τὴν λεῖαν): 'bringer of spoil.'

129. τοι [σοι]: join with ἔμμενεν.

130. τόσον ἀπὸ χροῶς ὥς ὅτε μήτηρ, κτλ.: two things are prominent in the comparison: (1) the distance from Menelaos's body at which the arrow is turned away; and (2) Athena's tender care for Menelaos. The perfect ease with which the goddess deflects the arrow is also indicated: 'as easily as a mother brushes away a fly.' χροῶς [χρωτός]: gen. sing. from χρώς (*cf.* χρόα [χρωῶτα], v. 139).

131. ὅθ' (ὅτε) λέξεται [ὅταν λέξηται].

133. ἦντετο: *sc.* ζωστήρι and translate: 'where the cuirass met the girdle and became of double thickness.' By zeugma ἦντετο is translated twice.

134. ἀρρήτοι: 'close-fitted.'

135. διὰ μὲν: see on Γ 357. — ἐλήλατο: lit. 'was driven,' differs little in meaning from ἦλθε, Γ 357.

136 = Γ 358.

137. μίτρης: the μίτρα was a woollen belt passing around the body at the hips and next to the skin. It was sometimes strengthened by metal plates, and was broader than the ζῶμα and ζωστήρ, which were worn over it. See Hom. Dict. cuts 51, 78.

138. ἥ οἱ πλείστον ἔρντο (*sc. τὸν δῖστον*): 'which most of all warded off the arrow from (lit. for) him.' — εἴσατο: 1 aor. from εἶμι. Translate the half-verse: 'and it forced its way out (πρὸ) also through this.'

139. ἀκρότατον χροῶ: 'surface of the skin.'

140. ὅτελῃς: used only here and in v. 149 of 'arrow wound.' — ἔρρειν [ἔρρει].

141. We are familiar with the staining of ivory with red, through the red ivory chessmen orig. brought from India. — ἐλέφαντα: refers to plates or strips of ivory.

142. Μηρόνις: *i.e.* 'Lydian woman,' see on Γ 401. — Κάαρα: fem. form from Κάρ, 'a Karian.' The natural fem. form would be Καρία, then, by metathesis, Κάρα, thence Κάειρα

143. ἠρήσαντο: gnomic aorist.

144. ἱππῆες: 'knights,' 'chariot-drivers,' — not 'horsemen.'

145. Cf. Γ 179 and Δ 60.

146. τοιοῖ τοι : translate as if οὕτως σοι. — μιάνην [ἐμιάνησαν οἱ ἐμιανήτην].

149. καταρρῖον : why not proparoxytone? G. 121, 1.

151. νεῦρον : the 'string' by which the metal point (σίδηρον) was tied to the shaft (κάλαμος). — ἐκτός : sc. ὠτείλης.

155. θάνατον : appositive of δρκια. Translate : 'the truce which I ratified was death to thee.' For δρκια τάμνειν, see on B 124.

156. προστήσας πρὸ Ἀχαιῶν : such repetitions of the preposition are very common in Greek of all periods.

157. ὥς ἐβαλον, κτλ. : explains particularly θάνατον, and ὥς is nearly equal to ἐπειδή. — κατὰ . . . πάτησαν : 'trod under foot.'

158. οὐ πως ἄλιον : 'by no means without result,' for divine vengeance will surely come upon the Trojans for their breach of faith.

159 = B 341.

160. εἰ οὐκ ἐτέλεσεν : for οὐ in protasis, see on Γ 289, and translate, 'if Zeus fail to fulfil.' ἐτέλεσσε and ἀπέτισαν are gnomic aorists.

161. τελεί : fut. G. 665, 1, H. 423.

162. This verse is added as an explanation of σὺν μεγάλῃ. In ancient warfare, the men were slain (σφῆσι κεφαλῇσι), the women and children sold as slaves (see on A 367).

163-165. These three verses are said to have been repeated over the ruins of Carthage by Scipio, who applied them to Rome.

167. ἐπισσείησι [ἐπισείη] : subj. used in sense of fut. indic., see on A 262. — αἰγίδα : for explanation of the word, see on B 447.

168. τὰ μέν : is easily referred to v. 161. — ἔσσεται οὐκ ἀτέλιστα : 'shall not fail of fulfilment,' litotes.

169. This verse is the antithesis of the last half of the preceding verse. The thought is : 'Little comfort the destruction of Troy, however certain, if it is at the cost of thy death !' — σθέν : gen. of the cause of grief.

170. πότμον : used in sense of μῦραν, 'appointed space.' The phrase πότμον ἀναπλήσης is the fuller way of saying θάνης, cf. A 88.

171. The motive for continuing the war would be gone with the death of Menelaos, in whose behalf it was begun.

174. πύσει : causative, 'shall make decay,' instead of saying 'thy bones shall decay in the earth.'

175. ἀτελευτήτω ἐπὶ ἔργῳ : 'with work unaccomplished.'

177. ἐπιθρόσκων : exactly equivalent in meaning to Lat. *insultans*.

178. ἐπὶ πᾶσι : 'in all things.' — χόλον τελείσει : cf. A 82.

180. καὶ δὴ ἔβη : 'and now he has gone.'

181. λιπὼν ἀγαθὸν Μενέλαον explains κεινῇσι νηυσί.

182. μοι χάνοι : 'may it open for me,' i.e. open to receive me.

184. μή πω : is equal to μή πως (cf. Γ 306 and v. 234). — δαδίσσει : here transitive, though in B 190 it was intransitive.

185. *πάροιθεν* : in contrast with *ὑπένερθε* means 'in front,' 'outside.'
187. For *ζῶμα* and *μῖτρη*, see on v. 137.
190. *ἐπιμάσσεται* (*ἐπιμαίομαι*) : lit. 'touch,' i.e. 'probe,' 'examine.'
191. *κεν παύσῃσι* [*παύσειε ἄν*] : 'would free from pains (*ὀδυνάων*).'
An acc. *σέ* may be supplied.
193. *ὅτι τάχιστα* : as with *ὥς τάχιστα*, sc. *δύνασαι*.
194. *φῶτ' Ἀσκληπιοῦ υἱόν* : 'heroic son of Asklepios.' Machaon has already been mentioned (B 729-733) with his brother Podaleirios. Asklepios (Lat. *Aesculapius*) is thought of by Homer as wholly human and as a scholar of Cheiron (cf. v. 219).
196. *δῖστέσας ἔβαλεν* [*δῖστῳ ἔβαλεν*] : 'has hit with an arrow.'
200. *παπταίνων* : redupl. from the root *πτα-* of *πτήσσω*, lit. 'look about one's self timidly or cautiously;' here 'cast glances after.'
- 201-203 = 90-92. For *Τρίκης*, cf. B 729.
204. Notice the anapaestic (anapaest, $\cup \cup \text{—}$) rhythm of this verse after the first syllable — | — — $\cup \cup \text{—}$ $\cup \cup \text{—}$ — — $\cup \cup \text{—}$ | —.
- 205-207 = 195-197. With *τῷ μὲν κλέος*, cf. B 160, Γ 50.
208. *θυμὸν ὄρινε* : 'stirred his heart' (to pity). Cf. Γ 395 : 'stirred her heart (to indignation).'
209. *καθ' ὁμίλον, ἀνά στρατόν* : *κατά* denotes motion through without regard to direction; *ἀνά* indicates that the progress was from one end of the army to the other.
211. *βλήμενος* : 2 aor. ptc. (cf. v. 115) from *βάλλω* used as attributive adj. Translate (from *δοι*) : 'to where the wounded yellow-haired Menelaos was.'
212. *κυκλός*(ε) : 'in a circle.' The apodosis begins with *ὁ δ' ἐν μέσσοις* : 'then (δ') the god-like hero was standing among them by his (Menelaos's) side.' See on A 137.
214. *πάλιν* : join with *ἐξελκομένοιο*. — *ἄγεν* [*ἔαγσαν*] : 2 aor. pass. from *ἄγνυμι*, cf. Γ 36. The barbs of the arrow were broken off as it was drawn back through the metal-plated *ζωστήρ*.
218. *ἐπ' . . . πάσσε* : from *ἐπιπάσσω*. — *ἤπια* : 'mild,' 'soothing,' 'healing.'
219. *οἷ* : dat. limiting the verb is here used instead of gen. limiting the noun. *οἱ πατρὶ πόρε* [*τῷ πατρὶ αὐτοῦ ἔδωκεν*]. Translate the entire clause : 'which Cheiron once in kindness (*φίλα φρονέων*) bestowed upon his father.'
220. *ἀμφεπένοντο* : 'were busied about,' cf. A 318.
221. Connect *ἐπὶ* with *ἤλυθον* : 'had come on.'
222. *αὖτις* : 'again,' for since Γ 114 the Greeks seem to have remained without their armor.
223. *οὐκ ἂν ἔδοις* : cf. Γ 220. The verses from this point down to 421 describe the renewal of the combat and exalt Agamemnon's virtues as a commander.

228. ἵασι: 'left' standing, *i.e.* he forsook horses and chariot in his zeal to exhort the chiefs promptly and with the greatest result. — ποικίλα χαλκῷ: 'gleaming with bronze.'

229. πολλά: 'earnestly,' as in A 35. — παρισχήμεν [παρέχειν]: *sc.* τοὺς ἵππους.

230. πολέας διὰ κοιρανέοντα: διὰ governs πολέας [πολλούς]. διὰ and ἀνά never suffer anastrophe. κοιρανέοντα: used in pregnant signif. Translate: 'moved as ruler through the ranks.'

231. ἐπεπαιέτο: as in Γ 196.

232. σπείδοντας: *sc.* εἰς μάχην which was expressed in v. 225.

234. μή πω: 'not yet.'

235. ἐπὶ ψευδέσιν ἔσσει' ἀρωγός [τοῖς ψεύσταις ἐπαρωγός ἔσται or ἐπαρήξει]: 'will aid liars.' ψευδέσσι is dat. pl. from adj. ψευδής, used as substantive, and ἐπὶ is separated from ἀρωγός to which it belongs.

236. Cf. vv. 67, 72, 271.

237. τῶν αὐτῶν: 'of the men themselves,' contrasted with ἀλόχους and τέκνα in follg. verse.

242. ἰώμωροι: word of very uncertain meaning. Perhaps the most satisfactory of the various etymologies is that which derives it from ἰά 'voice,' and the root μαρ- 'to shine.' Thus it would mean 'mouth-heroes,' 'boasters.' For other etymologies, see Hom. Dict.

243. ἔσσητε: for other instances of aor. with signification of pf., cf. A 158, 207; cf. also v. 246.

245. μετὰ φρεσὶ [ἐν φρεσὶ]. — ἀλκή: 'power of self-defence' (cf. Γ 45).

248. ἐρύται [ἐρυνται]: pf. pass. from ἐρύω, here used in its literal sense, 'have been drawn up.' See on A 239.

249. αἶ κ' ἐπεσχηῖ: see on A 137.

250 = B 207; cf. also v. 231.

251. ἐπὶ Κρήτεσσι: ἐπὶ with dat. here denotes motion towards, but not with idea of opposition. Contrast with v. 273. — ἀνὰ σύλαμόν: 'through (the length of) the dense crowd.'

253. σὺ: 'a (wild-) boar.'

255. γήθησεν ἰδὼν: 'was glad to see' (see on A 330).

256. μελιχλοῖσιν: ntr. pl. used as substantive, see on A 539.

257. Construe περὶ as adv. and Δαναῶν as gen. of whole with σέ.

258. ἄλλοίω ἐπὶ ἔργῳ: 'on business of a different sort,' *e.g.* on a mission as envoy (cf. A 145).

259. ὅτε [ὁπόταν].

260. ἐν κρητῆρι κέρωνται: 'have mixed in a mixing bowl.' ἐν κρητῆρι is added for vividness, though implied in κέρωνται, which is pres. subj. from κέραμαι [κεράννυμι].

262. δαιτρόν (δαίω): 'a measured portion.' — πλεῖον [πλέον]. — ἔσσηκε: 'stands filled.'

263. *πίειν*: such uncontracted forms explain the accent (perispomenon) of 2 aor. infinitives in their Attic form.

267. *ὑπέστην καὶ κατένευσα*: a more common equivalent phrase is *ὑποσχέσθαι καὶ κατανεύειν* (cf. A 514).

269. For different expressions signifying breach of truce, cf. Γ 107, 299, Δ 67, 157.

273. *κορυσσέσθην*: 'were arming themselves,' cf. B 1, Γ 18.

274. The cloud of foot-soldiers (v. 274) suggests the comparison in the following simile with the cloud sweeping down upon (*κατερχόμενον*) the sea.

276. *ιωῆς* [*πνοῆς*]: 'blast.' The west wind (*Ζέφυρος*) which came to Asia Minor from the snow-clad mountains of Thrace was a cold and violent wind, and is thus represented in the Iliad. See on B 147.

277. *τῷ . . . πόντον*: 'and to him who is far away it appears blacker than (*ἢ* *ὅτε* = *ἢ*) pitch as it descends (*ἰόν*, lit. 'going') upon the deep.' — *ἀγαι*: 'brings.'

279. *ρίγησεν* and *ἤλασε*, like *εἶδεν* (v. 275), are gnomic aorists.

280. *τοῖαι*: 'in such wise' (cf. v. 146).

281. *δῆϊον πόλεμον*: 'hot combat.' The point of comparison is found in the density and blackness (*πυκινὰ, κυάνεαι*) alike of the *νέφος* and the *φάλαγγες*.

282. *κυάνεαι*: 'steel-blue,' adj. derived from *κύανος*, 'steel of a bluish color.' — *πεφρυκῖαι*: 'bristling' (cf. Lat. *horrentes*).

286. *σφῶι*: acc. obj. of *κελεύω*, with which *μάχεσθαι* may be supplied.

287. *αὐτῷ*: '(you) yourselves,' i.e. on your own impulse.

288 = B 371.

290, 291 = B 373, 374.

292. *μετ' ἄλλους*: see on A 222.

293. *ἔτετμε*: redupl. 2 aor. from theme *τεμ-* [*κατέλαβεν*].

294. *οὓς ἐτάρους στέλλοντα*: 'placing in position his comrades.'

295, 296. The chiefs named are all Pyliaans.

297. *ἱππῆας*: object of (*ἔ*)*στησεν* in follg. verse.

299. *ἕρκος ἔμην πολέμοιο*: 'to be a protection against the combat' (cf. A 284).

300. Translate: 'so that, even though unwilling, one would fight perforce.' In the disposition of the chariots, foot-soldiers, and non-combatants, may be observed rudimentary military tactics.

301. *ἐπετάλετο*: refers to the specific directions which follow: first (v. 302) in *oratio obliqua*; then (vv. 303-305) as direct commands.

302. *ὁμῶς*: local dat.

304. *ὅλος πρόσθ' ἄλλων*: i.e. as *πρόμαχος* (cf. Γ 13, 16).

306. Translate (this and first half of follg. verse): 'But (*δέ*) whoever, from his chariot (i.e. without leaving his place in the line), shall have reached another chariot, let him thrust forth his lance.'

309. νόον καὶ θυμόν: 'mind and heart.' Cf. A 193, B 352.
313. θυμόν: 'courage.'
314. γούναθ': 'strength,' of which the knees were reckoned the seat.
315. ὁμοῖον: 'common to all.'
316. ἔχαι: sc. γῆρας.
319. ὡς ἔμεν [οὕτως ἔχειν]. — κατέκταν: this 2 aor. of the -μι form is peculiar in that it does not lengthen the stem vowel. G. 799, H. 484, 4.
320. ἅμα πάντα: 'all things at once,' i.e. the wisdom of age and the fire of youth.
321. εἰ: 'as sure as.' — ὀπάξει: 'presses hard.'
324. αἰχμὰς αἰχμάσσουσι: 'shall brandish their spears.'
325. ὀπλοῦτεροι γυγιάσι: 'are more able to bear arms.'
- 326 = 272.
227. Πετεώ: see on B 552.
328. ἀμφί: adverbial, 'on both sides (of Menestheus).'
330. παρ . . . ἀμφί . . . ἕστασαν [ἀμφιπαρέστασαν]: 'stood close beside him on both sides.'
331. σφι: dat. used instead of a gen. limiting λαός, so that in Attic we might have had ὁ λαὸς αὐτῶν, i.e. the host of Menestheus and Odysseus.
332. νέον συνορινόμενοι: 'just set in motion.'
334. ὁππότε: 'for the moment when.' See on A 67.
335. Τρώων: gen. of obj. aimed at after δρμήσειε.
336. νείκεσσαν: the cause of his reproof is given in ἕστασαν vv. 331, 334, ἕστηκε v. 329, ἕστασθ' v. 328.
339. κεκασμένη: pf. ptc. from καίνυμαι. — κακοῖσι δολοῖσι: 'in base wiles,' not in deeds of valor.
340. ἀφέστατε: 'do ye stand aloof.'
341. σφῶν . . . ὄντας: see on A 541 for another example of ptc. agreeing with subj. (understood) of infin. rather than with the dat. (here dual) expressed. With ἐπέοικε compare in meaning ἐπεικέες, A 547.
343. Translate: 'For you are also the first to hear from me (the summons to) the banquet.' The verb of hearing is followed by two genitives instead of the gen. of the person and the accusative of the thing (cf. Γ 87).
345. κρέα is subj. of ἐστί to be supplied, and φίλα, on which ἔδμεναι depends, is the predicate. The construction is exactly similar to that in A 107.
346. ὅφρα θήλητον: 'as long as ever you may desire.'
347. φίλως: the adv. is suggested by φίλα (v. 345). The thought is: 'you have been glad to eat and drink your fill at my table; now you would be glad to see ten files of men between yourselves and the enemy.'
350. ἔρκος ὀδόντων: ἔρκος stands in definitive apposition with σε.
351. μεθίμεν [μεθίεναι]: cf. v. 240 and A 241.
352. ἐγέρομεν: subj. with shortened mood-sign.
353. καὶ αἱ κέν τοι τὰ μεμήλη: 'and if this interests you.' Thus the

taunt is cast back upon Agamemnon by implying that he himself has no real wish to enter the combat.

354. Cf. B 259 follg.

355. σὺ δὲ ταῦτ' ἀνεμώλια βάσεις: 'these words of yours are but wind.'

357. χωρόμενιοι: the supplementary ptc. would more naturally be in the acc., which is the case in which we should expect the obj. of γνῶ [ἐγνώ] to be. Here, however, the verb is construed with a gen. of the obj. (G. 1102, H. 742), and the ptc. agrees with this gen. — πάλιν λάϊστο: 'took back.'

359. καλεύω: 'urge (you) on.'

361. ἤπια δήνεα οἶδε: τὰ γὰρ φρονέεις & τ' ἐγώ περ: '(your heart) has friendly (ἤπια) thoughts to me (sc. ἐμοί), for your views are the same as mine.'

362. ἄλλ' ἔτι: not different from ἄλλ' ἄγε (cf. Γ 432). — ταῦτα δ' ὀπίσθεν ἀρεσσόμεθ': (freely) 'I will arrange this to your satisfaction hereafter.'

363. τὰ δὲ πάντα θεοὶ μεταμόνια θεῖν: 'may the gods make it all disappear like a breath of wind.' If, as usually explained, μεταμόνια is for μετανεμόνια (ἄνεμος), the word is suggested by ἀνεμώλια in the last line of Agamemnon's speech (v. 355).

364 = 292.

365. Agamemnon now comes to Diomedes, the son of Tydeus, one of the very noblest of the Greek heroes, distinguished not less for self-control than for courage and strength. His exploits fill much of E and Z.

366. ἐν θ' ἵπποισι καὶ ἄρμασι: 'in the chariot to which the horses were spanned.'

367. πὰρ δέ οἱ: 'and close by him.'

371. τί δ' ὀπιπτεύεις πολέμοιο γέφυρας; 'why dost thou gaze at (instead of entering) the bridges of combat?' Imagine the two armies opposite each other, separated by a narrow space. This space, which both are desirous to cross and in which the combat takes place, may naturally be called γέφυρα πολέμοιο.

372. 'Not so fond of skulking was Tydeus.' — The word πτωχός, 'beggar,' lit. 'one who cringes,' is derived from root of πτώσσω, from which πτωσκαζέμεν is formed.

373. Join πολύ with πρό: 'far in front of.'

374. πονεύμενον: cf. B 409, where πονέω is used of the 'toil of combat.' — οὐ γὰρ ἐγώ τε, κτλ.: gives reason why others should bear testimony, and not Agamemnon: it was before his day.

376. ἄτερ πολέμου: i.e. 'without hostile preparation.'

377. ξείνος: 'as a friend,' adds a positive designation to the negative ἄτερ πολέμοιο. Tydeus and Polyneikes who were brothers-in-law, having married daughters of Adrastus, king of Argos, had come to Mykenae to enlist volunteers for the expedition of the Seven against Thebes.

378. οἱ δέ: *i.e.* Tydeus and Polyneikes. — ἐστρατόωνθ': conative ipf. 'were seeking to make an expedition.'

380. οἱ δέ: *i.e.* the inhabitants of Mykenae.

382. οἱ δ' ἐπεί οὖν: see on B 20. — πρὸ ὁδοῦ ἐγένοντο: 'were well advanced on the road.' G. 1148 and 1149, H. 760.

384. We know too little of the legend to be able to say exactly to whom the word Ἀχαιοί refers.

386. βίης Ἑτεοκλείης: 'of the mighty Eteokles' (see on Γ 105). Eteokles was now holding the throne of Thebes in despite of the claims of his brother Polyneikes. See Class. Dict. article Thebes.

389. πάντα: 'in every contest,' ntr. pl.

390. Athena's aid is mentioned, not so much as the cause as it is the proof of the courage of Tydeus. Had he been less brave, he would not have had her help.

392. The Thebans appear to have waited until Tydeus was beyond their boundaries before sending the ambuscade to lie in wait for him.

396. καὶ τοῖσι: 'upon them also,' *i.e.* they as well as his competitors in wrestling succumbed to Tydeus.

397. ἐπέφν': redupl. 2 aor. from stem φεν-, 'slew.' — τρώεσσι [τέρασι]: G. 237, 2, H. 183.

400. χέρεια (also χέρηα, *cf.* A 80): acc. sing. from χέρης. It has the force of a comparative, and is equivalent to χερείων [χείρων].

As the passage vv. 374-400 is unusually obscure, it seems proper to give of it the following paraphrase: "I cannot speak from personal knowledge of Tydeus, for he was before my time; but they say that he was superior to all others; for without warlike pomp, but with the rights of a guest-friend, he entered Mykenae with Polyneikes, seeking to collect a host. (The chiefs, you know, were planning a campaign against mighty walled Thebes.) And the people of Mykenae were resolved to give them what they asked and approved their request, but Zeus diverted them from their purpose by showing unpropitious signs (*cf.* B 353). And so, when they were well on their way and had reached the Asopos, the Achaeans in turn sent thither Tydeus as messenger to the Thebans. Accordingly he went and found them feasting in the house of mighty Eteokles. There, though a stranger (and a declared enemy), not even for an instant was the knight Tydeus afraid, though alone amidst a multitude; but he challenged to a wrestling-match and conquered them all easily, so potent was the aid of Athena (whose aid he enjoyed in such measure because himself so brave). And the Kadmeians in wrath prepared for him on his return a strong ambush of fifty young nobles, and the leaders were two — Maion the son of Haimon and Polyphontes the son of Autophonos. Tydeus slew them also, as he had vanquished his opponents in the games, and he let only one escape: in obedience to the gods he sent home Maion

Such was Tydeus; but the son whom he has begotten is inferior in battle, but outshines him in the agora."

401. οὐ τι: 'not a word' (cf. A 511).

403. Sthenelos (see v. 367) defends his superior, who has heard the whole in silence.

404. ψεύδε': for ψεύδεο [ψεύδου]. — σάφα: adv. with changed accent from σαφής [ἀληθώς]; connect with εἰπεῖν.

405. The ground for this famous boast of Sthenelos, which has been as much quoted, as a model of self-respecting self-assertion, as any verse of the Iliad, is that we (the sons) have *done* more than our fathers. They, and among them Tydeus and Kapaneus, though performing prodigies of valor, were unsuccessful in their attacks upon Thebes; we, their sons, who participated in the second expedition against Thebes, — that of the *Epigoni* ('Ἐπίγονοι, 'after-born'), — conquered it. — μέγ' ἀμείνονες: so far from being χερεία as Agamemnon had charged (v. 400).

407. ὑπό: 'under and before.' — ἀρειον: may be adj. from prop. name Ἄρης, 'martial; ' or, if considered irreg. comp. from ἀγαθός, is best translated without comparative force, 'firm.'

408. παθόμενοι: 'in obedience to,' i.e. we showed no impious defiant spirit, such as brought destruction on the leaders of the first expedition, but took counsel of the gods, and thus had their guidance to success.

409. An often quoted verse.

410. μή . . . ἐνθoo: notice the departure from Attic usage in the use of μή with aor. ἱmv.

412. Cf. A 565. — σιωπῇ ἦσο: 'sit in silence,' 'be quiet.'

413. νημεσῶ Ἀγαμέμνονι ὀτρύνοντι: νημεσῶ may be followed by the inf. or by the ptc. In the former case, it is not implied that the action censured has taken place; in the latter, it is so implied. G. 1581, II.

986. Cf. B 296, Γ 156.

415. τοῦτω: repeated (in v. 417) with special emphasis. Agamemnon's personal interest (as brother of Menelaos) in the war, his personal glory or grief depending on its termination, seems to Diomedes to excuse even misjudged reproof. To this reproof his sufficient answer is the succession of exploits which fill E and Z.

419 = Γ 29.

421. ὑπό: 'below,' with special reference to that trembling of the knees which is a common effect of fear (see on Γ 34). — περ heightens the meaning of ταλασίφρονα: 'even a stout-hearted one.' — κεν εἰλεν: sc. εἰ παρεγένετο.

423. ὀρνυται: 'rises,' as the wave does just before it 'breaks' on the shore. — ἱπασσύτερον: see on Γ 383. — Ζεφύρου ὕπο: 'by reason of Zephyros' (cf. B 95).

425. χέρσῃ: 'on the firm land.' — ἀμφὶ . . . κορυφούται: 'and be-

ing curved forward raises itself aloft about the headlands.' This simile (vv. 422-426) may be thus translated: 'As when on the resounding strand a wave of the sea is raised (one following another) under the force of Zephyr urging them on: first it raises its head out in the deep, but then as it breaks on the mainland it roars loudly, and curving inward towers aloft about the headlands and flings forth the sea-foam.'

422. *νωλεμέως*: 'unceasingly,' 'steadily.' — *κέλευε, κτλ.*: 'each commander was giving orders to his own men.'

431. *σιγῇ δειδιότες σημάντορας*: 'in silence from dread of their commanders.'

433. *αὐλή*: 'farm-yard.'

435. *ἀίχχες μεμακύναι*: 'incessantly bleating;,' in these words lies the point of the comparison. The restlessness and uproar of the Trojans are emphasized.

436. *δράρει(ν)*: the addition of *ν* movable in the 3 sg. of the plupf. and in the 3 sg. of the ipf. of verbs in *-εω* is rare. — *ἀνὰ στρατὸν εὐρύν*: 'along the whole breadth of the host.'

437. *θρόος*: 'language;,' *γῆρυς*: 'dialect;,' but the two words differ little in meaning (see on Γ 2). — *ἴα*: 'one,' and so 'the same' (cf. Γ 238).

438. *πολύκλητοι*: 'summoned from many nations.'

440. Deimos and Phobos are the ordinary attendants of Ares, but on this occasion they attend Athena as she urges on the Greeks. — *ἄμωτον μεμανία*: 'incessantly eager.'

442. Vergil has imitated vv. 442, 443, in his description of Fama, Aen. IV, 176 follg. The prominent thought in both descriptions is the rapid growth from small beginnings, which is as noticeable of strife as of rumor. Cf. on B 93.

443. *οὐρανῷ*: local dative.

444. *δμοῖον*: 'common to both' (see on v. 315).

447. *σύν ῥ' ἱβαλον ῥινούς*: 'brought together the shields of ox-hide.'

449. *ἔπληντο*: sync. 2 aor. midd. from stem *πελα-*, which is contained in the pres. *πελάω*; it describes the single act included in a general way in *συνέβαλον ῥινούς* (v. 447). Translate the sentence: 'and the bossy shields came into collision with each other.'

451. Connect *δλλύντων* with *εὐχολή*, *δλλυμένων* with *οἰμωγή*.

452. *χείμαρροι* (*χείμα* and *ρέω*): lit. 'made to flow by a storm,' orig. adj., then subst., 'torrent.' This word and the equally common *χαράδρα* (*χαράσσω*, 'to cut'), 'gully,' are to-day the ordinary designations for streams in Greece, and their etymology well suggests their character. — *κατ' ὄρεσφι* [*κατὰ τῶν ὄρων*].

453. *δβριμον*: lit. 'weighty,' from the depth of the fall as well as the mighty mass.

454. Connect *κρούων ἐκ μεγάλων* with *ῥέοντες*. The simile (vv. 452-454) may be thus translated: 'As when storm-swollen rivers (streams)

flowing from copious sources down the mountains pour together a mighty mass of water into a basin within the hollow torrent-bed.'

455. The stupendous operations of nature are made more impressive by the solitude suggested by the introduction of a solitary beholder. Cf. v. 275, Γ 11; cf. also Verg., Aen. II, 307: *stupet inscius alto accipiens sonitum saxi de vertice pastor*. — ἔκλυε: gnomic aor., as in Γ 4.

457. Antilochos, Nestor's son, the youngest of the chiefs, often celebrated in Hom. for his swiftness of foot, begins the slaughter. His death at the hands of Memnon we learn from the Odyssey, δ 187.

460. πῆξε ἐν: 'planted (his spear) firmly in,' 'pierced.'

461. τὸν ὅσσει: apposition of the part with the whole (see on A 150). For various phrases descriptive of death in battle, cf. vv. 469, 470, 482, 504, 517, 522, 531, 544.

464 = B 341.

465. ἔλκε δ' ὑπ' ἐκ βελίων [ὑπεξεῖλκε]: 'and he was dragging him out from under (the shower of) missiles.' — ὄφρα συλήσει: the inf. is more usual than the final clause (cf. A 133).

466. μίνυνθα δέ οἱ γένεθ' ὀρμή: 'but his effort lasted but a little while.'

468. οἱ κύψαντι: 'as he bent over;' dat. to be joined with the verb ἐξεφάνθη.

469. ξυστόν: 'the polished' spear-shaft.

470. ἔργον ἀργαλέον: 'hard struggle.'

474. ἤϊσεν: this word here occurs for the first time; it differs little in meaning from αἰζήδς (cf. B 660, Γ 26).

477. οὐδέ . . . ἀπέδωκε: 'but he did not recompense his parents for their care.'

479. ὑπ': connect with δουρί (cf. Γ 436).

480. πρῶτον γάρ μιν λόντα: 'for him as he was charging along in the front of battle.' Cf. as of equivalent meaning, πρῶτον with ἐν προμάχοις, Γ 16, 31.

483. εἰαμενῇ (probably from same root as ἤμαι, cf. aor. εἶσα): 'settling,' 'depression,' 'hollow.' — ἡ πεφύκη [ἢ ἂν πεφύκη].

484. οἱ ἐπ' ἀκροτάτῃ πεφύασι [αὐτῇ ἀκροτάτῃ ἐπιπεφύασι]: 'grow upon its summit.' ἀκροτάτῃ agrees with οἱ, which is pron., not article.

485. αἰθωνι: 'gleaming,' because whetted and polished.

486. κάμψῃ: subj. used properly after the gnomic aor., which has the meaning of a primary tense. — κάμψῃ ἔνυν: 'bends into a felly.' The acc. is one of effect.

488. τοῖον, κτλ.: translate so as to give strong demonstrative force to τοῖον: 'so lay there (τοῖον) Anthemides, whom Ajax was despoiling.' — Ἀνθεμίδην: not the precise form which the orig. name (v. 473) would have led us to expect; more regular would have been Ἀνθεμίωνίδην.

490. καθ' ὁμιλον: cf. v. 209.

492. ἑτέρωσι: 'to the other side' of the Greeks.
493. ἀμφ' αὐτῷ: *i.e.* about the corpse which he was despoiling.
494. τοῦ . . . ἀποκτεμένῳ: not gen. absol., but causal gen. after a verb of emotion.
497. ἀμφὶ ἑαυτῆς: 'looking on both sides of himself,' to see that no part of his body was exposed to a side-thrust. The shield (*cf.* v. 468) would protect only against thrusts from the front.
498. ἀνδρός: depends upon the ὑπό, and is construed with κεκάδοντο (redupl. 2 aor. from χάζομαι). The meaning of the verb, 'retired,' naturally suggests the equivalent meaning 'were forced back,' with which the gen. of the agent is natural (see on A 242). — οὐχ ἄλιον: 'not in vain,' litotes.
500. παρ' ἵππων ὀκειάων: 'from his swift mares,' *i.e.* leaving a part of the royal stud at Abydos, where he had the care of them (*cf.* B 836).
502. κόρσην: used as synonymous with κρέταφος. Hence ἐτέρω is appropriate with κροτάφοιο: 'through the other (farther) temple.' — ἡ δ' is separated an unusually long distance from αἰχμή.
505. χάρησαν δ' ὑπὸ [δ' ὑπεχώρησαν]: ὑπό does not suffer anastrophe because δ(έ) intervenes between preposition and verb. — ἴθυσαν δὲ πολὺ προτέρω: 'rushed a long distance forward.'
507. νεμέσσει δ' Ἀπόλλων: in the way in which Apollo expresses his wrath, we have an example of the anthropomorphism of Homer.
509. ἐκτερε χάρμης Ἀργείοις: 'withdraw from the fray before the Argives,' for dat. G. 1165, H. 771.
510. χρώς is subject; λίθος and σίδηρος are predicates.
511. ἀνασχέσθαι: inf. of result without the conjunction ὅστε, 'so as to withstand.' G. 1533; yet see on A 8.
512. οὐ μὲν [μήν] οὐδ': carries back the thoughts to οὐ (v. 510), and introduces a more emphatic and more important denial.
513. πέσσαι: see on A 81; *cf.* also B 237.
514. πτόλιος: *i.e.* ἀκροπόλεως, where was the temple of Apollo (*cf.* v. 508).
516. *Cf.* this verse with v. 240.
517. ἐπέδρασε (1 aor. from πεδάω): lit. 'fettered,' 'arrested.'
518. χερμαδίῳ: with the expression χερμαδίῳ βάλλειν *cf.* Numbers xxxv. 17: 'if he smite him with throwing a stone.'
519. κνήμην: had βλήτο (sync. 2 aor.) been act. we should have explained κνήμην as in partitive appos. with the pron. referring to the person struck. In the pass. voice the acc. of the part is retained, although the person struck is in the nom., this acc. is then called the acc. of specification.
520. Πέλοος: mentioned in B 844. — Αἰνός: Ainos was a city at the mouth of the Hebros.
521. ἀναιδής: as applied to λᾶς, the adj. means 'relentless,' 'cruel.'

— *ἀμφοτέρω τένοντε*: dual number is suitable, because every joint implies a *pair* of tendons.

523. *ἐτάρουσι*: dat. after a verb of 'reaching,' 'stretching toward.' Here the gesture is one of appeal, and the dat. approaches closely an indirect object. Possibly we may find a parallel construction in A 351.

524. *θυμὸν ἀποπνείων*: 'gasping his life away,' a strong expression to denote the result of a wound which would not appear to us to have been deadly.

526. *χύντο*: join with this *ἐκ* of the preceding verse. Notice the paronomasia.

527. *ἀπεσσύμενον*: 'as he sprang away.'

529. *ἀγγιμολὸν δὲ οἱ ἦλθε*: 'came near to him,' but the dat. is dependent upon the verb. G. 1165, H. 767. See also on B 408.

530. *ἑσπάσατο*: recognize the force of midd. voice by translating *εἶγχος* 'his spear.'

532. *περίστησαν*: see on B 410.

533. *ἀκρόκομοι*: see on B 11 and 542 and contrast the epithet with *κάρη κομόωντες* and *ὑπὶθεν κομόωντες*.

535. *πελεμύχθη*: 'was driven back;' the primary idea of the word is of 'wavering motion.'

536. *τετάσθη*: plupf. pass. from *τείνω*.

539. *οὐκέτι κε ὀνόσαιτο*: 'no longer (as Agamemnon had done in marshalling the host, v. 242) could one find fault with.'

541. The optatives in this and the follg. verse are explained on account of the implied condition in the relative clause.

542. *ἑρῶην*: 'sweep,' 'reach' of the missiles (see on Γ 62).

BOOK FIFTH.

Εἰ¹ — βάλλει Κυθήρειαν Ἀργῆά τε Τύδεος νύξ.

In Epsilon Heaven's blood is shed, by sacred rage of Diomed.

The first eight verses are a fitting introduction to the exploits of Diomedes, who is the hero of E and of a part (vv. 119–236) of Z. The dignified reply of Diomedes to Agamemnon's ungrounded censure (Δ 370 follg.) had led us to expect the valor which this book illustrates. He justifies his rank by the side of Ajax as second only to Achilles. Many combats of other heroes are introduced—partly to break monotony; partly to bring out by contrast the superior bravery and might of Tydeides.

1. **ἐνθ' αὖ**: 'then in turn,' for Diomedes now for the first time takes his place in the field. His deeds are too remarkable for it to be possible that he should have wrought them alone; hence **δῶκε Παλλὰς Ἀθήνη**.

2. **ἐκδηλος γίνοιτο**: 'might shine forth' like a light from darkness, *cf.* for the same figure **ἐκπαιφάσσειν**, B 843.

4. **δαΐ οἱ**: the hiatus is only apparent, see Sketch of Dialect, § 8; in translating join the dat. with the verb: 'there flamed forth from (lit. 'for') him.' — **ἀκάματον**: suitable epithet of fire from its irresistible force and progress.

6. **λαλουμένος**: 'after having bathed,' *i.e.* having risen above the ocean-stream. — **Ὠκεανοῖο**: may be considered local genitive, or possibly it is gen. of separation, 'from Okeanos-stream,' *i.e.* with waters from Okeanos. The latest view gives to this genitive the name of quasi-partitive genitive, and includes under it a great number of examples (see Monro's Hom. Gram. § 151, H. 760).

7. **ἀπὸ κρατὸς τε καὶ ὤμων**: *i.e.* from his helmet and shield, which last was suspended from the shoulders (see v. 4).

8. **ἄρσε**: *sc.* Ἀθήνη. — **κλονέοντο**: 'were surging to and fro.'

10. **ῥήστην**: this form (for **ῥήτην**) occurs in Hom. in this place alone.

¹ Εἰ was the ancient name for the letter E, which was designated by the grammarians Ἐ ψιλόν.

11. μάχης πάσης: see on B 823.
12. οἱ [αὐτῶ, i.e. Διομήδεις]: connect with ὁρμηθήτην, and translate: 'the twin, separated from the crowd, rushed upon him from the opposite side (ἐναντίω).
13. ἀφ' ἵππων [ἀφ' ἄρματος]: see on Γ 265.
- 14 = Γ 15.
17. ἔβαλ' αὐτόν: 'did he strike him,' cf. Γ 368. For the translation of the last hemistich, see on Γ 349.
18. οὐχ ἄλιον: litotes.
19. μεταμάζιον: adj., best translated by a prep. with its case, 'between the breasts' (see on A 39).
20. ἀπόρουσι: 'sprang down from.'
21. περιβήναι: cf. ἀμφιβέβηκας, A 37.
22. οὐδέ γὰρ οὐδέ: one οὐδέ strengthens the other, see on B 703.
23. ἀλλ' ἔρυστο: instead of εἰ μὴ ἔρυστο.
24. ὡς δὴ: 'in order, no doubt, that.' — οἱ: refers to Hephaistos, and is ethical dative; its force may be given by the words 'in his sight.'
25. ἵππους: i.e. the chariot of Phegeus and Idaios.
26. κατάγαν: for the shore was lower than the battle-field.
28. παρ' ὀχεσφι [παρ' ὀχεσι]: an idea of rest is naturally associated with κτάμενον, 'lying dead.'
29. ὀρίνθη: 'was stirred.'
31. Ἄρες, Ἄρες: the difference of accent shows that the penultimate vowel is used with varying quantity. So the word φίλος in the first foot of the hexameter is sometimes used with long penult. Cf. B 381, Δ 441; cf. also A 14 and 21.
32. οὐκ ἂν . . . ἔσσαιμεν: the interrogative potential opt. is used in much the same sense as the hortative subj. in v. 34.
33. δαυπτόροισι . . . ὀρέξῃ: the subjunctive is deliberative, '(to see) upon which party Zeus shall have bestowed renown.'
34. Zeus's purpose (cf. A 524) is to turn the tide of battle in favor of the Trojans after the gods have quit the field. Athena here assumes that such an order has been given to the gods, though this has not been stated.
36. ἡιώνντι: a word of wholly doubtful meaning. The natural signification, 'with lofty banks,' is not in harmony with the present configuration of the river and the Trojan plain. Autenrieth translates: 'with changing banks' (from frequent overflow), while La Roche abandons all connection with ἡίων, 'shore,' and would translate, 'swift-flowing,' connecting the word with εἰμι.
39. Ὀδίων: cf. B 856.
40. πρώτῳ (pred. adj. with στρεφθέντι): 'for in him as he was the first to turn.' — μεταφρένῃ: governed by ἐν, which here follows its case.
41. στήθεσφι [στηθῶν]: Sketch of Dialect, § 9, 1.
43. Μήνονος: adj. = Λόδιον, see on B 864.

44. Τάρνης: 'Tarne' is supposed to be an older name of Sardis.
46. ἵππων ἐπιβησόμενον: 'about to mount his chariot,' that he might take to flight.
47. Cf. with last hemistich Δ 460, also vv. 310, 659 *infra*.
50. δένοντι: 'with piercing point,' deriv. adj. formed from the stem of δένω by affixing the termination -οντι, nom. -οις. The regular suffix is -οντ, nom. -εις, G. 854, H. 567.
52. ἀγρία πάντα: 'all kinds of game.' — οὔρεσι: local dat.
54. ἐκηβολαί: abstract noun formed from ἐκηβόλος, 'skill in sending darts.' The plural may suggest that this skill was shown on various occasions. — ἐκέαστο: plupf. from καίνυμαι (cf. B 530, Δ 339).
56. πρόσθεν ἔθεν φεύγοντα: 'fleeing before him.'
58. Cf. for the latter hemistich, Δ 504, also *infra*, v. 294.
59. Τέκτονος Ἀρμονίδεω: Τέκτων, 'Builder,' is here a proper name, and Ἀρμονίδης is a patronymic from Ἀρμων, 'Fitter.' Thus we have an indication of the descent from father to son of skill in a craft.
60. ὅς: refers to Φέρεκλον. — δαίδαλα: 'works of skill.'
61. ἐφίλατο: infrequent 1 aor. midd. formed from the theme φιλ- and referred to φιλέω, cf. v. 117.
62. τεκτῆνατο: notice the play upon the root of τέκτων.
64. οἱ τ' αὐτῷ [ἐαυτῷ]: i.e. Pherecles. — θεῶν ἐκ θέσφατα: 'decrees of (lit. proceeding from) the gods.'
66. διὰ πρό: 'right through,' often written as one word (cf. B 305).
67. ὑπ' ὀστέον: 'along under the bone,' cf. ὑπὸ γλῶσσαν, v. 74. The bone referred to is that which forms the front side of the cavity of the pelvis. Here, as in Δ 524, the poet shows ignorance of what wounds would be immediately fatal.
69. ἐπέφνε: cf. Δ 397.
70. Θεανώ: the wife of Antenor and priestess of Athena, mentioned again in Z 298.
71. πόσει φ: an instance of the lengthening of a final vowel before an orig. initial F in follg. word, comparable to the freq. lengthening before a liquid.
72. Φυλείδης: i.e. Μέγης (cf. B 628).
74. Translate: 'and the bronze, passing straight through along (between the rows of) the teeth, cut the tongue on the under side' (ὕπδ).
75. ψυχρόν: 'cold,' said with a certain grim sarcasm in contrast to the warm flesh which it pierced. So we speak of 'cold steel.'
77. Σκαμάνδρου: the river Scamander was honored as a god by sacrifices of bulls and horses, and Dolopion was priest of the Scamander.
78. δήμῳ: local dat., 'among the people.'
80. μεταδρομάδην ἔλασε: 'smote him as he ran after him.' ἐλαύνειν is used of blows given in hand-to-hand conflict.
81. ἀπὸ ἔξεσε χεῖρα: 'lopped off his arm.'

83. τὸν καταλαβεῖ δ' ὄσσε: lit. 'seized his eyes,' apposition of part and whole, as in A 150. — πορφύρεος [μέλας]: cf. v 47.

84. This is a verse which marks a transition; cf. for the meaning of πονέοντο, A 318, B 409.

85. This case of prolepsis is very similar to that in B 409.

87. ἀμ πεδίον: 'up through the plain.'

88. χεῖμάρρῳ: appositive of ποταμῷ. — γεφύρας: 'dikes,' 'causeways.'

90. ἔρκεα ἀλωάων ἐριθηλέων: 'walls of the blooming gardens.'

91. ἐλθόντα: agrees with τὸν referring to ποταμόν.

92. κατήριπτε (like ἐκέδασσε, v. 88): gnomic aor. — ὑπ' αὐτοῦ: 'under and because of it,' the prep. combines local and causal meaning. — Vergil imitates ἔργα αἰζηῶν, 'the work of sturdy farmers,' in his expression, *boum labores*, Aen. II, 306.

93. ὑπὸ Τυδείδῃ: seems to equal gen. with ὑπό, the prose construction. Perhaps it may be regarded as an abbreviated expression for ὑπὸ χειρὶ Τυδείδου (cf. B 860).

95. Δυκῶνος υἱός: Pandaros, cf. B 826, Δ 88.

97. ἐπὶ Τυδείδῃ: 'at Tydeides,' dat. with ἐπὶ of hostile intent. — τόξα: for pl., see on A 45 — τυχών: cf. τυχῆσας, Δ 106.

100. ἀντικρὺ δὲ δίοσχε: 'held on through,' i.e. passed through his shoulder so as to protrude behind.

101. τῷ: governed by the compound verb ἐπὶ . . . ἔϋσε: 'shouted (in triumph) over him' (cf. v. 119).

102. κέντρος ἵππων: cf. Δ 391.

104. ἀνσχήσεσθαι: fut. inf. is used naturally after φημί in sense of 'hope.'

105. Apollo is frequently called ἄναξ, cf. A 36, 390, 444.

106. Join ὡκύ with βέλος. — δάμασσαν: translate by plupf.

107, 108. Diomedes, as is generally the case with the Hom. heroes, fights on foot, but his esquire holds the chariot at hand in case of need. — Καπαήιον: notice the formation of the adj. by affixing the adj. ending -ιο to the lengthened form of the stem of Καπανεύς (Καπανη lengthened from Καπανει(ν)). See on A 1.

112. Connect διαμπερές as adv. with the verb ἐξέρυσε: 'drew through and out of (the shoulder).'

115. It is interesting to compare the prayers in the Hom. poems. This prayer (vv. 115-120) may be compared, in length and in manner, with A 37-42, 451-456. Here the aid of the goddess is implored not on account of the services the hero has rendered her, but on the ground of her affection for him, shown by her former favors.

116. παρέστης: 'didst stand by.'

117. φίλαι: 'show thy love,' see on v. 61.

118. Notice the change of subj. from εἰλεῖν to εἰλθεῖν. Cf. for the ὕστερον πρότερον, A 251.

122. γυῖα : 'joints,' 'limbs,' the regular Hom. word for members of the body corresponding to the prose word μέλος (pl. μέλη).

124. θαρσάν : ptc. is nom. because the inf. is used as inv. (see on A 21).

126. σακίσπαλος : cf. in formation with ἐγχείσπαλοι, B 131.

127. ἀχλόν : the mist did not hide Diomede from view, though it prevented him from distinguishing gods and men on the battle-field. Cf. with ἀχλὺν ἔλον, Vergil's *nubem eripiam*, Aen. II, 604-606.

130. ἀντικρύ [ἐναντίον] : 'face to face.' The final υ of this word is everywhere long except here and in v. 819.

132. οὐτάμεν [οὐτᾶν].

133. ἀπέβη : v. 418 shows her on Mt. Olympus, whither, however, she did not go directly, as v. 290 shows.

134. 'But Tydeides went and entered once again among those who fought in the fore-front of combat.'

136. An anacoluthon begins here which leaves μεμαῶς standing alone, yet the sense is simple (cf. B 353, Z 511).

138. χραύση : 'has grazed,' i.e. slightly wounded.

139. ὤρσεν : gnomic aor., 'he rouses the lion's strength and then he does not come to the rescue (of the sheep).'

140. τὰ δ' ἐρήμα φοβεῖται : 'and they, forsaken, flee.'

141. αἱ μὲν : refers again to the sheep, but is fem., though the ntr. (τὰ) was used in the previous verse. — ἀγχιωτῖναι ἐπ' ἀλλήλοισι κέχυνται : 'are tumbled (lit. 'poured') thickly upon each other (in death).'

142. βαθείης [βαθείας] : see Sketch of Dialect, § 13, 3.

146. κληῖδα : in partitive apposition with τὸν δ' ἕτερον.

147. ἐέργαθε(ν) (from ἐργω, εἶργω) : 'shut off,' hence 'cut off.' The form is an intensive ἵpf.; it has the syllabic augment, and θ is added to the theme by an intermediate vowel α. G. 779, H. 494.

150. τοῖς οὐκ ἐρχομένοις, κτλ. : 'not for them as they went to the fray did the old man interpret dreams,' i.e. he was wise for all others, only not for his own sons. Another translation is : 'for them no more to return,' etc.

153. τηλυγέτω : 'of tender years,' is the most probable signif. of this word, as to the derivation of which there is great uncertainty.

154. ἐπὶ κτεάτεσσι : 'in charge of his possessions.'

157. ζῶοντε νοστήσαντε : 'having returned alive.'

159. λάβη : 'took captive;' quite different in meaning from ἔλε (v. 144), 'slew.'

160. εἷν ἐνὶ δίφρῳ ἰόντας : i.e. one as combatant, the other as chariot-eer.

161. Join ἐν . . . θαρῶν, ἐξ . . . ἄξῃ (ἄγνυμι).

162. πόρτιος ἢ βοός : 'of heifer or cow,' i.e. of young or old.

164. βῆσε κακῶς ἀεκόντας : 'roughly made dismount, though reluctant.'

166. *ἀλαπάξοντα* : 'destroying,' *cf.* B 367.
 168, 169 = Δ 88, 89.
 170. *ἀντίον ἡύδα* : governs two accusatives, like *προσηύδα* or *προσέειπε*.
 172. *κλῖος* : here means 'fame' won by skill with the bow.
 173. *Λυκίῃ* : Pandaros came from Lykia in the Troad (*cf.* v. 105).
 174. *ἔφες* : *cf.* A 51.
 175. *ὅστις ὅδε* : 'whoever it is who prevails here' (*cf.* Γ 167, 192).
 176. *πολλῶν τε καὶ ἐσθλῶν* : see on B 213. — *γούνατ' ἔλυσεν* : frequent synonym for slaughter of an opponent; see also on Δ 314.
 178. *ἱρῶν μνήσας* : 'wroth because of (some defect in) sacrifices' (see on A 65). The clause introduced by *δέ* contains a reason for thinking that it may be a god who is fighting under the guise of Diomedes.
 181. *ἔισκω* : see on Γ 197.
 182. *ἀσπίδι* : 'by his shield,' for the shields of Homeric warriors bore on their field various devices, the prototypes of modern coats-of-arms. — *αὐλάπιδι τρυφαλείῃ* : the first of these words is probably connected with *αὐλός*, 'tube,' and means 'perforated' to receive the horsehair plume. *τρυφαλείῃ* seems to be derived from *τρύω* 'to pierce,' and to have had a similar meaning with *αὐλώπις*, except that it is a substantive, while *αὐλώπις* is adjective. Translate the two words : 'by his plumed helmet.'
 184. *νῖός* : translate as predicate : 'if this man whom I mean is the son,' etc.
 185. *τάδε* : cognate acc. (*cf.* Γ 399).
 187. *τούτου* : gen. of separation, for *ἔτραπεν ἄλλῃ* differs little from *ἀπέτραπεν*.
 189. *θάρηκος γυάλοιοι* : *cf.* v. 99.
 190. *ἐφάμην* : midd. used in same sense as the act. (*cf.* B 37).
 191. *νῦ* : 'doubtless' (*cf.* Γ 164).
 192. *ἵπποι καὶ ἄρματα* : we reverse the order and say 'chariots and horses.'
 194. *πρωτοπαγείς* : lit. 'put together for the first time,' *i.e.* 'yet unused.' — *νιοτευχίς* : 'newly made.'
 195. *πέπτανται (πετάννυμι)* : 'are spread out (over them).'
 196. *Cf.* B 776. — *ὀλύρας* : from nom. sing. *ὀλύρᾱ*, 'spelt,' the name of a species of grain not unlike barley.
 198. *ἐρχομένη* : 'as I went' to the war (*cf.* v. 150).
 200. *Cf.* B 345. Lykaon came from Zelea, a city in the Troad lying at the foot of Mt. Ida (D 824-827). Hence his subjects are *Τρῶες*.
 202. *φαιδόμενος, κτλ.* : 'as I wished to spare my horses, lest I should see them (*μοι* ethical dat. G. 1171, H. 700) want fodder.'
 203. *εἰλομένων* : 'if the men were crowded together,' as would be the case in a siege.
 205. *ἑμῶν* : pl. where the sing. would be regular in prose (*cf.* A 36).

208. ἀτρεκές: 'certainly.' — ἤγαυα δὲ μᾶλλον: 'but I (only) roused them the more.'
209. κακῇ αἰσῇ: lit. 'with an evil fate,' *i.e.* 'to my own hurt' (see on A 418).
211. φέρων χάριν: compare with *χαριζόμενος* and with *ἦρα φέρειν* (*cf.* A 572, 578).
212. νοστήσω: fut. indic. as is shown by *ἐσόμεμαι*.
215. ἐν πυρί: dat. of rest after a verb implying motion (*cf.* B 340).
216. ἀνεμόλια: in pred. apposition with pron. referring to *τόξα*, the subj. of *ὀπηδεῖ*.
218. πάρος οὐκ ἔσsetai ἄλλως: 'the past will not be changed,' *i.e.* will not be mended.
222. πεδίω: local gen., *cf.* Γ 14, but see also on v. 6.
223. ἔνθα καὶ ἔνθα: 'forwards and backwards,' in the two directions indicated by *διακείμεν ἡδὲ φέβεσθαι* [*φένγειν*].
224. τὰ καὶ νῦν πόλινδε σάώσsetον: 'they shall also bring us safely into the city,' an additional reason for taking the horses.
225. ἐπὶ . . . ὀρέξη: in the sense of the simple verb *ὀρέξη*. *cf.* v. 33.
228. τόνδε: Διομήδεα. — δέδεξο: pf. inv. midd. 'take upon thyself,' 'sustain the assault of.'
232. οἴσsetον: 'will bear;' for the chariot was drawn by a yoke, and a considerable weight rested upon the necks of the horses.
233. μὴ ματήσsetον [*ματήσsetον*]: 'that they may not linger,' may be regarded as a final clause dependent upon *ἔχε* (v. 230).
235. νῶι: obj. of *κτείνῃ*. — ἐπαίξas: used without obj. (*cf.* B 146, Γ 369).
240. ἐμμεμαῶτ'(ε): 'furiously.'
244. ἐπὶ σοί: 'against thee,' dat. with prep. where the simple dat. with *μάχεσθαι* might have been used. For accent of *σοί*, G. 144, H. 263.
245. ὁ μὲν: *sc.* ἐστὶ.
248. νίδς: the pred. nom. follows as naturally after *ἐκγεγάμεν* as after *εἶναι* in the preceding verse.
249. μοι: ethical dat. 'I beseech you.'
252. μὴ τι φόβονδ' ἀγόρευε: 'do not counsel me at all to flight.' — σὲ πεισέμεν: for midd. voice of verb in similar phrase, *cf.* A 289, 427. Here σὲ is subj. of *πεισέμεν* [*πείσειν*].
253. ἀλυσκάζοντι μάχεσθαι: lit. 'to fight while fleeing;' *μαχομένῃ ἀλυσκάειν*, 'to flee while fighting,' might seem more natural.
255. καὶ αὐτως: 'even as I am.'
256. ἀντίον εἰμι: *ἀντίος εἰμι* would be more usual (*cf.* A 535, Z 54).
257. τοῦτω: 'both of these,' dual, though the pl. has just been used of the same persons in v. 256.
261. σὺ δέ: 'then do thou,' δέ in apodosis.
262. ἐρυκακείν: 2 aor. infin. with peculiar redupl. at end of stem (see

Sketch of Dialect, § 15, 2). — **ἐξ ἀντυγος**: the **ἀντυξ** was the rail which ran around the upper edge of the body of the chariot, serving as a support for the driver, and as a place of attachment for the reins. See Hom. Dict. cut No. 10.

263. **ἐπαΐξαι**: followed by the gen. as a verb of aiming.

265. **τῆς γενεῆς**: pred. gen. after **εἰσὶ** understood. — **ἦς**: part. gen. in the same way we should say in English 'of which' or 'from which Zeus gave' (cf. **τῆς γενεῆς**, v. 268). The myth was that Zeus, in the form of an eagle, carried off Ganymede from his father Tros, king of Troy, to whom he afterwards gave these immortal horses as a compensation.

267. **ὕπ' ἥῳ τε ἡελιὸν τε**: i.e. 'under the light of day' (see on A 88).

269. **θηλέας** [**θηλείας**]: adj. is used as if of only two terminations. See Sketch of Dialect, § 13, 2, and cf. B 767.

270. **γενέθλη**: added as pred. nom. though not necessary for complete sense. It repeats the idea contained in **ἐγένοντο**.

271. **αὐτὸς ἔχων ἀπ'ταλλε**: 'he kept for his own use and fed.'

272. **μήστωρε φόβοιο**: cf. Δ 328.

273. **ἀροίμεθα**: 2 aor. opt. from **ἄρνημαι** (see on A 159).

275. **τῷ δέ**: Diomedes and Sthenelos.

276. **τόν**: Diomedes.

280 = Γ 355.

281. Cf. the first part of the verse with Γ 356; the latter part, with Δ 138.

283 = 101.

284. **κενῶνα**: 'belly,' literally that part of the body which is destitute of (**κενός**) encompassing bones like those which form the frame-work of the chest; for case, see on Δ 519.

286. **οὐ ταρβήσας**: 'undaunted.'

289. **αἵματος ἄσαι Ἄρηα**: the ferocity of Ares is indicated by the strongest possible expression. The gen. **αἵματος** is one of very freq. occurrence in Homer (cf. B 415, Z 331). A dat. of means might be substituted for the gen., but would not give precisely the same sense. The gen. is a gen. of material, and has associated with it a partitive idea (see on v. 6).

291. **ρίνα**: poetical acc. designating the goal reached; in prose a preposition would be required (cf. A 322). — **ἐπέρησε** (**περάω**): sc. **τὸ βέλος**, 'the arrow forced its way through.'

292. **τοῦ δ' ἀπὸ γλώσσαν πρυμνὴν τάμε**: 'cut off his tongue at its root.' The spear entering near the eye, and passing out below the chin, must have described such a curve as to descend almost perpendicularly. Various explanations suggest themselves: the goddess directed its course; Diomedes stood on higher ground.

294 = v. 58.

295. **παρέτρυσαν**: 'started to one side,' 'shied.'

296. **αὐθι** [**αὐτόθι**]: 'on the spot.'

297. ἀπόρουσι: *sc.* ὀχέων.

298. οἱ: *i.e.* 'in spite of him,' dat. of disadvantage. The pronoun refers to the subject of the principal verb.

299. ἀμφὶ δ' ἄρ' αὐτῷ βαίνει: 'and then he was walking about him' (Pandaros's body). — ἄλκι: heteroclite dat.; the nom. sing. in use is ἀλκή.

300. οἱ: join with ἔσχε. If it depended upon πρόσθε it would be in gen. Translate: 'held for his protection (οἱ) before (him).'

301. τοῦ: *i.e.* τοῦ νεκροῦ.

303. μέγα ἔργον: 'a mighty mass.' — φέροιεν: potential optative, though without ἄν (see on A 137).

304. μιν: may stand for all genders, *cf.* A 237. — ῥέα [ῥαδίως] πάλαι: 'was swinging (preparatory to the cast) easily.'

305. Αἰνείας: see on Γ 356 for construction.

307. οἱ: dat. of disadvantage; translate the verse literally: 'shattered for him the hip-pan, and broke besides the two tendons (which held the thigh-bone in place).'

308. ὥς δ' ἀπό: see on Δ 505.

309. ἔσθη: 'remained erect.'

310. γαίης: gen. of place; translate: 'sustained himself (lit. propped himself up) upon the ground.' The dat. γαίῃ is the ordinary construction with ἐρείδω. — νύξ: 'night' of unconsciousness (not, as usually, of death).

311. κεν ἀπόλοιτο: more regular would be ἀπώλετο ἄν, as the conclusion is contrary to fact.

312 = Γ 374.

313. ἐπ' Ἀγχίση: 'by Anchises' (*cf.* B 714).

315. ἐκάλυψεν: followed by dat. of the person οἱ and an acc. of the thing πτόγμα.

316. ἔρκος βελέων: *cf.* ἔρκος πολέμοιο, A 284 and ἔρκος ἀκόντων, Δ 137.

318. ἐπετίθειν: 'was trying to carry forth,' conative ipf.

320. τῶν: the article here and in v. 332 is placed after its noun. It is, of course, a demonstrative pronoun.

321-323. *Cf.* 262-264.

326. ὁμηλικίης: see on Γ 175. — οἱ φρεσὶν ἄρτια ἦδην: 'knew in his heart things suited (agreeable) to him,' 'was like-minded with him.'

328. ὃν ἵππων: 'his own chariot.'

329. μέθεπε: takes two accusatives, 'guided his solid-hoofed horses after Tydeides.'

331. ὃ τ': *quod*, see on A 244. — ἀναλκις: 'without power of self-defence (ἀλκή).'

332. ἀνδρῶν: limits πόλεμον, *cf.* μάχην ἀνδρῶν, Γ 241.

334. πολὺν κ' ἱθ' ὄμιλον: 'through the numerous host.'

336. ἀκρὴν χεῖρα: 'the hand at the end;' more exactly defined, v. 339.

337. ἀβληχρήν: epithet of χεῖρα, 'a feeble part,' 'a feeble thing.' — χροός: the gen. instead of the acc. indicates that the spear entered only a certain distance into the flesh.

339. πρυμνὸν ὑπὲρ θέναρος: 'above the base of the palm' (of the hand), i.e. near the wrist (cf. v. 458).

340. ῥέει: 'flows,' 'courses.'

341. οὐ γὰρ σίτον ἔδουσ': this verse gives the reason why ἰχθὺρ differs from the blood of mortals.

342. καλέονται: nearly equal to εἰσί, see on B 260.

344. μετὰ χερσίν = ἐν χερσίν.

346 = 317.

347. Cf. v. 101.

348. αἶκε πολέμου: cf. Δ 509, Γ 406.

351. καὶ εἰ χ' ἐτέρωθι πύθῃται: 'even if you hear of it from another' (lit. on the other side).

353. τήν: obj. of ἔξαγε.

354. μελαινέτο: refers to the change from loss of flush or bloom, rather than from blood-stain.

355. ἐν' ἀριστερὰ (ntr. pl.) μάχης: 'on the left (west side) of the battle-field.' Ares was sitting (v. 36) on the banks of the Scamander.

356. ἥφι ἐκέκλιτο: lit. 'rested in mist,' i.e. were shrouded in mist.' It is by zeugma that ἔγχος and ἵπποι are connected as subjects of ἐκέκλιτο, cf. Γ 327.

357. κασιγῆγτοιο: join with ἵππους.

359. κόμισαι: 'take under thy protection,' cf. A 594. — τε . . . δέ: cum . . . tum. The second clause is specially emphasized.

361. ὃ με: cognate and object accusatives after οὐθασεν.

364. ἀκηχημένη: varied *metri gratia* for ἀκαχημένη.

365. πὰρ δέ οἱ: see on Γ 262.

366. μάλιστα ἐλάαν: 'lashed them to drive them forward.' ἐλάαν is inf. of mixed purpose and result. G. 1532 and 1533, H. 951.

369. παρὰ . . . βάλεν: sc. αὐτοῖς.

370. ἐν γούνασι: 'in the lap.' — Διώνη: fem. substantive formed from the stem Δι- of Ζεύς. Dione seems at first to have had the same attributes, perhaps to have been identical, with Hera. Cf. the Lat. name *Juno* (= Jov-ino) from the stem of *Jupiter* (Jov-is).

371. θυγατέρᾳ ἦν: for another example of the poss. pron. following its noun with power to lengthen preceding vowel, cf. v. 71.

373. Οὐρανίωνων: 'of the celestial beings;' it does not occur to Dione as possible that a mortal should have inflicted the wound.

374. ἐν-ωπῇ: 'openly,' lit. 'in (every one's) sight' (cf. ἐν ὀφθαλμοῖσι, A 587).

375. φιλομειδής: habitual epithet, not specially appropriate to Aphrodite in her present condition.

376. οὔτα: the accent is irregular for a contracted ipf.; hence probably to be considered a 2 aor.

379. Translate: 'for 'tis no longer a dire combat of Trojans and Achaians.'

382. κηδομένη περ: ptc. conforms to the natural, not the grammatical gender of τέκνον, cf. A 586.

384. ἐξ ἀνδρῶν: 'in consequence of men.' To comfort Aphrodite, Dione adduces various examples of the suffering and humiliation which various deities had endured at the hands of mortals. Ares, Hera, Hades have thus suffered.

385. Otos and Ephialtes, indignant at Ares for the murder of Aloeus, their reputed father (they were really sons of Poseidon), confined the war-god in a great jar (perhaps to be conceived as of earthen-ware bound with hoops of bronze, χαλκέῃ ἐν κεράμῳ) and kept him prisoner for thirteen months. The story is supposed to symbolize the conflict between war and agriculture. The god of war was held captive for more than a year, the time necessary for a cycle of the earth's crops to reach perfection.

389. The mother of the giants, we learn from the *Odyssey* (λ 305), was Iphimedeia.

392. The hostility of Hera to Herakles was the occasion of the bondage of the hero to Eurystheus and of all his labors.

394. καί: should not be joined to μιν, which in that case would have the accent as emphatic, but rather to the rest of the sentence, ἀνήκεστον λάβεν ἄλγος.

395. ἐν τοῖσι: i.e. among the other gods who suffered.

396. αὐτός [δ αὐτός]: 'that very one,' i.e. Heracles. Does δ αὐτός mean 'the same,' in Homer?

397. ἐν Πύλῳ: Πύλῳ is probably equal to πύλη (sc. 'Αἴθαια), and the meaning is 'in the gate of Hades,' i.e. 'in the lower world.' — βαλὼν is to be joined with ἐν νεκύεσσι: 'casting him among the dead,' i.e. 'leaving him for dead on the field.'

401. ὀδυνήφατα: lit. 'pain-killing.' The stem φα- appears in pf. πέφαμαι and fut. πεφήσομαι. In the present we find the stem φεν-.

402. ἐτέτυκτο: scarcely differs from ἐγένετο or ἦν, cf. v. 78, cf. also Δ 84, B 320.

403. σχέτλιος, ὀβριμοεργός: nom. in exclam. (cf. A 231). Both adjs. refer to Herakles. — δς οὐκ ὀβρ' αἰσυλα ῥέζων: 'who makes nothing of doing high-handed acts' (cf. A 181).

405. ἐπί: join with ἀνήκε. Were σοί governed directly by it, it would be accented ἐπί by anastrophe.

407. μάλ' οὐ δηναίος: 'by no means long-lived,' litotes.

408. Cf. for the sentiment, Z 130 and 140.

411. φραζέσθω: 'let him take heed.'

412. Aigialeia, the daughter of Adrastus and the wife of Diomedes, was the younger sister of Diomedes's mother, Deipyle.

413. οἰκής [οἰκέτας]: 'house servants' (cf. Z 366). — γοῶσα ἐγείρη: 'wake by her laments.' So Penelope, in the Odyssey, laments the absent Odysseus.

416. ἀμφοτέρῃσι: 'with both hands.' — ἰχῶ: a heteroclite accusative instead of ἰχῶρα.

418. Ἀθηναίῃ τε καὶ Ἥρῃ: Athene left the battle-field after giving directions to Diomedes at v. 133.

419. ἐρέθιζον: Zeus had taunted these two goddesses (Δ 7) with the energy of Aphrodite; these taunts they now return upon Aphrodite.

422. ἀνείσθαι σπένθαι: 'while inciting to follow.' — ἐβόλησε: 'has been smitten with.'

424. Ἀχαιϊάδων ἐπὶ πέλων: merely a repetition of Ἀχαιϊάδων (v. 422), and really adds nothing to τῶν, which would be amply sufficient alone.

429. Translate: 'but do you rather practise (lit. pursue) the loving work of marriage.'

431 = 274.

432. ἐπ' ὀρούσε: 'charged upon' (cf. Γ 379, Δ 472).

433. Translate: 'although knowing that Apollo himself held (protecting) hands over him (οἱ).'

434. ἔτο: 'was desiring,' 'was striving.' Though respecting the letter of Athena's command not to engage with gods in combat, yet he might at any moment provoke Apollo to personal conflict.

437. ἱστυφάει: 'dashed back' (cf. A 581).

440. φράζω: as in v. 411. — ἱσ(α) φρονεῖν: cf. ἱσὸν φάσθαι, A 187.

441. οὐ . . . ὁμοῖον: 'a far different thing' (see on A 278).

442. χαμὰ ἐρχομένων: the description of men is not without a tone of contempt in contrast with 'immortal gods.'

443. τυθήν: Diomedes shows his intrepidity by retiring only a little.

445. ἀπ' αὐτῶν: 'apart from,' cf. B 587.

446. Περγᾶμ εἶν: not Athena alone, but also Apollo, had a temple in the citadel (cf. Δ 508).

447. τὸν = Αἰνείαν. — Δητῶ τε καὶ Ἀρτεμῖς: the mother and sister of Apollo are naturally found in his temple.

448. κύδαινον: 'were making illustrious,' i.e. were heightening his beauty and strength.

452. Translate: 'were hewing to pieces the ox-hide shields about each other's breasts.'

453. ἀσπίδας εὐκύκλους λαισῆϊά τε πτερόντα: this verse is explanatory of βοεῖας. λαισῆϊα (λάσιος, 'shaggy') is applied to a small shield covered with hairy ox-hide. πτερόντα, 'fluttering,' is thought by Autenrieth to refer to a kind of apron hanging from the shield (see Hom. Dict. cut No. 79). Others take πτερόντα in the sense of 'light,' lit. 'light as a feather.'

454. Apollo is so closely pressed by Diomed that he recalls Ares to the battle-field, whence he had been withdrawn by Athena, vv. 29-35.

455 = 31.

456. οὐκ ἂν δὴ ἰρύσαιω : for use of mood, see on Γ 52.

458. σχεδόν : 'in hand to hand conflict.' — χεῖρ [χεῖρα] : cf. A 316.

461. Τρῳάς ; acc. pl. fem. of adj. — οἶλος [ὀλοός] : cf. B 6.

462. Ἀκάμαντι : this hero, the bravest of the Thracians, is slain by Ajax, Z 7. Ares conforms to the usual practice of the gods in assuming the form of Akamas ; when they enter the battle-field, they usually take on the appearance of some mortal or are veiled in mist.

465. Ἀχαιοῖς : dat. of agent to be joined with κτείνεσθαι (cf. Γ 301) ; see on A 410 for another example of κτείνω used in pass. sense. In prose the pass. of (ἀπο)κτείνω is regularly (ἀπο)θνήσκω.

467. κείται : 'lies prostrate.'

469. σαώσομεν : 1 aor. subj.

471. μάλα : 'sharply.'

473. φῆς [ἔφη] : cf. B 37. In ἐξέμεν and ἔχεσκες (v. 472) there may be a play upon the signification of the name Hector, lit. 'Keeper' (cf. Z 403).

475. τῶν : i.e. γαμβρῶν κασιγνήτων τε.

477. ἐνειμεν [ἐνεσμεν] : i.e. ἐν τῇ πόλει ἐσμέν.

479. τηλοῦ : sc. ἐστί, and for adv. instead of adj. in predicate, see on A 416.

481. κάδ : i.e. κατέλιπον. — ὅς κ' ἐπιδευής : sc. ᾧ (cf. A 547).

483. ἀνδρί : 'with my man,' i.e. in single combat. — ἀτέρ : 'and yet.'

484. With φέροιεν and ἄγοιεν a dat. of disadvantage may be supplied : 'as the Achaians could carry and drive away from you.' The distinction between φέρειν and ἄγειν, that the former applies to things without, the latter to things with, life, scarcely needs to be mentioned.

485. ἔστηκας : 'art standing idly here.' — οὐδ' : 'not even.'

486. ὠρεσσι : for ὀάρεσσι [γυναιξί].

487. μὴ . . . γένηθε : 'see to it that ye do not become' (cf. A 26, B 195. — ἄλόντε : the dual number is explained by the pointed reference to Hector and the ἄλλοι λαοί of v. 486 : 'both of you caught.'

490. τάδε πάντα : the things outlined in vv. 487-489 (cf. B 62).

491. λισσομένῳ : the ἐπίκουροι were held by a slender tie, so that their chiefs must be treated with great deference.

492. ἐχέμεν : 'persist,' i.e. not to abandon the siege. — ἐνιπὴν : 'fault-finding.'

494. ἄλτο : sc. Ἐκτωρ (see on Γ 29).

495. δοῦρα : sometimes we find δοῦρε, as the chief carried two spears (cf. Γ 18).

497. ἀελλίχθησαν : 'were rallied.'

499. *ιερός*: 'sacred' to Demeter.

500. *ξανθή*: 'yellow-haired,' appropriate epithet of Demeter on account of the golden color of most varieties of grain when ripe for harvest.

501. Translate: 'separates, in the rush of the winds, the grain and the chaff.'

502. *αἱ δ' ὑπολευκαίνονται ἀχυρμαί*: the point of the comparison lies in these words, viz. the *whiteness* of the heaps of chaff and of the dust-covered warriors.

503. *δι' αὐτῶν*: 'throughout their ranks.'

504. *πολύχαλκον*: the vault of the heavens is thought of as constructed of bronze. — *ἐπέπληγον*: redupl. 2 aor. from *πλήσσω* governing *δν* (v. 503) as cognate accusative.

505. *ἐπιμισγομένων*: should probably be joined with *ἵππων* in v. 504: 'as they (the horses of the Trojans) mingled themselves again with them (the Achaeans) in battle.' — *ὑπὸ δ' ἔστρεφον*: this clause contains the reason for *ἐπιμισγομένων*.

506. *οἱ δὲ μένος χειρῶν ἰθὺς φέρον*: 'and they (the Trojan combatants who rode in the chariots) were bringing to bear the might of their hands straight against them.'

507. *μάχη*: dat. after *ἀμφεκάλυψε*: 'spread night around the combat.' — *Τρώεσσι ἀρήγων*: 'aiding the Trojans,' by isolating the combat.

508. *τοῦ, κτλ.*: article used demonstratively, translate: 'of him, Apollo with the golden sword.'

512. *πίονος*: 'rich.'

514. *μεθίστατο*: 'was taking his place among' (see on A 6).

517. *οὐ γὰρ ἔα πόνος ἄλλος*: 'for other (and greater) toil did not permit it.'

518. Cf. for last hemistich, Δ 440.

519. *τοὺς δ' . . . Δαναούς*, 'but these, namely the Danaoi.'

520. *καὶ αὐτοί*: *i.e.* 'without urging.'

523. *νημελὴς*: 'in a time of calm.' — *ἔστησεν*: is gnomic aor. as is indicated by the subj. *εἴδοσι* in dependent temporal clause in the next verse.

524. *ἀτρέμας*: join with *ἔστησεν*, 'fixes immovably.'

525. *σκιώεντα*: cf. A 157.

526. *πιοῖησιν λιγυρῇσι διασκιδῶσιν ἄντες*: 'scatter with their shrill blasts as they blow.'

527. *μένον οὐδ' ἐφέβοντο*: cf. *ἡμβροτες οὐδ' ἔτυχες*, v. 287.

528. Cf. Γ 449. — *πολλά*: cf. A 35.

530. *ἀλλήλους αἰδέεσθε*: lit. 'have a sense of shame before one another,' *i.e.* 'demean yourselves bravely in each other's sight.' — *κατὰ κρατερὰς ὁρμήνας*: cf. B 345.

531. *πέφανται*: pf. = pres. It is a common observation that death often overtakes the coward and seems to spare the brave.

534. *Αινείω*: the contraction of *αι* to *ει* in masc. substantives of 1 decl. takes place after a vowel (see on Δ 47, 165).

538. *ἔρῡτο*: 'held back,' syncopated ipf. for *ἐρύετο*. — *εἶσατο*: for meaning, see on Γ 61. Cf. the nearly identical hemistich Δ 138.

539. *νειαύρη*: -*αιρα* is fem. termination (cf. *ιο-χέαιρα*, v. 53), and the adj. has superlative force. Construe with *γαστήρι*: 'in the lower part of the belly.' — *Θηασσε*: *sc.* as subject, Agamemnon.

540 = 42.

542. *Διοκλῆος*: Diokles was son of Orsilochos, the son of the river-god Alpheios.

543. *Φηρῆ*: In the Odyssey, γ 488, the name of the place is given as plural, Pherai being the town half way between Pylos and Sparta where Telemachos, on his way to the court of Menelaos, halted for the night.

544. *ἀφνειὸς βίδοιτο*: cf. Lat. *dives opum*.

545. *εὐρὺν ῥέει*: 'flows broadly,' *i.e.* with broad bed.

546. *ἀνδρεσσι*: cf. the datives in v. 511 and Δ 7.

548. *διδυμάωνε* [*διδύμω*].

549. *μάχης εὖ εἰδότε πάσης*: cf. B 823, E 11.

553. *ἀρνυμένω . . . τιμῇν*: cf. A 159.

554. *οἶω τώ γε*: La Roche explains as by enallage for *τῷ γε οἶω*, and sees in *τῷ γε*, which simply anticipates *τῷ* in v. 559, a similar pleonasm to that in B 459 and 474. Translate: 'just as a pair of lion-cubs,' etc.

555. *τάρφεισιν*: 'in a jungle.'

558. *ἀνδρῶν ἐν παλάμῃσι*: 'under the hands of men.'

562 = Δ 495.

564. *τὰ φρονέων*: 'with this intent,' prepares the way for the final clause *ἵνα . . . δαμείη*.

566. *ποιμένι λαῶν*: 'for (in behalf of) the shepherd of the peoples.'

567. *μή τι πάθοι*: euphemism for *μὴ ἀποθάνοι*. — *ἀποσφῆλαι*: 1 aor. opt. from *ἀποσφάλλω*, lit. 'should cause to fail of result of their toil.' The subj. is Menelaos, though what is meant is Menelaos's death. The expression illustrates the partiality of the Greeks for the personal construction.

573. *νεκρούς*: *i.e.* Krethon and Orsilochos. — *μετὰ λαόν*: 'toward the host.'

574. *τὰ δειλῷ*: 'the two slain heroes.' *δειλῷ* may be regarded as a euphemism for *ἀποθανόντε*.

579. *νύξε*: 'pierced,' follows as the sequence of *τυχήσας κατὰ κληῖδα*: 'having smitten upon the collar-bone.'

582. *ἀγκῶνα μέσον*: acc. of the part in apposition with *μιν*, which may be supplied as obj. of *βάλει*.

583. *λεύκ' ἐλέφαντι*: 'white with ivory,' *i.e.* the reins of leather were adorned with plates of ivory (see on Δ 142).

584. *κόρην*: cf. Δ 502, and for acc. cf. *ἀγκῶνα*, v. 582.

587. ἀμάθοιο: distinguish ἀμαθος, 'sand of the plain,' and ψάμαθος, 'sand of the shore.'

588. The dying hero had plunged head foremost into the deep sand, and remained upright in this strange position until, in consequence of Antilochos urging the horses forward, 'they dashed against him and cast him down in the dust.'

592. πότνια: 'august.'

593. ἔχουσα κυδοιμὸν ἀναιδέα δηϊότητος: 'having with her the ruthless turmoil of combat.' Enyo, that is, carries with her as an attendant κυδοιμὸν δηϊότητος. Hence κυδοιμόν, as personified, might be written with a capital letter.

597. ἀπάλαμνος: should be translated as pred. adj. with subj. of στήη: 'stands irresolute.' — ἰὼν πολέος πεδίοιο: 'passing over a broad plain.'

598. ἐπ': 'on the bank of.'

599. The real point of comparison is reached in the gnomic aor. ἀνέδραμε.

— 601. οἷον δὴ θαυμάζομεν: 'how much forsooth we wonder,' implying that the wonder is unreasonable, as Hector's courage is explained by the adversative clause (v. 603) τῷ δ' αἰεὶ πάρα εἰς γε θεῶν.

604. κείνος: best translated by the adverb 'there': 'and now there by his side is,' etc. (cf. Γ 391).

605. πρὸς Τρῶας τετραμμένοι: 'with faces toward the Trojans.'

606. μνεαινέμεν: cf. Γ 459 for another example of an inf. used imperatively. Observe that, as usual in such cases, an inv. precedes.

607. αὐτῶν: i.e. Ἀχαιῶν, who have been implied in φίλοι, v. 601.

609. εἰν ἐνὶ δῖφρῳ ἔοντε: see on v. 160.

610 = 561.

611 = Δ 496.

612. ἐνὶ Παισῶ: Παισός is supposed to be the same place as Ἀπαισός, B 828.

613. μοῖρα: for similar reference to fate, whose decree not even Zeus can alter, cf. vv. 83, 629, Δ 517.

614. ἐπικουρήσοντα μετὰ: 'to come as ally to join.'

618. ἐπὶ . . . ἔχευαν: 'showered upon him.'

620. ἐσπάσατο ἔγχος: 'drew forth his spear.'

621. ἄλλα: 'besides,' lit. 'other (beautiful arms).' Ajax recovered his own spear; he was unable to despoil Amphīos of the armor in which he fell.

623. ἀμφίβασιν κρατερήν: 'the stout defence.' Cf. the similar meaning of ἀμφιβέβηκεν in A 37.

624. ἔγχε' ἔχοντες: 'with spears in hand.'

625, 626 = Δ 534, 535.

627 = 84.

628 = B 653.

630 = Γ 15.

634. ἐνθάδ': join with πτόσσειν, 'to be skulking here.' — ὄντι . . . φωτί: the ptc. and pred. nom., as is usual in Greek, conform to the case of τοι expressed with ἀνάγκη rather than to that of the σέ, which is mentally supplied as subj. of πτόσσειν.

635. ψευδόμενοι φασι: 'falsely declare,' for the reason given in the next verse.

638. ἀλλ' οἷον, κτλ.: 'ah, what sort of a hero do they say was the mighty Herakles!' The gender of οἷόν τινα is masc., the construction conforming to sense instead of to the grammatical gender of βίην Ἡρακλείην.

640. Herakles was summoned by Laomedon to free his daughter Hesione from a sea-monster: horses of the wondrous breed mentioned in v. 265 were to be his reward. Herakles performed the service, but Laomedon withheld the recompense. Thereupon the hero destroyed Ilios and slew Laomedon.

641. οἷης σὺν νηυσί, κτλ.: 'with only six ships and fewer companions' (than Sarpedon had brought with him).

642. χήρωσε ἀγυιάς: 'made her streets desolate.'

643. κακὸς θυμός: 'thy heart is cowardly.'

645. καρτερός: refers especially to strength. A man may be καρτερός without being ἀλκιμός (ἀλκαρ ἔσεσθαι) or ἀγαθός (cf. A 178).

646. ἐπ' ἐμοί: ἐπὶ is here used with dat. of the agent, (cf. Γ 301).

648. κείνος: 'that hero,' i.e. Herakles.

649. ἀφραδίῃσι: Laomedon's falsehood is called folly, because he was foolish not to foresee its consequences; for use of pl. cf. A 205. — ἀγανοῦ Λαομέδοντος: appositive of ἀνέρος.

651. οὐδ' ἀπέδωχ': in prose we should have been likely to have οὐκ ἀποδοῦς.

652. σοί: contrasted with κείνος, v. 648. Herakles succeeded, for he was wronged; not such success shall be thine, 'for thee, I think, death and dark destruction shall be prepared from my hand.'

653. τεύξεσθαι: fut. midd. with pass. signif., cf. τελέεσθαι, B 36. — δαμνίτα agrees with σέ, supplied as subj. of δώσειν.

654. δώσειν: joined by a kind of zeugma in a slightly different sense to two objects of different meaning.

656. τῶν: 'of them (both).'

658. ἀλεγινή: 'painful,' 'grievous.'

659. κατ' ὀφθαλμῶν: 'settling down upon his eyes.'

661. βεβλήκειν [ἔβεβλήκει(ν)].

662. πατήρ: Zeus, the distinction of being whose son was enjoyed by Sarpedon alone of all the heroes of the Trojan war. — ἔτι: suggests that the protection was not to avail for a long time. Sarpedon is finally slain by Hector, Π 502.

663. *δίοι*: 'illustrious.'

665. *τό*: anticipates the inf. *ἐξερέσαι*. — *ἐπεφράσατ' οὐδ' ἐνόησε*: the coupling of two nearly synonymous expressions emphasizes an idea.

666. *δφρ' ἐπιβαίη*: 'that he might walk,' perh. with the support of companions.

667. *σπευδόντων*: may be taken as gen. absol., or as gen. of the whole depending on *οὐ τις*. — *πόνον*: *i.e.* *labor bellicus*.

670. *τλήμονα θυμὸν ἔχων*: equivalent to the common epithet of Odysseus in the Odyssey, *πολύτλας*.

672. *προτέρω*: 'farther,' *i.e.* entering more deeply into the lines of the Trojans (*cf.* Γ 400).

673. *τῶν πλεόνων*: 'of the larger number,' in contrast to the one, Sarpedon.

680. *κορυθαίολος*: usual epithet of Hector (*cf.* B 816, Γ 83).

681 = Δ 495.

682. *οἱ προσιώντι*: 'at his approach.'

686. *ἐμῶν*: see on B 36.

689. *Cf.* A 511.

690. *παρήϊζεν*: 'sprang past,' not heeding Sarpedon's prayer. — *δφρα ὥσαιτο*: the inf. would be more natural than the final clause which is substituted for it (*cf.* Δ 465 and A 133). *ὥσαιτο* (*ὠθέω*) [*διώξειε*].

693. *φηγῷ*: this word corresponds in root to Lat. *fagus*, Engl. *beech*, but is not the same tree; it designates a species of oak with edible acorn.

694. *ὥσε θύραζε*: 'forced forth,' perh. 'wrenched forth,' strength being required to extract it. The meaning of the radical part of *θύραζε* (*θύρα*, 'door') is entirely lost in the adverb.

696. *ἔλιπε ψυχή*: *i.e.* 'he swooned.'

698. *ζώγρει*: 'revived.' There seem to be two presents *ζωγρέω*, one meaning to 'capture' (*ζωός* and *ἀγρέω*); the other, to 'reanimate' (*ζωή* and *ἐγείρω*). — *κακῶς κεκαφηότα θυμὸν*: 'painfully panting out his life.'

700. *προτρέποντο*: 'were driven headlong.' — *ἐπὶ νηῶν*: see on *ἐπὶ ῥόδων*, Γ 5.

701. *ἀντεφέροντο*: *cf.* A 589.

702. *ἐπίθοντο*: 'learned,' from Diomedes (*cf.* v. 604).

703. *πρώτον* and *ἔσχατον*: pred. adjs., 'who was the first and the last whom,' etc.

704. *χάλκεος*: may be taken literally, 'clad-in-bronze' (*cf.* *χαλκοχίτων*), or may mean 'with sinews of brass,' 'strong.'

705. *ἐπὶ δέ* [*ἐπειτα δέ*].

706. *Αἰτάλιον*: join with *Τρῆχον*.

707. *αἰολομήτην*: *cf.* follg. passages: Γ 185, Δ 137, 186, 489.

708. *ὕλη*: this place was mentioned B 500, but with *ὑ*. — *μέγα μεμηλός*: 'caring much for.'

709. *κεκλιμένος*: lit. 'leaning upon,' 'adjacent.' — *Κηφισίδι*: this

lake, here named from the Kephisos, which flows into it, was later called Kopāis.

710. δῆμον: 'district.'

711. τοὺς: *i.e.* Ἐκτὼρ τε Πριάμοιο πᾶσι καὶ χάλκεος Ἄρης, v. 704.

712. δλέκοντας: act. voice of the same verb which was used in midd.

A 10.

715. ἄλιον: pred. adj., 'vain is the promise which we gave.'

716. ἐκπέσαντ(α): acc. as in B 113, 288.

718 = Δ 418.

719. With this verse begins the *Θεομαχία*, or 'Battle of the Gods,' which fills the remainder of the book.

720. χρυσάμπυκας: *cf.* vv. 358, 363. — ἐποιομένη ἔντυεν: 'stepped up and began to put to.'

722. ἀμφ' ὀχέεσσι: 'on both sides of the chariot,' more closely defined by ἄξιοι ἀμφίς: 'at either end of the axle,' v. 723.

724. χρυσέη: pred. adj. For ἔντυς and ἄφθιτος, see Δ 486, B 46.

725. προσαρηρότα: 'closely riveted to it (the felly).'

726. Translate: 'and the hubs revolving at either end (of the axle) are of silver;' or *περίδρομοι* may mean 'round.'

728. The chariot body (*δῖφος*) 'is made fast' (*ἐντέταται*) to the axle by straps ornamented by plates of gold and silver. — *δοιαί ἄντυγες*: it is doubtful whether 'two' *ἄντυγες*, one on the lower, the other on the upper, edge of the chariot box, are referred to, or whether *δοιαί* means 'two-fold,' and describes an *ἄντυξ* of unusual breadth and size.

729. τοῦ: governed by ἐξ, 'from it (*δῖφος*) there extended (*πέλεν*).'

730. δῆσε: *sc.* Ἡβη. — ἐν δέ, κτλ.: 'and upon it (the yoke) she laid the breast-collar.'

731. ὑπὸ δὲ ζυγὸν ἤγαγε: 'brought under the yoke,' language to be taken literally, for the yoke rested upon the withers of the horses.'

734. πατὴρ δ' ἐπ' οὐδαι: 'on the floor of her father,' *i.e.* in Zeus's dwelling, in which Athena armed herself with the breastplate of Zeus (*χιτών*, v. 736).

737. τεύχεσιν: may refer to Athena's usual armor.

738. θυσανόεσσαν: see on B 447.

739. ἦν περί πάντη φόβος ἑσπεφάνωται: 'which Flight encompasses round about on every side.'

740. ἐν: 'within,' *i.e.* on the expanse of the shield.

741. Γοργείη: the proper adj. is equivalent to a gen. *Γοργούς*, with which *πελώρου* is in apposition (see on B 54).

743. ἀμφίφαλον κυνέην τετραφάληρον: 'two-crested helmet with four-fold plate.' *τετραφάληρος* (*φάλαρα*, 'cheek-pieces') probably describes plates of metal, of fourfold thickness, on either side of the helmet extending perhaps from the temples to the neck, and forming an additional defence against lateral blows. A different explanation is given in the Hom. Dict.

744. ἑκατὸν . . . ἄραρυϊαν: 'fit for the combatants of a hundred cities,' *i.e.* of colossal size.

745. Notice the regular recurrence of short syllables (στίχος ὀλοδάκτυλος) and the tripping movement of the line. Disregarding the first syllable, we have an anapaestic movement.

746. βριθὺ μέγα στιβαρόν: the three epithets, following hard upon one another without conjunctions (asyndeton), emphasize the mighty weight of the spear.

747. κοτέσσεται [κοτήσεται].

749. μύκον: 'grated on their hinges.' — ἔχον [ἐφύλαττον].

751. νέφος: The clouds which separate the lower ἀήρ from the αἰθήρ are the gate of heaven. It seems rather a harsh expression to speak of cloud-gates as 'grating on their hinges,' v. 749.

752. Translate: 'there then straight through them they held their goaded horses.'

753, 754 = A 498, 499.

755. Cf. vv. 368, 775.

758. ὁσσάτιόν τε καὶ οἶον: *i.e.* ὅτι τόσον τε καὶ τοῖον (cf. B 120).

759. ἄχος: in apposition with v. 758 (cf. Γ 50, 51).

761. ἀνέντες: 'at having let loose.'

762. ἦ ῥά τί μοι κεχολώσεται: 'will you then really be wroth with me at all?' This question follows naturally after the assumed affirmative answer to the question in v. 757.

763. λυγρῶς πεπληγυῖα: cf. with πεπληγῶς ἀεικέεσσι πλεγγῆσιν, B 264.

765. ἄγρει μάν [ἄγε δῆ].

766. πελάζειν ὀδυνῆσι: cf. for the same idea v. 397. Athena as goddess of war is a natural rival of Ares.

768. Cf. v. 366.

770. ὅσον: acc. of extent of space, and ἡρωεῖδές agrees with it. Translate: 'as far into the cloudy-grey (distance) as.'

772. τόσσον: *i.e.* the horses covered at each spring a distance as great as a man's eyes can penetrate into space.

774. συμβάλλον: notice the position of the dual verb between the two singular subjects.

776. πουλύν: metrical convenience may explain the employment of the acc. masc. of the adj. instead of the regular fem. form πολλήν.

778. ἰθμάθ': acc. of specification. The two goddesses are compared to pigeons 'in their gait' because of their short and rapid steps. To the hero on the other hand is applied the expression μακρὰ βιβῶντα (cf. Γ 22).

780. ὅθι: 'to the place where' (cf. Γ 145, Δ 132, 210).

781. βῆν Διομήδης: cf. B 387, Γ 105. — ἕστασαν: 'were standing,' for in their retreat around Diomedes the Greeks halted occasionally to fight.

782, 783. For other instances of comparison of heroes to lions and boars, see Δ 253, E 299. — οὐκ ἀλαπαδνόν: litotes.

785. Stentor is only mentioned in this one place in the Iliad, yet this mention is the origin of the familiar adjective 'stentorian.'

786. αἰδήσασκε: 'used to shout' (as often as there was occasion).

787. αἰδώς: nom. for voc. in exclamation. — κάκ' ἑλέγχεα: see on B 235. — εἶδος ἀγῆτοί: cf. Γ 39.

789. πυλάων Δαρδανιάων: i.e. Ἀχαιῶν πυλῶν (cf. Γ 145).

791. ἐπὶ νηυσί: a comparison with v. 700 shows this to be an exaggeration. The extremes between which the battle oscillated were the city gates (πύλαι, v. 789) and the ships νῆες).

793. Τυδείδῃ ἐπόρουσε: 'hurried up to Tydeides,' not, as in Γ 379, Δ 472, with hostile intent.

795. ἔλκος ἀναψύχοντα: 'cooling off his wound,' i.e. wiping away the sweat which increased the pain. — τό μιν βάλε: see on v. 361 for double acc.

796. ἔταρε: 'distressed.'

797. τῷ: 'by this,' i.e. by the sweat.

798. ἀνίσχων: 'lifting up,' so as to get at the wounded part beneath.

800. οἱ: here reflexive and used as in prose = *sibi*.

801. τοι: ethical dat. 'I tell you,' or 'you know.'

802. καὶ ῥ' ὅτε περ: 'and so even when.' The apodosis follows in v. 806, αὐτὰρ προκαλίζετο.

803. νόσφιν Ἀχαιῶν: 'without (i.e. unaccompanied by) Achaians.' In Δ 388 the expression is μόνος ἑών (cf. Agamemnon's account of the same scene (Δ 376-400) from which many phrases are here repeated).

804, 805. Cf. Δ 385, 386.

807. Cf. Δ 389.

808. This verse is a combination of Δ 390 and E 828. It is inconsistent with v. 802, and weakens the contrast plainly intended between vv. 802 and 810. Hence there is good reason for rejecting it with Aristarchus.

810. προφρονέως: join with κέλομαι.

812. ἀκήριον (ἀ priv. and κῆρ): lit. 'without heart,' 'spiritless.'

815. γιγνώσκω: in spite of her appearance in mortal form, as may be inferred from v. 835.

818. σῶν ἐφετμέων: cf. vv. 127-132.

819. οὐ μ' εἶας: Diomedes replies that he is in precisely the same situation as was his father Tydeus (cf. v. 802, οὐκ εἵασκον).

820, 821 = vv. 131, 132.

823. ἀλήμεναι [ἀλῆναι]: 2 aor. pass. infin. from εἶλω (cf. v. 782).

824. μάχην ἀνά [ἀνὰ μάχην]: ἀνὰ and διὰ do not suffer anastrophe when they follow their object. See Sketch of Dialect, § 6.

827. τό γε: acc. of specification, lit. 'in respect to this,' 'on that account,' i.e. of the goddess's previous command in vv. 124, 130.

830. σχεδὲν: 'in hand to hand encounter.' The form is acc. fem. of an adj. (cf. ἀντιβίην, A 278).

831. *τυκτὸν κακόν* : lit. 'an evil worked out to full completion,' 'a consummate evil.' The character of Ares is without dignity or worth, in most unfavorable contrast to that of Athena.

832. *πρῆν* : the promise here attributed to Ares is not found in the *Iliad*. — *στεῦρ' ἀγορεύων μαχήσεσθαι* : 'was giving to understand by words (*ἀγορεύων*) that he would fight.'

836. *πάλιν ἐρύσασα* : 'having drawn him backward,' i.e. forth from the open part of the chariot in the rear. — *ἔμπαπείως* : 'instantly.'

837. Athena enters the chariot, not as combatant (*παραβάτης*), but as charioteer.

838. *ἔμμεανία* : cf. v. 142. — *φῆγινος* : see on v. 693.

839. *ἄγεν* : 'it bore.'

845. *"Αἶδος κύνειν* : 'the helm of Hades.' This made the wearer invisible, like the fog-cap (*Tarn-kappe* or *Nebel-kappe*) of German mythology. Athena put on this cap that Ares might not recognize her; she would not have needed it to make herself invisible to men (cf. A 198).

849. *ἰθύς* with gen. : 'straight at,' 'straight for.'

851. *ᾤρέξατο* : 'aimed a stroke.'

854. Were we to read *ὕπερ* (with *Codex Venetus*) instead of *ὅπ' ἐκ*, the sense would be easier. As the text stands, we must translate : 'and she caught it with her hand and pushed it aside, so that it flew harmlessly under and out from (behind) the body of the chariot.'

856. *ἐπ-ἔρρισε* : 'drove it home.'

857. *μίτρην* : acc. of the thing with *ζωννύσκειτο*, 'was wont to bind about him (midd. voice) his body-band.' For note on *μίτρη*, which was worn next the skin under the *ζῶμα* and *ζωστήρ*, see on Δ 137.

858. *οὔτα* : see on v. 376 (cf. Δ 525). Notice the change of subject between *οὔτα* and *διέδαψεν* [*διέκοψεν*]. Sc. with the latter verb *δόρυ*.

860. *ἐννεάχιλοι, δεκάχιλοι* : shortened forms for *ἐννέκισ χίλιοι, δεκάκισ χίλιοι*. The enormous numbers make a burlesque of Ares's pain.

861. *ξυνάγοντες ἔριδα* : cf. B 381.

862. *ὑπό* : adv., cf. Γ 34, Δ 421.

864, 865. Translate : 'as there forms itself (lit. comes to view) from the clouds a black fog-mass, when a gusty wind rises in consequence of the burning heat.'

866. *τοῖος* : 'such,' i.e. 'so black;' the point of the comparison is the blackness of the two appearances.

867. Join *ομοῦ νεφέεσσιν* with *ἰών* : 'as he went with the clouds (in which he was wrapt).'

868. Portions of this verse are found in B 17 and E 367.

870. *ἄμβροτον αἶμα* : i.e. *ἰχώρ* (cf. vv. 339, 340).

873. *τετληότες εἰμέν* [*τέτλαμεν*] : cf. Γ 309, where *πεπρωμένον ἐστίν* = *πέπρωται*.

875. *σοί* : 'against you,' because the acts of your favorite child, Athena, bring us into opposition with you.

876. ἀήσυλα: seems to be the same word as αἶσυλα, v. 403. — μέμηται: this 2 pf. does not differ in meaning from pres. μέλει.

878. δεδμημέθα: pf. with sense of pres., 'are subject to' (cf. Γ 183).

879. προτιβάλλει: 'dost punish,' lit. 'castest thyself upon.'

880. ἀνίει [ἀνίης]: as if from pres. ἀνίειω instead of ἀνίημι (see Sketch of Dialect, § 24, 1).

885. ἐπήνεικαν [ἐπήνεγκαν]. — ἦ τέ κε: cf. Γ 56.

886. ἐν νεκάδεσσιν: Ares, as immortal, could not die, but he might be severely wounded and be stretched on the battle-field (αὐτοῦ) among heaps of corpses (νεκάδεσσι).

887. [ῥῆς [ζῶς].

890, 891. Cf. A 176, 177.

892. ἀάσχετον, οὐκ ἐπεικτόν: 'uncontrollable, unyielding,' showing the opposite qualities to those suggested by v. 878.

894. τῷ: 'therefore,' because of the character ascribed to Hera in v. 892.

895. Zeus speedily relents from the feelings expressed in v. 889.

896. γένος: acc. 'by descent.' — ἐμοί: 'to me,' i.e. 'as my son.'

898. ἐνέτερος [κατώτερος] Οὐρανίωνων: 'lower than the (rebel) sons of Uranos,' i.e. than the Titans, imprisoned in Tartaros.

899, 900 = 401, 402.

902. ἐπειγόμενος: lit. 'in haste,' δπός being personified. Certainly personification is natural of anything so rapid and mysterious in its operation as rennet or any substitute for it. — συνέπηξεν: gnomic aorist.

903. περιτρέφεται κυκλῶντι: 'thickens on every side as one stirs it.'

906. Contrast this verse with v. 869 (cf. A 405).

908. These goddesses have now done enough to clear themselves of the charge of supineness which Zeus in Z 8 follg. brings against them.

BOOK SIXTH.

Ζῆτα δ' ἄρ' Ἀνδρομάχης καὶ Ἑκτορος ἔστ' ἑαριστύς.

In Zeta, Hector prophesies; prays for his son; wills sacrifice.¹

Fighting continues after the gods have left the field, but with decreasing violence (1-118). Thus room is left for quieter scenes: first, the parley of Diomede and Glaucos (119-236), as an illustration of the power of the bond of guest-friendship; then, the meeting and parting of Hector and Andromache (370-502), as an illustration of the strength and sacredness of the marriage tie. Paris's frequent appearance on the scene reminds us how he had violated both of these bonds.

1. *Τρώων καὶ Ἀχαιῶν*: join with *φύλοπις*. — *οἰώθη*: *i.e.* *χωρὶς θεῶν ἐγένετο*. Ares, Apollo, Athena, Hera, and Aphrodite, who had taken part in the combat in E, have now withdrawn.

2. *πεδίῳ*: for gen. see on B 785. — *ἴθυσε*: *ἰθύνω* from *ἰθύς* [*εὐθύς*], lit. 'go straight.' Translate: (v. 2) 'and the tide of battle set in many directions over the plain, now this way, now that.'

3. *ἀλλήλων*: gen. of object aimed at (*cf.* Δ 100). As subject of *ptc.* supply a word meaning 'combatants.'

4. Join this verse with *ἴθυσε* in v. 2. The *cæsura* in the verse indicates that *Σιμόεντος* is not dependent upon *βοάων*, but is governed by *μεσσηγύς* [*μεταξύ*].

6. *φῶς ἔθηκεν* [*σωτηρίαν ἐποίησεν*]: lit. 'caused a light,' *i.e.* 'let in a gleam of light.'

7. *ἄριστος*: in proportion to the valor and size (*ἦν τε μέγαν τε*) of Akamas was the relief which Ajax brought to his companions (*φῶς ἔθηκεν*) by slaying him. — *τέτυκτο* [*ἐγένετο*]: plupf. 3 sg. from *τεύχω*.

9-11 = Δ 459-461.

12. *ἔπεφνε*: redupl. 2 aor. from stem *φεν*, 'kill' (see on Δ 397).

14. *ἀφνειὸς βιότοιο*: *cf.* Vergil's *dives opum*, Aen. I, 14.

¹ Chapman's couplet is not a translation, it will be observed, of the Greek hexameter which stands above it.

15. $\delta\delta\varphi$ ἐπὶ [$\iota\phi'$ $\delta\delta\varphi$]: 'upon the road,' so that all wayfarers must pass by his dwelling.

16. Translate: 'but not one of them all (*i.e.* the many whom he had entertained, $\tau\omega\nu\gamma\epsilon$ referring to $\pi\acute{\alpha}\nu\tau\alpha\varsigma$) ward off from him (lit. 'for him,' see on A 566) sad destruction.' There is pathos in the thought of how little return he received, in the hour of need, for all his kindness to others.

17. $\pi\rho\acute{o}\sigma\theta\epsilon\nu$: may refer to time or to place: 'having first (prior to Axylos) faced Diomedes;' or 'having faced Diomedes in front of him (Axylos),' *i.e.* for Axylos's protection.

18. $\epsilon\phi\eta\nu\iota\chi\omicron\varsigma$: see Hom. Dict. — $\gamma\alpha\iota\alpha\nu$ $\delta\delta\upsilon\tau\eta\nu$: 'they went below the earth.'

21. $\beta\eta$ δὲ μετ': 'and went after,' *i.e.* to overtake (see on A 222).

22. $\nu\eta\iota\varsigma$: 'Naiad,' derived from $\nu\acute{\alpha}\omega$, 'flow.' — Ἀβαρβαρή : perh. a compound of $\acute{\alpha}$ priv. and $\beta\acute{\alpha}\rho\beta\omicron\rho\omicron\varsigma$, 'mud.' Thus the meaning would be 'Clear-water.'

24. $\sigma\acute{o}\tau\iota\omicron\nu$ δὲ ἰ γέινωτο μήτηρ: 'and his mother bare him in secret.'

25. $\pi\omicron\iota\mu\alpha\iota\lambda\omega\nu$: so Paris kept his father's flocks on Mt. Ida. — $\phi\iota\lambda\acute{o}\tau\eta\tau\iota$ καὶ $\epsilon\upsilon\nu\eta$: cf. Γ 445.

27. $\iota\pi\acute{\epsilon}\lambda\upsilon\sigma\epsilon$: 'relaxed underneath;' the preposition is used with special reference to $\gamma\upsilon\iota\alpha$, which here equals $\gamma\acute{o}\nu\alpha\tau\alpha$ (see on Γ 34).

32. $\epsilon\eta\eta\rho\alpha\tau\omicron$: I aor midd. from $\epsilon\upsilon\alpha\iota\rho\omega$.

34. $\epsilon\upsilon\rho\rho\acute{\epsilon}\iota\tau\alpha\omicron$: the doubling of the β in this word is the indication of a lost consonant. The orig. form of the root of $\beta\acute{\epsilon}\omega$ was $\sigma\rho\upsilon$.

37. $\beta\omicron\theta\eta\nu$ $\acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma$: see on B 408.

38. $\acute{\alpha}\tau\upsilon\chi\omicron\mu\acute{\epsilon}\nu\omega\pi\epsilon\delta\iota\omicron\iota\omicron$: 'fleeing bewildered over the plain.'

39. $\mu\upsilon\rho\iota\kappa\iota\kappa\eta$: adj. formed from $\mu\upsilon\rho\iota\kappa\eta$, Lat. *myrica*, 'tamarisk,' a shrub mentioned as abundant in the Trojan plain.

40. The entanglement ($\beta\lambda\alpha\phi\theta\acute{\epsilon}\nu\tau\epsilon$) of v. 39 is the cause of the breaking ($\acute{\alpha}\xi\alpha\nu\tau[\epsilon]$) of v. 40. The horses were attached to the chariot only by means of the yoke, so that the shattering of the 'fore part of the pole' ($\pi\rho\acute{o}\tau\omega\phi$ $\beta\upsilon\mu\phi$) would set them free. Cf. Plate I in Hom. Dict. — $\alpha\upsilon\tau\acute{\alpha}$ $\mu\acute{\epsilon}\nu$: *i.e.* the horses, in contrast with the chariot which they left behind.

41. η περ οἱ ἄλλοι, κτλ.: 'by the very same road by which the others (horses and men) were fleeing bewildered.'

44. $\delta\omicron\lambda\iota\chi\acute{o}\sigma\kappa\iota\omicron\nu$ $\epsilon\gamma\chi\omicron\varsigma$: cf. Γ 346.

45. Connect $\gamma\omicron\upsilon\eta\nu\omega\nu$ with $\lambda\alpha\beta\acute{\omega}\nu$.

46. $\zeta\acute{\omega}\gamma\rho\epsilon\iota$: 'take me alive,' *i.e.* 'spare my life.' The plea for life is based, however, on the ransom which he offers. The emphatic portion of the verse follows the caesura (cf. $\delta\acute{\epsilon}\xi\alpha\iota$ $\acute{\alpha}\pi\omicron\iota\nu\alpha$, A 23).

47. $\epsilon\nu$ $\acute{\alpha}\phi\nu\epsilon\iota\omicron$ $\pi\alpha\tau\rho\acute{o}\varsigma$: the first example in the Iliad of the ellipsis, so common in prose, of the word 'house.'

49. $\tau\acute{\omega}\nu$ $\kappa\acute{\epsilon}\nu$ $\tau\omicron\iota$ $\chi\alpha\rho\iota\sigma\iota\alpha\iota\tau\omicron$: 'of which things my father would gladly give to thee.'

50. *παύδοιτο*: redupl. 2 aor. from *πυνθάνομαι*. The thing learned is here something about a person, 'that I was alive' (cf. A 257).

51. *ἐπαθε*: 'sought to persuade' (contrast the force of the aor. in v. 61, where the counter-persuasion of Agamemnon is successful).

52. *τάχ' ἔμελλε*: 'was just on the point.'

53. *καταξέμεν*: *κατά* suggests the direction 'down to the sea'; the form is 1 aor. with intermediate vowel *ε* instead of *α* (cf. Γ 105).

54. *ὀμοκλήσας*: implies a loud tone of reproach and reproof.

55. *ὦ πέπον, ὦ Μενέλαε*: the repetition of the interjection suggests haste and eagerness. — *δέ [δή]*.

56. *ἀνδρῶν*: used for *ἀνδρός*, an exaggeration for the sake of effect. — *ἦ σοι, κτλ.*: ironical reminder to Menelaos of the wrongs which he had suffered from the race, one of whom he seemed about to spare.

59. *κοῦρον*: lit. 'a (male) youth,' here simply a designation of sex, 'a male child, etc.' — *μηδ' ὅς*: rel. used as demonstrative, 'let not even him.'

60. *ἀκήδεστοι καὶ ἀφαντοί*: both adjectives are used proleptically, translate: 'let them perish out of Ilios without burial and without leaving a trace behind' (cf. A 39, 126).

62. *αἰσιμα πᾶρειπών*: 'urging (upon him) what was proper' (cf. for a different meaning of the verb, A 555).

64. *ἀνετρέπτε*: 'fell back' (cf. *ὕπτιος ἔπεσεν*, Δ 108).

65. *λάξ ἐν στήθεσσι βάς*: 'planting his heel on his breast.'

67 = B 110.

68. *ἐπιβαλλόμενος*: 'throwing himself upon,' the gen. *ἐνδρῶν* depends upon the preposition in composition. G. 1132, H. 751.

70. *τά*: refers to *ἐνδρῶν*.

71. *συλήσετε*: fut. with potential force (cf. A 137, B 203, 367). The verb as a verb of depriving takes the double accusative of the person and the thing. — *νεκροῦς τεθνεώτας*: cf. a similar expression in King James's Version: 'In the morning they were all dead corpses.' 2 Kings, xix. 35.

73. *ὑπ' Ἀχαιῶν εἰσανέβησαν*: 'would have been driven (forced to go up) into Ilium by the Achaians.' The gen. of the agent is often used after verbs which though not passive are equivalent to passives (see on A 242).

74. *ἀναλκείησι*: 'on account of their failure to defend themselves.'

76. Cf. A 69.

78. *Τρώων καὶ Δυκίων*: connect with *ὑμῖν [ὁμῖν]*.

79. *ἰθὺν*: orig. meaning 'motion,' 'direction'; hence 'undertaking.'

80. *στήτε αὐτοῦ*: 'take your stand here.' — *ἐρυκάκετε*: 2 aor. impv. with peculiar redupl. (see Sketch of Dialect, § 15, 2). A last effort is to be made before the city gates to stay the flight of the panic-struck multitude.

81. *ἐποιοῦμενοι*: cf. A 31. — *πρὶν αὐτε . . . πεσάν*: 'before they

fall again (implying their habitual effeminacy) in flight into the arms of their wives.' — **χάρμα**: 'exultant joy' (*cf.* Γ 51).

84. **ἡμεῖς μὲν**: 'we,' *i.e.* Helenos and the other Trojan chiefs, except Aeneas and Hector. **μὲν** is correlative with **ἀνδρ** in v. 86.

86. **πόλινδε μετέρχαιο**: for **μετέρχομαι** used in somewhat different sense with acc. of direct obj., *cf.* E 429. — **ἡ δέ, κτλ.**: the predicate is the infin. **θεῖναι** in v. 92, which equals **θέτω**, and therefore, like any finite verb, requires its subject in the nominative case (see on A 21). Translate: 'let her collect into the temple the old women and lay,' etc. — **γεραιάς** [**γραῦς**, acc. pl.]: an adj. form occurring only in this book and corresponding exactly to the masc. **γεραιός** [**γέρων**], A 35.

88. **νηόν** [**νεών**]: acc. of limit of motion (*cf.* A 322, Γ 262). — **πόλει ἀκρη**: *i.e.* ἀκροπόλει.

92. **ἐπὶ γούνασι**: the mantle was to be laid 'upon the lap' of the image of Athena. The statue may be thought of as a rude wooden one. Such images were called **ξάνα**. Statues of Athena usually represented the goddess in standing posture.

94. **ἦνις** [**ἦνις**]: La Roche and Hentze both prefer the meaning 'sleek' to the old rendering 'yearling.' — **ἡκέστας**: compounded of ἀ privative and **κεντέω**, lit. 'that have not felt the goad,' *i.e.* 'unbroken.'

96. **αἶ κεν ἀπόσχη**: states more definitely what is meant by **αἶ κ' ἐλεήσῃ** in v. 94. Both verbs may be brought together in translation thus: 'in case she may show pity in keeping off' (see on A 67).

97. **μήστωρα φόβοιο**: *cf.* Δ 328.

98. **κάρτιστον Ἀχαιῶν**: *cf.* E 103, where Diomedes is called **ἄριστος Ἀχαιῶν**, sharing this title with Achilles, A 244.

99. Translate: 'not even Achilles did we formerly (*i.e.* before his withdrawal from the Greek host in consequence of his quarrel with Agamemnon) so much fear.'

100. **ὃν . . . ἐξέμμεναι**: 'who, however, they say is the child of a goddess;' the gen. **θεᾶς** depends upon the prep. in composition.

101. **ἰσοφαρίζειν**: differs little from v. l. **ἀντιφέρειν** = **ἀντιφέρεσθαι** (see on A 589).

103-106 = E 494-497.

108. **φάν δέ**: 'for they thought' (*cf.* Γ 28).

110. *Cf.* v. 66.

113. **ἔφρ' ἂν βέω** [**ἔως ἂν βῶ**]: 'until I go,' H. 444 D. — **γέρονσι βουλευτῇσι**: *i.e.* **δημογέρονσι**, *cf.* Γ 149.

115. **ἐκατόμβας**: the number of cattle sacrificed is mentioned in v. 93 as twelve. The largest number of victims mentioned in Homer as actually sacrificed is eighty-one (Odyssey, γ 8).

117. **ἀμφὶ δέ**: 'and on both sides,' *i.e.* 'above and below.' — **σφυρὰ καὶ ἀτχένα**: definitive appositives of **μιν**, the object of **τύπτει**. Translate: 'and above and below the black ox-hide was smiting him upon neck and

ankles.' Hector carried his shield upon his back suspended by a strap which passed around his neck.

118. Translate: 'a rim, which ran round the outer edge (lit. 'as outer edge,' *πυμάτη*) of the bossy shield.' *ἄντυξ* is in partitive apposition with *δέρμα*. The outer edge of the *δέρμα* was the *ἄντυξ*.

119. Here begins the splendid episode of the meeting of Glaukos and Diomedes. A reason for introducing it may have been to give Diomedes, who had performed prodigies of valor in E, a sufficient occasion to withdraw from the field.

121 = Γ 15.

123. Diomedes's not recognizing Glaukos seems strange in the tenth year of the war, yet not so strange as Priam's inability to recognize Agamemnon and other leaders of the Greeks (cf. Γ 166 follg.). It may be added that Glaukos is not one of the most prominent of the Trojan chiefs. Diomedes is already known to Glaukos (cf. v. 145).

126. *ὁ τ' [ὄτι τε]*: see on A 244. The clause *ὁ τ' . . . ξμεινας* explains *θάρασι*.

127. *δυστήνων παῖδες*: '(only) sons of wretched fathers,' i.e. of those doomed to lose their children. — *ἀντιώσι [ἀντιῶσι]*: see on A 31.

130. *οὐδέ γὰρ οὐδέ*: 'for by no means,' negation strengthened by doubling the negative. — *Δυκόωργος [Δυκοῦργος]*: a Thracian king who excluded the worship of Dionysos (Lat. *Bacchus*) from his land and drove Dionysos himself into the sea. In punishment he was blinded, and soon after lost his life.

131. *δὴν ἦν*: adv. in predicate where an adj. (*δυναῖος*) seems more natural, 'was long-lived,' 'lived long' (see on A 416).

132. *μαινομένοιο*: 'madly-raving.' — *τιθήνας*: lit. 'nurses,' i.e. the frenzied women (often called 'maenads,' *μαίνομαι*) who celebrated the orgies of Dionysos.

133. *Νυσηιον*: 'Nysa' is said to have been a mountain in Thrace.

134. *θύεθλα*: this word, derived from *θύω*, 'to sacrifice,' may include all the sacrificial implements, but refers primarily to the 'Thyrsi' or staffs with ends fashioned like a pine-cone, which were borne by the priests or servants of Dionysos. — *ἀνδροφόνου*: epithet used on account of his attempted violence upon Dionysos and his attendants.

135. In this and the two following verses Dionysos is represented as a cowardly god, fearing an angry man.

138. *τῷ*: 'with him,' i.e. 'against him,' refers to Lykourgos.

141. *οὐδ' ἂν . . . ἐθλοίμῃ*: 'and I would not (in view of the short life of all who have attempted it) wish to fight with gods.'

143. *ὀλέθρου πείρατα*: see Hom. Dict. under *πείρα*.

146. *τοῖη δὲ καὶ ἀνδρῶν*: 'such on the other hand also is that of men.'

147. *τὰ μὲν* has for its correlative *ἄλλα δέ* instead of a *τὰ δέ*. — *χεῖ*: 'strews.'

148. ὅ' ἐπιγίγνεται: parataxis instead of ὅτε ἐπιγίγνεται.

149. In this verse we have an exact parallel to the construction in v. 147: the whole, γενεή, is in the same case as its two parts, ἡ μὲν and ἡ δέ.

150. δαήμεναι: translate inf. as impv.: 'learn even this,' trifling as the matter is.

151. πολλοὶ δὲ . . . ἴσασιν: may be considered as an instance of parataxis.

152. Ἔστι πόλις Ἐφύρη: with the form of this verse, especially with its beginning, many famous descriptive passages may be compared, e.g. Vergil's Aen. I, 5, Dante's Inferno, canto V. v. 97. Ephyre is the older name of Corinth. — The phrase μυχῶ Ἄργεος means 'in a recess of the Peloponnesus,' for which large division of Greece Ἄργος is often used. See Hom. Dict. under Ἄργος.

153. Σίσυφος: proper name formed by reduplication from the adj. σοφός.

155. Βελλεροφόντην: the scholiast explains that the orig. name of Bellerophon was Hipponoos, but that, after slaying by accident a Corinthian named Belleros, he fled to Proitos to be purified from the taint of blood.

156. ἡνροπὴν ἑρατεινήν: 'lovely manhood.'

157. The second foot of this verse is a spondee, the last syllable of αὐτάρ being long on account of the σ and F properly belonging to αἶ.

159. Connect Ἀργείων, as the punctuation indicates, with δῆμον.

160. τῷ: best joined with ἐπεμήνατο (μαίνομαι), 'was madly in love with him.'

162. πειθ(ε): ipf. of unsuccessful attempt, 'was trying in vain to persuade.'

163. ψευσαμένη: 'having devised a falsehood.'

164. τεθναίης ἢ κάκτανε: 'mayst thou be dead or slay,' i.e. 'I wish thee dead unless thou slay' (cf. A 18-20). The successive steps by which the form κάκτανε is reached are: κατάκτανε, (κατκτανε), (κακκτανε), κάκτανε.

165. μ' [μοι]: see on A 170.

167. σεβάσσατο γὰρ τό γε θυμῷ: i.e. 'his conscience forbade that;' for Bellerophon was ξένος, and to kill him would have been the act of an ἀσεβής. σέβας describes the reverential regard for what is proper in the sight of gods and men.

169. σήματα λυγρά: the art of writing was certainly little practised in the Homeric age, hence σήματα is to be translated 'signs' or 'characters,' not 'letters.' — γράψας θυμοφθόρα πολλά: 'having scratched many life-destroying symbols,' i.e. various scenes were scratched upon the inner sides of the folded tablet, all of which had murder as their subject.

170. πειθροφῶ: i.e. Iobates, the father of Anteia.

171. ἀμύμονι πομπῇ: ἀμύμονι, usually an epithet of persons, is used

here in a conventional sense, and the phrase means nothing more than 'safe-conduct.'

173. *Ἐάνθον βέοντα*: differs little from *Ἐάνθοιο πόδων*, v. 4.

174. *ἱέουσεν*: orig. meaning, 'make holy,' 'consecrate'; then 'slaughter.' — *ἐννῆμαρ, ἐννέα*: nine is a favorite Homeric round number (cf. A 53). A fresh bullock was offered, and eaten, each day.

175. Cf. A 493.

176. *ἐρείνε*: it was a part of the etiquette of the Hom. times to first entertain the stranger, and then question him as to his country and purpose. — *σῆμα* (repeated in v. 178) refers to a pictured scene. We are left to make the inference that Bellerophon had told Iobates that he was the bearer of a *σῆμα* from Proitos.

177. *οἱ*: 'for him,' i.e. for Iobates. — *φέροιντο*: (midd.) 'bore with him.'

180. *πεφνένμεν* [*πεφνεῖν*]: redupl. 2 aor. infin. from stem *φεν-*, 'slay.' — As the adj. *θεῖον* equals a gen. pl. *θεῶν*, the gen. *ἀνθρώπων* follows naturally (see on B 54).

181. This verse is thus translated into Latin by Lucretius, *De Rerum Natura*, V, 902: *Ante leo, postrema draco, media ipse Chimaera*.

182. *δανόν*: join with *μένος*.

183. *θεῶν τεράεσσι πιθήσας*: cf. Δ 398.

184. *Σολύμοισι*: the Solymoi were a warlike people on the borders of Lykia.

185. *καρτίστην*: in Engl. such a pred. adj. is best translated by inserting a relative clause: 'he said that this battle with heroes (*ἀνδρῶν*) was the hardest-fought into which he had entered.'

186. *Ἀμάξονας*: cf. Γ 189.

187. *ἔφαινε*: the subject changes from Bellerophon to Iobates (cf. Γ 212).

189. *εἰσε λόχον*: 'he set an ambush.' For the estimate in which service in an ambush was held, cf. A 227.

191. *γίγνωσκε*: the ipf. tense suggests that the knowledge came gradually, forced upon Iobates by the successive exploits of Bellerophon, which implied divine favor and aid.

193. *ἥμισυ τιμῆς*: the royal rights thus shared were: sovereignty; claim to presents from subjects (*γέρας*); a special plot of land (*τέμενος*).

194. *καὶ μὲν [μὴν]*: 'and in truth.' — *τέμενος*: cognate acc. after *τάμον*, of which it contains the root *τεμ-, ταμ-*. Thus *τέμενος* = *τόπος ἀποτετμημένος*.

195. *φυταλῆς*: gen. limits *τέμενος* understood, with which *καλόν* agrees.

196. *ἡ δέ*: refers to *θυγατέρα*, v. 192.

199. *Σαρπηδόνα*: thus it appears that Sarpedon and Glaukos, mentioned together B 876, were cousins.

200. *ἀλλ' ὅτε δὴ*: recurs four times in succession vv. 172, 175, 191. — *καὶ κείνος*: 'he also,' i.e. Bellerophon as well as Lykourgos, v. 140.

201. *κάπ*: apocope and assimilation. — *Ἀλήϊον*: there is a play, no doubt, upon the resemblance between this word and *ἀλᾶτο*, from which Aristarchus considered that it was derived; others connect with *ἀ* priv. and *λήιον*, 'harvest,' and translate: 'barren waste.' Vv. 200, 202-205 interrupt the connection and may be interpolations. Cicero translates vv. 200, 201, in the Tusculan Disputations, III. 26, as follows: "*Qui miser in campis macrens errabit Aleis, Ipse suum cor edens, hominum vestigia vilans.*"

203. *Ἄρης ἄτος πολέμοιο κατέκτανε*: 'Ares, insatiate in combat, slew,' is a poetic way of saying 'they fell in war.'

205. *χρυσήνιος*: if connected with *ἡνία*, 'reins,' might refer to the 'bands' or 'sash' by which bow and quiver were suspended. See Hom. Dict. for a different explanation of the word.

207. *μάλα πολλὰ*: 'very earnestly' (cf. Δ 229).

208, 209. These splendid verses should be learned by heart. They were evidently in the mind of Herodotus when he wrote, vii. 53, *ἄνδρας γίνεσθαι ἀγαθοὺς καὶ μὴ κατασχύνειν τὰ πρόσθε ἐργασμένα Πέρσῃσι*.

213. *κατέπηξεν*: 'planted,' thrusting the butt, or *σαυρωτήρ*, into the ground (cf. Γ 135).

215. *ἦ ῥά νυν*: 'now then in very truth.' — *παλαιός*: 'of old time.' The passage vv. 215-236 is most interesting as a description of the relation of guest-friendship in the Homeric times.

217. *ξείνισ' ἐρύθας*: 'entertained and kept'; the aor. ptc. here designates an action not prior to, but contemporaneous with, the principal verb.

219. *ζωστήρα*: see on Δ 132 follg.

220. *δέπας ἀμφικύπελλον*: see on A 585.

221. *μιν [αὐτό]*: used in ntr. gender, which happens but rarely (see on A 237). — *ἴων*: 'as I went (to the war).'

222, 223. These verses have been thought an interpolation; they manifestly interrupt the connection. — *κάλλιπε [κατέλιπε]*: 'left behind,' i.e. in Argos when he went to take the lead of the expedition of the Seven against Thebes.

224. *φίλος*: see on A 20.

225. *τῶν*: i.e. *Λυκίων*, which is readily suggested by *Λυκίη*.

226. *καὶ δ' ὁμίλον*: 'even in the press of conflict,' where they could less clearly distinguish one another.

227. *ἐπικούροι*: see on B 130.

228. *κτείνειν*: depends on *πολλοὶ ἐμοί (εἰσιν)*.

230. *καὶ οἷδε*: 'these also,' i.e. the hosts of Trojans and Achaeans who are thought of as having paused to witness the meeting and parley of Diomedes and Glaukos.

233. *χείρας ἀλλήλων λαβέτην*: more usual would be *χειρῶν ἀλλήλους λαβέτην*. Translate the verse: 'they grasped each other's hands and plighted faith to one another.'

236. *χρόσια χαλκείων*: this became a proverbial expression in Greek literature for an unequal exchange.

237. The episode of Diomedes and Glaukos is now ended, and the narrative is resumed from v. 118, where it was broken off.

239. *εἰρόμεναι*: *εἶρομαι* [*ἔρομαι*] is used here rather in the sense of *ζητέω*, 'seek for,' than in that of *ἑρωτάω*, 'question.' — *ἔρας*: from nom. sing. *ἔρης*.

240. *πόσιός*: final syllable long before caesura (cf. A 76, E 485).

243. *ξεστῆς αἰθούσης*: lit. 'with polished porches,' i.e. 'with porches of polished stone.' The dat. may be explained as dat. of means, the porch being a part of the palace and necessary to its completeness.

244. Cf. Aen. II, 503, *quinguenta illi thalami*.

247. *κουράων*: join with *θάλαμοι* in follg. v. It is only of the married sons and daughters of Priam that the apartments are mentioned. Hector and Paris have palaces apart (cf. vv. 313, 317).

251. *ἔνθα* takes up the connection from v. 243. — *ἡπιόδωρος*: lit. 'kindly-giving,' may be compared in signification with Lat. *alma*. — *ἐναντίη ἦλθε*: *obviavit*.

252. Laodike was previously mentioned, Γ 124.

253. Cf. A 513 and 361.

254. *ληπών*: the emphasis is on the ptc.

255. *δυσώνυμοι*: lit. 'not to be named,' 'accursed' (cf. Lat. *infamis*).

256. *οὐδ' ἀνήκεν*: parataxis, where, in later Greek, we might have had a clause denoting result. — *ἔνθαδε*: join with *ελθόντ(α)*.

257. *ἔξ ἀκρῆς πόλιος*: connect with *ἀνασχεῖν*. The temple of Athena was in the Acropolis.

258. *ἐνείκω* [*ἐνέγκω*]: translate by fut. pf. indic.

260. *ὀνήσεται*: translate independently of *ὥς* as a new statement.

261. *μέγα ἄξει*: translate *μέγα* as adv. or as pred. adj.: 'increases mightily,' 'renders great' (cf. B 414).

262. *ὥς . . . κέκμηκας*: suggested by *κεκμηῶτι*. The connection may be thus given: wine inspirits a wearied man, 'as thou art weary.'

264. *δαίρει*: lit. 'raise,' i.e. 'offer to drink.'

265. *ἀπογυνώσῃς*: lit. 'take away strength of limb,' 'unnerve.' Hector's mother offers him wine with a twofold object: to restore his strength, and that he may pour out an oblation to the gods. He refuses for two reasons: he fears that it will unman him, and it is not fit to make oblations with unwashed hands. This last sentiment may remind one of David's words, 1 Chron. xxii. 8.

269. *ἀγαλαίης*: see on Δ 128.

270. *θυέσσι* [*θυοῖαις*]: 'with burnt-offerings.' The form implies a nom. sing. *θύος*.

272. *τοὶ αὐτῇ* [*σωντῇ*].

271-278 = 90-97.

280. *μετελεύσεται* : *μετ* in composition has here the same meaning as *μετ* used alone with acc. (see on A 222).

281. *εἰπόντος* : sc. *ἐμοῦ*, and translate 'hear my voice.' *ὅς* (accent because of following enclitic) is here a particle of wishing [*εἰθε*]. *κε* is not elsewhere found with opt. of desire (cf. Δ 182). — *αὐτοῖς* [*αὐτόθι*] : i.e. 'on this very spot and at this very moment.'

283. *τοῖό τε παυσίν* : cf. Δ 28.

284. *κείνόν γε* : 'him at least,' i.e. 'him, though no one else.' — *Ἄιδος* *εἶσω* : see on Γ 322, where *δόμον*, which is governed by *εἶσω*, is expressed.

285. *φαίην κε* : 'I should say' (cf. B 37). It can hardly be decided whether *φρένα* is to be taken as the subject of *ἐκλελαθέσθαι*, or as acc. of specification.

286. *ποτὶ μέγαρ(α)* : i.e. 'into the apartments within,' for hitherto she has been in the court.

290. *Σιδονίῳ* : Sidon was an older city than Tyre, which is not mentioned in Homer. Paris is said by Herodotus (ii. 116) to have been driven by storms, first to Egypt and then to Phoenicia, on his return with Helen from Sparta to Troy.

292. *ἀνήγαγεν* : the same word is employed as in Γ 48.

294. *ποικίλμασι* : *ποικίλματα* refers to patterns worked in colors like the scene in Γ 126.

295. *νέαιος* : probably an old superlative of *νέος*. Cf., in meaning, Lat. *novissimus* in the sense of 'last.' Here 'lowermost,' lying at the bottom of the chest as the most valuable.

298. *Θεανώ* : previously mentioned, E 70.

303. Cf. v. 92.

304. *εὐχομένη* : the ptc. as joined with *ἡρᾶτο* may be translated 'prayed with a vow' (cf. A 450).

307-309. Cf. the nearly identical vv. 93-95.

311. *ἀνένευεν* : see on A 514.

313. *δῶματα* : used in different meaning from *δῶμα*, v. 316. The former designates the entire palace; the latter the men's apartment, or *μέγαρον*.

314. *σὺν ἀνδράσι* : 'with the aid of men.'

316. *αὐλήν* : the *αὐλή*, 'enclosed yard' or 'court,' is reckoned as a part of the palace, the parts of which are named in this verse.

317. *Πριάμοιό τε καὶ Ἑκτορος* : abridged expression for *δαμότων Πριάμοιο, κτλ.*

320. *περί* : 'round about,' i.e. about the junction of shaft and bronze spear-point.

321. *ἐν θαλάμῳ* : 'in the women's apartment,' as in Γ 391. — *ἔποντα* : *ἔπω* and *ἔπομαι*, 'to be busy with' and 'to follow,' are act. and midd. voices of the same verb, and from the same root as Lat. *sequor*.

322. *ἀφώντα* : 'handling,' to test and see if fit for battle.

329. *περικλυτὰ ἔργα*: 'famous handiwork,' *i.e.* woven fabrics. — *κάλυε*: used with acc. of the thing and dat. of person, like *ἐπίτασσε* or *ἐπιτέλλου*. See on B 50.

328. *δαιμόνι*: see on A 561. — *χόλον*: 'resentment.' Hector thought that Paris had retired from the combat on account of resentment against the Trojans for being willing to surrender him according to the compact of Γ.

329. *Cf.*, for meaning of *ἀμφιδέδηε*, B 93; for meaning of *μαχέσαιο*, E 875.

330. *μεθίοντα πολέμοιο*: *cf.* Δ 240.

331. *ἀνα* [*ἀνάσθηθι*]: anastrophe takes place when a preposition stands for the preposition in composition with a verb. The verb may be other than *εἰμί*. — *πυρός*: for gen. see on B 415.

332, 333 = Γ 58, 59.

335. *Τρώων*: obj. gen. after *χόλω* and *νεμέσσει*, 'out of resentment and indignation against the Trojans.' — *τόσσον* implies a correlative *ὅσον*, which might have been expressed in the following verse thus: *ὅσον ἐθέλων*, where, instead, we have *ἐθέλων δέ*.

336. *ἄχεϊ*: dat. after *προτραπέσθαι*, 'devote myself to grief,' *i.e.* at his defeat by Menelaos.

338-340. These verses describe the same feeble, vacillating character which is portrayed in Γ 448 follg. *Cf.* especially the sentiment *νίκη δ' ἐπαμβέβηται ἄνδρας* with Γ 440.

340. *δύω*: subj. of exhortation, or subj. with meaning of fut.

342. Hector's haste to enter the combat prevents any reply.

344. Helen's expressions of self-abhorrence in this verse are similar to those in Γ 173.

345. *ἡματι τῷ ὅτε*: *cf.* B 743, Γ 189.

348. *οἴχεσθαι προφέρουσα*: 'to have borne away.' *Cf.* for similar force of *οἴχεσθαι*, best translated by an adv., B 71; *cf.* also *ἔβαν φέροντες*, A 391.

346. *ἄν* is omitted with *ἀπό(φ)ερσε*.

349. *τεκμήραντο*: 'appointed,' 'decreed.'

350. *ἔπειτα*: 'then,' *i.e.* 'in that case,' as a kind of compensation.

351. Translate: 'who had a sense for reproof and the many taunts of men.'

352. *τούτῳ*: used contemptuously as in v. 363. — *ἔμπεδοι*: lit. 'firm,' *i.e.* 'discreet' (*cf.* *πυκνός*, B 55).

353. *ἐπαυρήσεσθαι*: *i.e.* 'will reap the fruit of his doings' (*cf.* A 410).

356. *Cf.* Γ 100.

357. As *ἐπί* does not suffer anastrophe, it should be joined with *θῆκε* rather than with *οἶσιν*.

360. *κάθιζε*: 'seek to make me sit down.' — *οὐδὲ πείσεις*: possibly an example of parataxis, 'and (for) you shall not persuade me.'

361. ἐπίσονται ὅφρ' ἐπαμύνω : the inf. would be more usual than the final clause with ὅφρα. But the latter is often used interchangeably with the inf. (see on A 133).

362. μέγα : join with ποθὴν ἔχουσιν = ποθοῦσιν.

368. δαμόωσιν : assimilated form instead of the contracted fut. δαμῶσιν.

369 = v. 116.

370. εὖ ναιετάοντας : lit. 'pleasantly dwelling,' i.e. 'pleasant to dwell in' (cf. v. 497).

373. πύργῳ : the 'tower' above the Scaean gate (cf. Γ 145, 154).

374. ἔνδον : 'within (the house).'

375. ἔστη ἐπ' οὐδὸν ἰών : 'he went to the threshold (of the women's apartment) and stood.' — δμῳῇσιν : dat. after the verb μετέειπεν, 'spoke to the maid-servants.'

378. The genitives in this and the following v. are explained as in v. 47. — ἐνατέρων : 'wives of husband's brothers,' a remoter relationship than that of γαλῶν, 'husband's sisters.'

385. ἰλάσκονται : conative present, 'are trying to propitiate.'

387. μέγα κράτος εἶναι [μέγα κρατεῖν] : 'to be far superior.'

388. ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει : 'see (δὴ), she is just arriving in haste at the wall.'

389. μαινομένη εἰκυῖα : 'like a mad woman.' This phrase defines more closely ἐπειγομένη.

391. κατ' : has here its proper force, 'down along,' i.e. from the Acropolis to the gate.

392. εἶτε : no conjunction is coupled with εἶτε as so often with ὅτε, ὥς, or ἐπεὶ, e.g. ἀλλ' ὅτε δὴ (cf. vv. 296, 242, 191, 178, 175, 172).

393. διεξιμέναι [διεξιέναι].

394. πολυδωρος : 'richly dowered,' either with gifts from husband or from father.

396. Ἡερίων : should naturally be gen. in apposition with Ἡερίωνος of the preceding verse, but it is attracted into the case of the follg. rel. by what is called inverse attraction. Plakos is thought of as a spur, or offshoot, of Mt. Ida.

397. Κίλικεςσι : the Κίλικες here mentioned are entirely different from the people of the same name near Syria.

398. Notice the play on the similarity of the words ἔχετο Ἑκτορι, 'was held, as wife, by Hector (lit. 'Holder,' 'Keeper')'. Examples of the dat. of agent with a passive verb are not infrequent; see on Γ 301.

400. νήπιον αὐτῷ : 'a mere infant,' see on Γ 220.

401. ἀλίγκιον : ἐναλίγκιον is more common (cf. E 5).

402. Σκαμάνδριον : similarly, in Δ 474, we had Σιμοείσιον, a proper name formed from the river Simois.

403. Ἀστυνάκτα : 'the prince of the city.' The name was given to the babe as signifying what his father was above all others.

404. *σιωπῇ* : join with *ιδών*, 'looking in silence upon his child.'

406 = 253.

407. *Δαιμόνι* : see on B 190.

409. *σεῦ* : gen. of separation after *χῆρη*, which is properly an adj. (*cf.* B 289; *cf.* also v. 432).

410. *πάντες* : 'in a body.'

411. *ἀφαμαρτούση* : 'lacking,' 'deprived of;' the ordinary meaning is : 'to fail in a spear-stroke.' — *δύμεναι* [*δύναι*].

412. *θαλπωρή* : 'cheer,' lit. 'warmth.' *Sc.*, with *ἔσται μοί*. — *σύ γε* : there is the strongest possible emphasis on *σύ* (*cf.* below, for a similar emphasis, vv. 429, 430).

417. *τό γε σεβάσσατο* : *cf.* v. 167. Achilles here showed a scruple which he did not show in his treatment of the body of Hector.

419. *ἐπὶ σῆμα ἔχεν* [*σῆμα ἐπέχει*] : 'raised over him a mound of earth.' *χέω* means 'strew,' 'scatter,' as well as 'pour.' *σῆμα* is acc. of effect. Andromache dwells on the circumstances of her father's death and burial, thus keeping before us her loss.

421. *οἱ δέ μοι, κτλ.* : for a similar arrangement of relative and antecedent clause, *cf.* Γ 132.

422. *ἰψ̄* [*ἐνί*] : *cf.* Δ 437, where the accent is paroxytone.

424. *ἐπ' . . . ὅτεσσι* : *cf.* v. 25.

425. *βασίλευεν* : 'was queen.'

426. *ἤγαγε* : 'brought (as slave).' — *ἄμ' ἄλλοισι κτεάτεσσι* : women were reckoned, as slaves, among 'possessions.'

427. *Cf.* A 20.

428. *πατρός* : *i.e.* Andromache's grandfather, in whose house her mother, after being ransomed, died a sudden death (*βάλ' Ἄρτεμις ἰοχέαιρα*).

429. *Ἔκτορ* : the vocative is brought, for the sake of emphasis, before the conjunction (*cf.* v. 86).

430. *θαλερός* : lit. 'blooming;' here, perhaps, 'stalwart.'

432. *θῆης* [*θῆς*] : 2 aor. subj. from *τίθημι* (see Sketch of Dialect, § 24, 3).

433. *ἐρίνεον* : the great 'wild fig-tree' (*ἐρίνεος*) stood near the Scaean gates, and was one of the landmarks of the Trojan plain.

— 434. *ἀμβατος* [*ἀνάβατος*] : 'easily scaled.' — *ἐπίδρομον ἐπλετο τείχος* : 'the wall was made open to attack.' There was a legend that Aiakos, the grandfather of Achilles, had labored with Poseidon and Hephaistos upon the walls of Troy, and that the part made by him was not impregnable.

435. *ἐπειρήσανθ'* : 'have tried (an assault).'

438. *θεοπρόπων* : ntr. pl. of adj. *θεοπρόπιος*. That they were guided by some 'intimation from the gods' (*θεοπρόπιον*) is inferred because they chose this point for assault.

439. *ἐποτρύνει καὶ ἀνώγει* : the present tenses suggest that still another attack is expected.

443. Connect *πολέμοιο* with *νόσφι*: 'remote from the combat.'

444. οὐδὲ . . . ἀνῶγεν: *i.e.* 'my heart forbids.'

446. ἀρνύμενος: see on A 159. *Cf.* with ἐμὸν αὐτοῦ, *meum ipsius* in Latin, and see on B 54.

447-449 = Δ 163-165.

450. Τρώων ἄλγος: 'the woe of the Trojans.' — ἐπίσσω: 'in time to come.'

453. ἐπ' ἀνδράσι: dat. denotes the agent, and is to be translated like ὑπό with gen. (see on A 242).

454. σεῦ: subjective gen. limiting ἄλγος.

455. ἀγῆται: lit. 'carry with one's self,' 'carry off' (*cf.* Γ 93).

456. πρὸς ἄλλης: 'at the bidding of another,' *i.e.* not at her own free will as in Γ 125.

457. Carrying water was a large part of the occupation of slaves; *cf.* the Old Testament phrase, 'hewers of wood and drawers of water.' One living in our times and with our surroundings does not realize what a labor it is to draw the water from the single or few springs of an Eastern town. Drawing water and washing garments are the chief visible occupations of women in the East to-day.

458. κρατερὴ δ' ἐπικείσεται ἀνάγκη: an instance of parataxis, 'for hard necessity shall rest upon (thee).'

460. ἦδε: with a gesture, 'there is the wife of Hector.'

463. ἀμύνειν: infin. of purpose depending upon τοιοῦδε, 'competent to ward off.'

464. χυτὴ γαῖα: *i.e.* σῆμα (*cf.* v. 419).

465. πρὶν γέ τι πυθίσθαι: 'before I in any wise learn of.'

468. ἐκλίνθη πρὸς κόλπον: 'shrank back upon the breast.' Notice how each of the successive participles ἀτυχθεῖς, παρβήσας, νοήσας explains, by giving the cause, the participle which precedes it.

470. δεινόν: adverbial, as in Γ 337.

473. παμφανόωσαν: 'gleaming,' for it was made of bronze.

474. πῆλε: (1 aor. 3 sing. from πάλλω): 'tossed,' 'dandled.'

477. Τρώεσσιν: for dat. see on B 483.

478. ᾧδε: refers back to ὡς καὶ ἐγὼ περ. — ἀνάσσειν: should be ἀνάσσοντα, in order to exactly correspond with ἀγαθόν.

480. ἀνιόντα: agrees with an αὐτόν to be supplied as object of εἶποι, which has a peculiar meaning with its personal object: 'may some one hereafter say of him as he returns from the conflict.'

483. κηώδει: 'fragrant,' from the odorous substances which were placed in the boxes in which garments were kept. In Γ 382 the same epithet is applied to θάλαμος.

484. δακρυῶν γελάσασα: 'laughing through her tears.' — ὀλέσσει: 'was seized by compassion,' aor. marks the entrance into a state.

486. μοί: 'I pray,' ethical dat.

487. προΐαψαι: see on A 3.

489. οὐδὲ μὲν [μήν]: 'nor yet in truth.' — τὰ πρῶτα: 'once for all.'

490. τὰ σ' αὐτῆς [σαντῆς] ἔργα: *i.e.* weaving and spinning, for the preparing and serving of food was done by the men. With this verse, Plutarch tells us, Brutus sought to turn aside the anxious inquiries of Portia as to what he had upon his mind, just before the assassination of Caesar.

492. ἔργον ἐποίχασθαι: 'to ply their task' (see on A 31).

493. τοὶ [οἱ] Ἰλίου ἐγγεγιάσιν: supply antecedent, '(of those) who are born in Ilium.'

494. εἰλετο: 'seized (and put upon his head).'

496. ἐντροπαλιζομένη has frequentative force, 'turning frequently about,' and 'bursting into tears' (θαλερόν . . . χέουσα). — θαλερόν is adj., *cf.* τερὲν κατὰ δάκρυ χέουσα, Γ 142.

499. γόον ἐνώρσεν: 'she aroused a lament,' *i.e.* by her appearance (κατὰ δάκρυ χέουσα, v. 496).

500. γόον [ἐγών]: unusual form of ipf. from γόω.

501. ἔφαντο: see on Γ 28.

504. ποικίλα χαλκῷ: see on Δ 226.

505. σέυατ': 1 aor. without tense-sign, after the analogy of liquid verbs (Sketch of Dialect, § 20, 3), not different in meaning from more freq. plupf. or 2 aor. ἔσσυτο. The points of similarity between Paris and the stallion are the exuberance of spirits which comes from youth, beauty, high feeding, and the utter lack of sober sense.

507. θαίη [θέη]: pres. subj. from θέω.

508. ἐϋρρέιος [ἐϋρρεοῦς]: irregular contraction from ἐϋρρέος (nom. ἐϋρρέης). — ποταμοῦ: for gen. see on E 6.

509. κιδίων: *cf.* κῦδει γαίων, A 405.

510. ὁ δέ: the pron. lacks a verb, an abrupt change of construction (anacoluthon) commencing in the next verse. Perhaps the break in the construction may suggest the sudden starts and rapid movements of the horse at large. *Cf.* a similar anacoluthon in E 136.

512. κατὰ: 'down from' (*cf.* A 44).

514. καυχάδων: 'loudly exulting.' Paris's mien as he goes into battle is like that of the Trojans with which the ἦσαν σιγῇ μένεα πνέοντες Ἀχαιοί, Γ 9, is in contrast.

515. ἥ ὀάριζε γυναῖκι: 'was holding fond discourse with his wife.' The poss. pron. is here, as frequently, separated by an intervening word from its noun (*cf.* A 72, 333).

518. Paris supposes that Hector had stopped only because delayed by him, and would apologize. After ἐσσύμενον, which is concessive, we might have had περ.

519. ἐναίσιμον: adv., 'at the proper time.'

520. Hector sees from the affectionate word of address, ἡβείη, that

Paris has felt the taunts uttered v. 326 follg., and purposes to play the hero, and his answer contains recognition of his courage, with blame for his indecision and complaint at the abuse which his conduct has occasioned and which he (Hector) has been obliged to hear.

521. δαιμόνι: 'strange man.' — ἐναίσιμος [ἐπεικῆς, μέτριος]: 'fair-minded.'

522. ἔργον ἀτιμήσῃ μάχης: 'would disparage your exploits in battle.'

523. μεθίς [μεθίης]. — οὐκ ἔθλεις: 'art undecided.' — τό: probably adv. acc., 'therefore,' rather than article with κῆρ.

524. ὑπὲρ σθέν: differs little in meaning from εἵνεκα σθέν in the next verse.

525. ἀρεσσόμεθα: 'we will make up these things (τὰ) hereafter' (cf. Δ 362).

527. θεοῖς: dat. of advantage with στήσασθαι, 'set apart for the gods.'

528. κρητήρα Διεύθερον: abridged expression meaning 'a bowl of thanksgiving for freedom.'

529. ἰλάσαντας: agrees with ὁμᾶς which is easily supplied as subj. of στήσασθαι.

APPENDIX.

A.

ILIAD I.-VI. ARRANGED FOR RAPID READING.

THE following scheme from Retzlaff's *Vorschule zu Homer* exhibits the contents of Books I.-VI., so disposed that the more difficult passages and those of special interest are longest dwelt upon. While it is not supposed that teachers will care to make this particular table an inflexible rule for their own practice, it is yet believed that they will find it suggestive and useful. An excellent way of developing in scholars facility in translation is to devote a few minutes at the close of the recitation to reading "at sight" a part of the lesson for the next day; the length of which lesson may be subsequently fixed according to the amount passed over in class. The danger which must be carefully guarded against in all such experiments is lest the pupil fail subsequently to bestow the proper labor upon what he has skimmed over in class.

It is mortifying to a teacher to make the discovery, after a class has read "at sight" a page or more of text, and has accomplished it with apparent pleasure and interest, that the average boy is unable to translate the whole connectedly. This fact, which is a matter of experience, reveals the difficulty of keeping the attention of each scholar intently fixed throughout the exercise on the passages which others than himself are called upon to translate. It also discloses the truth that such an exercise adds little to the pupil's knowledge, and is valuable only as increasing his facility in combining and using *knowledge which he already possesses*. Here as elsewhere the principle holds good that what is lightly and easily acquired is little valued and quickly lost; and all exercises in extemporaneous translation must be regarded chiefly as an entertainment, and should not be confounded with serious work.

SLOWLY.	MORE RAPIDLY.	VERY RAPIDLY.
<p>A 1-427. Pestilence in the host. Quarrel between Achilles and Agamemnon.</p> <p>493-530. Zeus grants Thetis's prayer in behalf of Achilles.</p> <p>B 1-141. Agamemnon's Dream. His speech before chiefs and people.</p> <p>284-332. Speech of Odysseus. Call to a new struggle.</p> <p>455-493. Similes.</p> <p>Γ 146-244. Helen at the wall.</p> <p>Δ 85-191. The shot of Pandaros.</p> <p>422-456. Disposition of forces. Commencement of conflict.</p> <p>E 311-430. The wounding of Aphrodite.</p> <p>711-909. The wounding of Ares by Diomedes.</p> <p>Z 119-236. Episode of Glaukos and Diomedes (Friendship).</p> <p>369-529. Episode of Hector and Andromache (Love).</p>	<p>A 428-492. Chryseis restored. End of pestilence.</p> <p>531-611. Banquet of the gods.</p> <p>B 143-283. Odysseus recalls the Achaians hurrying to the ships. Thersites.</p> <p>333-454. Nestor's counsel.</p> <p>Γ 1-145. Preparations for the duel between Paris and Menelaos.</p> <p>276-461. Compact concluded. The duel.</p> <p>Δ 1-84. The gods in council.</p> <p>223-421. Agamemnon exhorts to combat.</p> <p>E 166-310. Death of Pandaros.</p> <p>431-527. Rescue of Aeneas by Apollo.</p> <p>627-710. Sarpedon.</p> <p>Z 77-118. Counsel of Helenos.</p> <p>237-368. Hector's interview with Hecuba and Helen.</p>	<p>B 494-877. Catalogue of ships and heroes [may be read at sight].</p> <p>Γ 245-275. Priam betakes himself to the camp.</p> <p>Δ 192-222. Healing of Menelaos.</p> <p>457-544. Single combats.</p> <p>E 1-165. Single combats. Prowess of Diomedes.</p> <p>528-626. Sally of Hector.</p> <p>Z 1-76. Onset of the Achaians.</p>
Total, 1533 verses.	Total, 1523 verses.	Total, 874 verses.

In the Essay on Scanning, § 6, two passages have been noted as specially worthy of being committed to memory. Of course, the list of such passages may be indefinitely extended. Add the following verses: A 528-530; B 204; Γ 108-110; Δ 43, 320, 321, 405; Z 146-149, 208, 236, 261, 448, 449.

B.

EXPLANATION OF THE *FACSIMILE*.

THE forms of the letters, as a rule, are very regular and easy to decipher. The forms of β (see ἔβαιν', v. 311), λ (see ἄλλοι, v. 308), ν (see ἔφαν, v. 302), are somewhat peculiar. σ has the same form, whether in the middle or at the end of a word. There are frequent examples of *ligatures*, — i. e. of two or more letters united closely together, as we join letters in writing; but this union of letters does not involve the loss of any part of any letter, and the ligatures do not become mere arbitrary signs, difficult to decipher, such as we find in later and less valuable manuscripts.

The text and most of the *scholia* show the same hand-writing; only the very brief *scholia*, written irregularly close to the Greek text, appear to be by another and later hand.

Two at least of the critical marks of the Alexandrian grammarians appear in the *facsimile*. They are the διπλῇ, also called διπλῇ καθαρὰ, — a character which resembles a capital Υ lying horizontally, with what is ordinarily its upper part turned to the left, — and the διπλῇ περιεστιγμένη, or 'dotted Diplé.' These two marks are found opposite vv. 305 and 325.

The forms of the breathings will attract attention. The first half of capital Η (eta) indicates the rough breathing; the other half, the smooth. See G. 4, N. 2.

The ı subscript does not occur, but the ı is always, as in ὀπποτέρωι, v. 309, written after the first vowel of the improper diphthong.

There is a curious mark, in form like a diaeresis, written over initial ι in vv. 305, 313, 326. In vv. 305, 326 it seems to take the place of the breathing.

On the next two pages a number of the *scholia* of this *facsimile* are given, printed in ordinary Greek type. They will easily be identified on comparison with the *facsimile*, as their position in reference to the Greek text is the same.

ΙΑΣΙΑΔΟΣ Γ 802-826.

*Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
ἦ τοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν ^{ὁ θηλυκῶς δὲ τὴν Ἴλιον λέγει.}
ἄψ, ἐπεὶ οὐ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

*Ἡ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνειν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τῷ μὲν ἄρ' ἄσποροι προτὶ Ἴλιον ἀπονέοντο·

*Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ διὸς Ὀδυσσεὺς
χώρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
ὅπποτέρος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἥρῃσαντο ^{ἤσαντο}, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὦδε δέ τις εἶπεν Ἀχαιῶν τε Τρώων τε.

δύναται καὶ
οὕτως ἡρή-
σαντο θεοὶς
ἰδὲ χεῖρας
ἀνέσχον καὶ
ὁ ἰδὲ ἀντὶ
τοῦ καί.

ἀντὶ τοῦ
ἰδὲς με-
δέων. Ζεὺ πάτερ, Ἰδθην μεδέων, κύδιστε μέγιστε,
ὅπποτέρος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δύναι δόμον *Αἰδὸς εἶσω,
ἡμῖν δ' αὖ φιλότῃτα καὶ ὄρκια πιστὰ γενέσθαι.

*Ὡς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαῖολος Ἐκτωρ
ἄψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
τοῦ ἡχι-
χῶ-
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἥχι ἐκάστω
ἰπποὶ ἀερεσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
ταρχος

ἂν στίζωμεν
πρὸς τοῦτον
τοῦ στίχου
ἐπὶ τὸ εἶσω,
ἐλλείπει τὸ
ῥῆμα ἐκτι-
κὼν τὸ εἰη,
ἐὰν δὲ δια-
στέλλωμεν,
κοινὸν ἔσται
τὸ δός.

*Ἀρισ. κατὰ
γενικὴν ἐκά-
στου.

ἥ ῥα καὶ ἐς δίφρον: τὰ γὰρ ἐν ὄρκοις σφαζόμενα οἱ μὲν ἐγχώριοι ἔκρυπτον τῇ γῇ, οἱ δὲ ξένοι θαλάσση· ἡ δείξων ἀποφέρει τοῖς ἐν ἄστει πιστωσόμενος κἀκείνοις ἥ ὡς ἀγνοοῦντας διδάξων· τὰ γὰρ θεοῖς ἀπλῶς θυόμενα ἦσθιον. ἡγοῦντο γὰρ ὥσπερ συσσιτεῖσθαι τοῖς θεοῖς.

Ἄψορροι: διατί χωρίζεται ὁ Πρίαμος; καὶ οἱ μὲν φασὶν ὅτι ἵνα ἀφ' ὕψους κρεῖσσον θεωρήσῃ ἀπὸ τῆς πόλεως τὴν μονομαχίαν· οἱ δὲ ἵνα φυλάξῃ τὰ τείχη· ἄλλοι δὲ τὴν Ὀμηρικὴν λύσιν προῖσχονται τὸ οὐπω τλήσομ' ὀφθαλμοῖσιν ὁρᾶσθαι· ὅπερ ἄμεινον.

Πριάμοιο πᾶς: Πορφύριος ἐν τοῖς παραλελειμένοις φησὶν ὅτι τὸν Ἑκτορα Ἀπόλλωνος υἱὸν παραδίδωσιν Ἴβυκος, Ἀλέξανδρος, Εὐφορίων, Δυκόφρων.

χώρον μὲν πρῶτον: ἀναγκαίως διεμέτρουν πᾶν τὸ χωρίον ἐν ᾧ ἤμελλον μονομαχήσειν ὥστε μὴ μόνον τὸν διὰ τῶν ὅπλων νικηθέντα νενικῆσθαι, ἀλλὰ καὶ τὸν ἀπολείποντα τὸ ἀποδεδειγμένον χωρίον, ὥσπερ καὶ ἐπὶ τῶν ἀθλητῶν· ἄλλοι δὲ φασὶν ὅτι ἵνα μὴ πρὸς τὰ ἑαυτῶν πλήθῃ χωρισθῶσιν, ἀλλ' ὥσπερ ἐν εἰρκτῇ τῇ περιγραφῇ μένωσιν.

GRAMMATICAL REFERENCES

FOR

BOOK FIRST OF THE ILIAD.

— 303 —

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
1	Πηληϊάδεω	559 b	846, 3
"	'Αχιλλῆος	206 D	264
2	'Αχαιοῖς	767	1165
4	ἰλῶρια	726	1077
"	κύνεσσι	216, 10	291, 18
6	τὰ πρῶτα	719 b	1060
8	μάχεσθαι	951	1532 and 1533
9	βασίλῃ	764, 2	1159 and 1160
13	λυσόμενος	969 c	1563, 4
16	δύω	290 D 2	377
18	δοίην	870	1507
20	λύσαι	957	1536
21	'Απόλλωνα	185	122 (d)
24	θυμῷ	783	1196
25	ἐπὶ ἔτελλεν	786	1222, 2
26	κιχέω	866, 1	1344
28	τοί	764, 2	1159 and 1160
"	χραίσμῃ	887	1378 and 1364
30	πάτρης	757	1148 and 1149
31	ἀντιώσαν	409 D	784, 2
32	νέηαι	882	1367
33	ὥς	120	138, 3
35	πολλά	719 b	1060
36	'Απόλλωνι	186	217
"	Λητώ	197	245
37	μεν	742	1102
38	Τενέδοιο	741	1109
40	τοί	767	1165
42	τίσειαν	870	1507
"	βέλεσσι	776	1181
44	κατὰ κρήνων	800, 1 a	1211, 1
"	κῆρ	718 a	1058
45	ὥμοισιν	783	1196
47	νυκτί	773	1175

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
49	βιοῖο	750	1130
50	οὐρήας	712 c	1047
51	αὐτοῖσι	775	1179
52	νεκύνων	729 f	1084, and 1085, 4.
54	δεκάτῃ	782	1192
55	τῷ	767	1165
“	φρεσί	775	1179
56	Δαναῶν	742	1102
58	τοῖσι	767	1167
60	φύγομεν	900 b	
61	δαμῶ		665, 2
62	ἐρείομεν	866, 1	1344
64	κ' εἴποι	872	1327, 1328
65	εὐχολῆς	744	1126
66	κνίσσης	739	1099
“	αἶ κεν βούλεται	907	1420
67	ἡμῖν	767 a	1168
69	δχ (α)	719 b	1060
70	έόντα	856	1288
71	νήεσσι	767	1165
72	ἦν	269 a, 690	408
76	μοι	763	1158
77	ἔπεισι	776	1181
78	χολωσόμεν	940	895, 1 and 2
“	μέγα	719 b	1065
79	Ἀργείων	741	1120
“	οἱ	1005	1040
80	χάσεται	914 B a	1393, 1 and 2
“	ἀνδρί	764, 2	1159 and 1160.
81	καταπύγη	894 b	1406
82	τελέσση	921 a and R.	1365
84	τόν	712	1049
85	θαρήσας	841 and a	1260
“	εἰπέ	387 b	131, 2
86	Ἀπόλλωνα	723	1066, 1067
“	ῥτε	1041	1024 (a)
“	Κάλχαν	170	221
89	χείρας	216, 20	291, 36
90	εἰπης	898	1403
91	ἄριστος	940	927
94	ἡτίμησε	428 and 33.	635

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
97	Δαναοῖσι	767 a	1168
98	δόμεναι	955 and 924 a	1470 and 1471, 1
100	πεπύθιομεν	872	1327 and 1328
101	τοῖσι	767	1167
103	μένεος	743	1113
104	οἱ	767	1170
"	πυρί	773	1175
105	κάκ'	107 and 716 b	120 and 1054
107	τὰ κακά	604	894
111	κούρης	728	1084
113	οἰκοι	102 b	113
115	τι ἔργα	718 c and 719	1058 and 1060
118	ἐτοιμάσατ'	851 a and b	1272, 1
119	ἔω	881	1365
120	δ	1049, 1	1478, 2
124	κείμενα	965	1559
125	πολλῶν	748	1117
127	θεῶ	767	1165
129	δῶσι	444 D	788, 2
131	ἑὼν	969 e	1563, 6
132	νόφ	783 or 776	1196 or 1181
135	εἰ δώσουσι	1060	1416
137	δέ <i>in apodosis</i>	1046 c	1422
"	ἐλωμαι	868	1305, 2 and 1355
139	κεχολάσσεται	850	1266 and 1303
"	δν	722	1065
141	ἐρύσσομεν	866, 1	1344
143	δν	84 D	53
147	ἡμῖν	767	1165
149	ἀναιδείην	724 a	1069 and 1239
150	πείθηται	866, 3	1358
151	δδόν	715 b	1057
153	μοι	771	1172
157	σκιόεντα, ἤχῃεσσα	567	854
160	τῶν	744	1126
161	μοι	767	1165
163	σοι	773	1175
164	ἐκπέρωσι	914 B a	1393, 1
166	ἵκηται	894 B 1	1393, 1
168	κάμω	912, 913	1426 and 1428, 1
170	ἵμεν	.949	1517 and 1542

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
170	σ (οι)	767	1165
171	ἄτιμος	940	895, 2 and 927
173	ἐπέσονται	355 D a	514
175	κὲ τιμήσουσι	845	1303
176	μοι	771	1172
180	Μυρμιδόνεσσι	767	1164
"	σέθεν	742	1102
182	ἔμε, Χρυσήδα	724	1069
184	κ' ἄγω	868	1305, 2
188	Πηλείωνι	768	1173
"	οἱ	767	1170
191	ἀναστήσεις	932, 2, and 866, 3	1490 and 1358
194	δ' (ἦλθε δ')	1046 c	1422
195	οὐρανόθεν	217	292
197	κόμης	738	1100
199	θάμβησεν	841	1260
200	οἱ	767 or 768	1170
"	ἔσσε	215 D a	291, 25
203	ἔδη	881	1365
"	τελέσθαι	423	665, 1
205	ὑπεροπλήγῃσι	776	1181
"	ὀλέσση	868	1355 and 1305, 2
207	παύσουσα	969 c	1563, 4
"	πίθῃαι	907	1420
209	θυμῷ	783	1196
210	ἔριδος	748	1117
216	σφωίτερον	269 D	407
217	κεχολωμένον	969 e	1573
218	ἐπιπείθεται	914 B	1431, 1
"	ἐκλυον	840	1292
"	αὐτοῦ	742	1102
219	σχέθε	494	779
224	χόλοιο	748	1117
225	κυνός	216, 10	291, 18
226	λαῶ	773	1175
228	κῆρ	940	927
230	σέθεν	757	1148 and 1149
231	βασιλεὺς	707	1045
"	οὔτιδανοῖσιν	767	1164
232	λωβήσαιο	872	1327, 1328
"	ἔρκον	715 b	1051

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
234	σκήπτρον	723	1066
236	ἔ	724	1069
237	φύλλα	724	1069
238	θέμστας	216, 7	291, 14
239	εἰρύαται	538 D 6	777, 3
240	Ἀχιλλῆος	729 c	1085, 3
"	νίας	722	1065
241	τοῖς	764, 2	1159 and 1160
243	πίπτωσι	916	1434
244	δ	1049, 1	1478, 2
246	πεπαρμένον	459 and 460	699
247	τοῖσι	767	1167
249	ῥέν	411	495, 1
250	τῷ	771	1166
251	οἱ	773	1175
252	μετὰ τριτάτοισιν	801, 2	1212, 2
255	κεν γηθήσαι	872	1408
256	κεχαροάτο	376 D e	777, 3
257	σφῶϊν	728	1084
258	Δαναῶν	749	1120
260	ἀρείοσιν	772	1175
262	ἴδωμαι	868	1355
266	τράφεν	473 D	777, 9
272	μαχείοτο	872	1327, 1328
273	μεν	729 a	1130, 1
275	τόνδε	724	1069
278	τιμῆς	739	1099
281	πλέονεσσι	767	1164
283	Ἀχιλλῆι	767	1165
284	πολέμοιο	729 c	1085, 3
286	γέρον	170	221, 1
289	ἄ	716 b	1054
294	ὑπέζομαι	901 b	1421, 1
"	εἵπης	916	1429
295	ταῦτα	716 b	1054
299	τῷ	277	416, 1
300	τῶν ἄλλων	729 e	1088
301	ἀν φέροις	872	1327, 1328
307	Μενοιτιάδῃ	559 a	846, 2
311	ἄρχος	624 b	911
312	κέλευθα	715 b	1057

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
317	ὄρανόν	722	1065
"	καπνῷ	783	1196
318	τά	716 b	1054
319	τήν	716 a	1052
321	οί	768	1173
323	ἀγέμεν	957	1536
324	δόησι	898	1403
"	ἐγὼ δέ	1046, 1 c	1422
"	κεν θλωμαι	898 a	1355 and 1356
330	ιδῶν	969 b	1563, 2
331	βασίληα	712 b	1049
332	τι	716 b	1054
335	μοι	771	1172
337	Πατρόκλεις	194	231
341	ἐμείο	729 c	1085, 3
"	γένηται	898 b	1406
342	τοῖς ἄλλοις	767 a	1168
344	οί	771	1165
348	γυνή	216, 4	291, 8
349	ἐτάρων	757 a	1148 and 1149
350	ὀρόων	409 D a	784, 2
353	δφελλεν	518 D 12	598
359	ἀλός	748	1117
360	αὐτοῖο	757	1148 and 1149
362	φρένας	625 c	911
363	εἶδομεν	881	1365
388	μῦθον	716 a	1052
393	παιδός	742	1102
396	σεο	742	1130, 1
397	Κρονίωνι	767 a	1168
401	δεσμῶν	748	1117
403	Βριάρεων	726	1077
404	βίη	780	1182
405	κύδει	776	1181
407	τῶν	742	1106
408	αἱ κεν ἐθλήσι	907	1420
410	βασίλῃος	740	1102
415	ἀδάκρυτος	940	927
418	ἐπλεο	840	1292
418	αἴση	767	1165
420	αἱ κε πίθηται	907	1420

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
422	Ἀχαιοῖσιν	764, 2	1159 and 1160
424	χθιζός	619	926
425	τοι	770	1171
427	μιν	712 b	1049
428	ἀπεβήσето	428 D b	777, 8
429	γυναικός	744	1126
430	άέκοντος	728 or 970	1084 or 1152
432	λιμένος	757	1148 and 1149
434	ιστοδόκη	772	1175
"	προτόνοισιν	776	1181
437	ἔβαινον	829	1250
443	άγμέν	951	1532 and 1533
444	ιλασόμεσθα	881	1365
450	τοῖσιν	767	1165
453	έμευ	742	1130, 1
456	Δαναοῖσιν	767 a	1168
460	κνίσση	776	1181
466	περιφραδέως	257	365
467	πόνου	748	1117
"	τεγύκοντο	436 D	534
468	δαιτός	743	1112
469	πόσιος	729 c	1085, 3
470	ποτοῖο	743	1113
471	δεπάεσιν	783 or 767	1196 or 1165
474	φρένα	718 a	1058
479	τοῖσιν	767	1165
482	στεῖρη	783	1196
488	νηυσί	775	1179
490	πωλέσκετο	493	778
491	φθινύθεσκε	494 and 493	779
"	κῆρ	718 a	1058
495	έφετμέων	742	1102
497	Οὐλυμπον	722	1065
498	άλλων	757 a	1220
499	κορυφή	783	1196
500	αὐτοῖο	757	1148 and 1149
"	γούνων	738	1099
505	άλλων	755 b	1154
510	τίσωσιν	921	1465
510	τιμῇ	776	1181
512	γούνων	738	1099

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
515	τοι	768 or 775	1173 or 1179
515	ἐπι	109 b	116 <i>ad finem</i>
519	ἐρέθισιν	916	1428, 1
522	νόση	881	1365
523	μελήσεται	845	1303
527	κατανεύσω	916	1431
528	ὄφρυσσι	776	1181
530	κρᾶτός	216 D 8	291, 16
534	πατρός	757	1148 and 1149
542	κρυπτάδια	716 b	1054
543	ὅτι	47 D	428, 1
"	νόση	914 B a	1431
549	ἰδωμι	914 B	1431
552	ποιον	670	971
553	εἶρομαι	826	1258
555	παρείπη	887	1378
559	τιμήςης	881	1365
564	μέλλει εἶναι	846	1254
566	χρᾶσµωσιν	887	1365
567	ἐφείω	916	1429
575	δαιτός	729 c	1085, 3
577	μητρὶ	775	1179
579	νικείησι	881	1365
"	ἡμῖν	767	1165
582	καθάπτεσθαι	957	1536
585	μητρὶ	767	1170
586	τέτλαθι	454 and 490 ff.	804
587	ἰδωμαι	881	1365
589	ἀντιφέρεσθαι	951	1526
591	ποδός	738	1099
596	χειρὶ	767 a	1168 and 1169
597	θεοῖς	767	1165
600	ποιπνύοντα	574	1582
602	δαιτός	743	1112
610	ικάνοι	914 B	1431

NOTE. — The above references, in connection with the passage set for translation, may indicate a useful addition to, or substitute for, the usual daily lesson in the grammar. The references have not been carried beyond Book I., lest the pupil should be in danger of becoming dependent upon such help, and of ceasing to consult the grammar for himself.

GENERAL INDEX.

THE printing of a reference in full-faced type indicates that in that place the subject referred to is most fully treated.

The references are to be understood as illustrative only, not as exhaustive, upon the various heads cited.

- ABSOLUTE comparative, **B 440, Δ 64.**
 Accusative, of limit of motion, without preposition, **A 240, 317, 322, 497, E 291.**
 Accusative, of thing, retained in passive, **A 149.**
 Acephalous verse, **Γ 357, Δ 135.**
 Adjective, equivalent to poss. gen., **B 20, 54, Z 180, 446.**
 Adjective, of two endings instead of three, **A 3, E 269, 776.**
 Adjective, translated adverbially, **A 39, 52, 77, 424, 543, B 2, 148, Γ 7, Δ 124, E 19, Z 249.**
 Adverb, in predicate instead of adjective, **A 416, B 323, Γ 95, Δ 466, Z 131.**
 Aegis, **B 448, E 738 follg.**
 Aethiopians, **A 423.**
 Alliteration, **A 99.**
 Ambuscade, service in, honorable, **A 227.**
 Anacoluthon, **B 353, E 135, Z 478, 510.**
 Anapaestic rhythm, **Δ 204, E 745.**
 Anastrophe, **A 162, B 91, Z 331.**
 Anastrophe, forborne when word intervenes, **Δ 505.**
 Anastrophe, forborne when vowel of prep. is elided, **A 350, Δ 97.**
 Anthropomorphism, **A 533, 564, Δ 48, 507, Z 135.**
 Aorist, formed after analogy of liquid verbs, **A 40, Z 505.**
 Aorist, formed with tense-sign σ from liquid stem, **A 136.**
 Aorist, of mixed formation, **Γ 103, 120, 250, Z 53.**
 Aorist, Gnostic, **A 218, Γ 4, 33, Δ 75, 143, 160, 279, 455, E 92, 139, 523, 599, 902.**
 Aorist, reduplicated 2d, **A 100, 256, 590, Γ 86, 355, Δ 127, 293, 397, E 69, 504, Z 12, 50.**
 Aorist, syncopated 2d, **Δ 449, 519.**
 Aorist, of entrance into state, **A 330, 331, Γ 259, 398, E 422, Z 484.**
 Aorist, of single act, **A 118, 199, Γ 98.**
 Aorist, sometimes translated by perfect, **A 158, 207, Δ 246, 248.**
 Apocope, **A 305, 593, 606, B 160, 426, 549, Δ 11, Z 201.**
 Apodosis omitted, **A 232.**
 Aposiopesis, **A 136, 580.**
 Apposition, of part(s) with whole, **A 150, 362, B 171, 259, 452, Γ 35, 88, 338, Δ 350, 461, Z 117.**
 Apposition, of whole with part(s), **Γ 211, Z 149.**
 Article, as demonstrative pronoun, **A 9, 73, 125, 340, 382, 493.**
 Article, as relative pronoun, **A 36 125, 336.**
 Article, frequently wanting, **A 53, 214.**

Assertion, with different degrees of positiveness, A 137, 175, 205, 262, B 229.

Assimilation, in verbs in *-da*, A 31, 104, B 92, 337, Δ 1, 9, Z 201.

Assimilation, of consonants, A 593, 606, B 160, 426, 549.

Asyndeton, Γ 250, E 746.

Attraction, A 260, Γ 124.

Attraction, inverse, Z 396.

Attraction, by predicate noun, A 239, B 5, 73.

Augment, omitted, A 4, 54.

Bow, stringing of, described, Δ 112.

Chief arms himself, B 42-46, Γ 330.

Chief fights not *in*, but *near* chariot, E 108.

Chief holds two spears, Γ 18, 338, 380, E 495.

Commander-in-chief's portion of spoil, A 167.

Cloud-gates, separate *ἀήρ* and *αἰθήρ*, E 751.

Comparative, absolute. See Absolute comparative.

Comparative, from noun-stem, A 325.

Comparison, abridged, A 163, Γ 238.

Condition, general. See General condition.

Condition, posterior, A 67, 207, 408, Z 96.

Constructio praeagnans, A 6, 197, Γ 113, 405, E 514.

Conventional verse, Γ 95, E 84.

Conventional word or phrase, A 202, 212, 297, B 78, Z 171.

Conventional or habitual epithet. See Epithet.

Courtesy, Z 176.

Dative of advantage after word of ruling, A 71, 180, 231.

Dative of adv. (or disadv.), instead of gen., A 67, 161, 342.

Dative limiting verb, instead of gen. limiting noun, A 188, 200, Γ 195, 348, Δ 24, 219, 331.

Dative of place without preposition, A 24, 107, 132, 482, B 210, Γ 10, Δ 302, 443, E 78.

Deformity, physical and moral associated, B 216.

Demonstrative use of article. See Article.

Demonstrative instead of relative in second of two coördinate clauses, A 79, 95, 162.

Dodona, near modern Jannina, B 750

Dog despised, A 159, 225.

Elision, forborne because of orig. initial consonant, A 230, 275, 515, B 292, Γ 1.

Elision, permitted when impossible in prose, A 117, 283.

Elision, with loss of accent, A 210.

Elision, with recession of accent to preceding syllable, A 107.

Enallagé (change of order of words), E 554.

Epanalepsis, B 671.

Epithets, habitual or conventional, A 308, 316, B 164, E 375.

Euphemism, A 576, E 567, 574.

Fillets, what and how worn, A 14.

Final clause, instead of infinitive, A 133, Δ 465, E 690, Z 361.

Five grades of positiveness in assertion. See Assertion.

Flesh of victims, slain in ratifying oath, not eaten, Γ 310.

Fulness of expression (Parallelism), A 57, 88, 513, B 276, 352, Γ 2, 101, Δ 170, E 267, 527, 665.

Future-perfect, as more emphatic future, A 139.

General condition, of present time, A 510, B 228, 294, 475, Γ 279, E 524.

- General condition, of past time, B 188, 198, Γ 216.
- Genitive, after superlative, A 505.
- Genitive, of agent with verbs equivalent to passives, A 242, Δ 498, Z 73.
- Genitive, quasi-partitive, E 6, 222, 289, Z 2.
- Genitive, with adverbs of place, A 230, 500, Γ 341, 416, 424, E 849.
- Gnomic aorist. See aorist.
- Gods, cheered by savor of sacrifice, A 66.
- Grasshoppers, old men's voices compared with chirping of, Γ 151.
- Habitual epithets. See Epithets.
- Hendiadys. See Fulness of expression.
- Heralds, under protection of Zeus, A 334.
- Hiatus, apparent, A 4, 409, 532, B 38, 154, 164, E 4.
- Hysteron-proteron, A 251.
- Imperfect, of attempted action, Δ 378, E 318, Z 162.
- Infinitive, as imperative, A 20, 582, E 606, Z 150.
- Infinitive of purpose (with associated idea of result), A 5, 347, 443, B 107, 477, Δ 511, E 366, Z 228, 463.
- Invocation of Gods, B 412, Γ 276.
- Iterative forms, A 490, B 189, Γ 217.
- Ivory, stained a red color, Δ 141.
- King, his descent from Zeus, A 176.
- King, his divine prerogative, B 103, 205, Z 193.
- Knees, seat of strength, Γ 34, Δ 314, 421, E 176, Z 27.
- Language, of men and of gods, A 403, B 813.
- Lengthening of final short vowel, by *ictus*, A 45, 153, 226, B 39, E 371, Z 240.
- Lengthening of final short vowel, before liquid, A 233, 394, B 239.
- Lengthening of final short vowel, because of orig. initial consonant, A 51, 75, 416, 437, Γ 222, Δ 27, Z 157.
- Libations, how made, A 470-1, Γ 295.
- Litotes, A 220, 278, 536, B 166, 807, Δ 168, 498, E 18, 407, 441, Z 444.
- Long hair, of Greek warriors, B 11, Γ 43.
- Loom, A 31.
- Messages delivered *verbatim*, no *oratio obliqua*, B 60-70.
- Metathesis quantitatis*, A 1, 138, 193, B 226, Γ 272.
- Metonymy, A 30, B 108, 381, 387, 426, Γ 75, 113, E 326, Z 152.
- Middle voice with meaning of active, A 56, 198, 203.
- Mood-sign of 1st aor., shortened in subjunctive. See Shortening.
- Muse, inspirer of epic song, not known in Homer, as one of nine sisters, A 1.
- Negation, signified by tossing up the head, A 514.
- Nominative for vocative, A 231, E 403, 785.
- Okeanos, A 423, Γ 5.
- Olympus, in Thessaly, home of the gods, A 44, 420.
- Omniscience of gods implied, A 365.
- Onomatopoeia, A 34, 49, B 209, Δ 125.
- Optative, conditional, Γ 299, Δ 542, E 311.
- Optative, in *oratio obliqua*, A 191, B 794, Γ 317.
- Optative, of desire, A 18, 42, B 260, Γ 74, 102, 256, Δ 18, Z 164, 281.
- Optative, potential, A 64, 100, B 250, Γ 52, 235, Δ 93, E 303, 456.
- Oxymoron, Δ 43.

- Palaces of the gods, Hephaistos's work, A 426, Δ 2.
- Parallelism. See Fulness of expression.
- Parasitic letter, A 491, B 130, 328.
- Parataxis, A 5, 10, 29, 228, 259, 326, 453, B 26, 197, 301, Γ 61, E 178, Z 148, 151, 256, 458.
- Paronomasia, A 406, B 325, Z 398.
- Patronymics, A 1, 111, 188, 307, Δ 488.
- Pelasgians, B 843.
- People, hard lot of, A 80.
- Perfects often translated by present, A 37, 173, 221, 278, B 15, 134, E 228, 878.
- Periphrasis, B 387, Γ 105, Δ 386, E 781.
- 'Pet-' or 'Nick-name,' A 385.
- Plural, used for singular, A 14, 45, E 97.
- Polysyndeton, Γ 35, 116.
- Possessions of gods, often of gold, A 611, Γ 64, Δ 3.
- Posterior conditions. See Condition, posterior.
- Prayer, attitude in, A 450, Γ 275.
- Prayer, audibly uttered, A 450, Z 304.
- Prayers, in Hom. poems compared, E 115.
- Prepositions as adverbs (their original use), Γ 34, 115, Δ 46, Z 320.
- Present used with adv. of time where the perf. would be used in English, A 553.
- Primitive style and thought. See Simplicity.
- Prolepsis, A 536, B 409, Γ 192, E 85.
- Pygmies, Γ 6.
- Quantity, variation of, in same word, A 14, 21, B 381, Δ 441, E 31.
- Reduplicated form with intensive force, A 600, B 392.
- Rumor, *Διὸς ἄγγελος*, B 93.
- Sacrifice, ritual of, A 458-468, Γ 274, 318.
- Sailors sleep on shore, A 476.
- Shield, devices on, prototypes of modern coats-of-arms, E 182.
- Ship, how managed, A 433-436.
- Shortening of mood-sign in aor. subj. A 141, 444, Γ 409, Δ 352, E 469, 747.
- Shortening of vowel or diphthong in thesis, A 156, Δ 109.
- Simplicity and straightforwardness in Homer, A 91, Δ 405.
- Singular, in collective sense, A 382, Spondaic verses, A 11, 74, 157, 216.
- Spondees, effect produced by, A 388, 439.
- Subjunctive, as fut. indic., A 137, 182, Γ 417, Δ 167.
- Subjunctive, conditional, Γ 354.
- Subjunctive, deliberative, A 150, B 2, Δ 15, E 33.
- Subjunctive, final, A 32, B 195, Γ 166, Δ 486, E 233.
- Subjunctive, hortative, A 26, 62, Γ 283, Z 340.
- Sudden death, accomplished by Artemis's arrows, Z 428.
- Superlative, double, A 105, B 57, 220.
- Superlative, from noun theme, B 285.
- Suppliant gesture (touching the chin), A 501.
- Symbolical acts, Γ 274, 300.
- Synizesis, A 1, 15, 131, 277, 340, B 225.
- Three designations of Greeks, H 87.
- Tmesis, A 25, 195, 572, B 39, 160, 549, Δ 77.
- Trumpets not in use before Troy; hence voice important, B 408.
- Types of artistic representation of various deities already developed in time of Hom. Poems, B 479.

Unmixed wine used in solemn libations, B 341, Γ 270.

Veil, worn by women in presence of men, Γ 141.

Warfare, its character, A 367, Δ 162.

Washing, after plague, A 313.

Water-carrying, women's work, Z 457.

Wealth, in cattle, A 154, B 449.

Weaving in Homer. See Loom.

Weaving and spinning, women's work, Z 490.

'Winged' words, A 201.

Women reckoned as slaves, among possessions, Z 426.

Zephyros, not a gentle wind in Homer, B 147, Δ 2.

Zeugma, Γ 73, 79, 327, Δ 133, E 356, 654.

Zeus, his supremacy, Γ 308.

Zeus, dwells on mountain tops, Γ 276.

GREEK INDEX.

ἄγειν, with ἐκατόμβην, A 99, 431.
 ἀγγέλις = ἄγγελος, Γ 206.
 ἀλή, Γ 45, Δ 245.
 ἄμαθος and ψάμαθος, E 587.
 ἀμβρόσιος, B 19.
 ἀμβίβομαι, with dat. or without
 dat. ἔπεισι, translated 'answer,'
 A 121.
 ἀμόνων, of externals alone, A 92,
 E 9.
 ἀμφιγυΐεις, A 607.
 ἀμφικύπελλον, A 584, Z 220.
 ἀντις, E 262, 727.
 ἀρα, A 46, 56, 236, 330, B 38, 419,
 Γ 374.
 ἀντάρ (ἀνάρ), A 50, 166, Γ 118.
 αὐτός, almost always emphatic,
 A 4, 47, 112, 270, 338, Γ 66, Δ 237,
 287, E 396.
 αὐτως, A 133, 520, Z 400.
 βίος and βίος, A 49.
 γέφυραι πολέμοιο, Δ 371.
 δαιμόνιος, A 561, B 190, Δ 31,
 Z 326, 407, 521.
 δέ, in *apodosis*, A 58, 137, 194, 324.
 δή, A 61, 110, 266.
 δὲ, A 33, 555, Γ 242.
 δ prefixed, to facilitate pronuncia-
 tion, to word orig. beginning
 with F, A 306, 309, B 22.

εἰπεν, A 253.
 ἔηος, A 393.
 εἰ δ' ἄγε, A 302, 524.
 εἰ κε, with opt., A 60.
 εἶσω, A 71, Δ 460.
 ἐπεὶ ἦ, two ways of pronouncing,
 A 156, 169.
 ἔπω, ἔπομαι, A 166, Z 321.
 F, words beginning with. See
 p. xxxiii.
 ἦ, ἦ, Γ 46.
 θ, verb-formation in, A 219, Γ 231,
 E 147.
 ἱερός, A 366.
 ἰον, ἰός, ἰος, Δ 94, Z 422.
 καί, untranslatable in Engl., A 249,
 406.
 καλέονται = (nearly) εἰσὶ, B 260,
 E 342.
 κε, with subj. in final clause, A
 32.
 κελύω, with dat. of person, B 50,
 Γ 259, Δ 428, Z 324.
 κήρ and κήρ, A 228.
 κρᾶτος and κρᾶτος, A 530.
 μέλαν ὕδωρ, B 825.
 μέν = μήν, A 77, 163, 267, 273,
 B 203.

μετά with dat. = ἐν with dat., A 252, 516, E 344.

μετά, with acc., 'after,' A 222, Δ 70, 292, E 21.

μιν = αὐτό, A 237, Z 221.

μήτηρ (also ζῶμα and ζωστήρ), Δ 137, 187, 214, E 857.

ξανθή, epithet of Demeter, E 500.

δ = ὅτι, 'because,' 'that,' A 120, 244, 518, E 331.

οἶος, οἶος, οἶος (δῖος), A 486.

δμως, ὁμως, A 209.

δς, ἡ, ὅν, poss. adj., A 72, 205, 307, Δ 294, E 328, Z 516.

οὐ, apparently used in protasis, Γ 289, Δ 160.

οὐδέ γάρ οὐδέ, B 703, E 22, Z 130.

οὔτοι and οὔτοι, A 298.

πάνς, 'all kinds of,' B 823, E 11, 52.

περ, orig. meaning, A 131, 275, 352, 508, 586, Γ 201.

πόλεμος, 'combat,' A 165.

πορφύρεος, A 482.

πρίν, adv. of time, not conjunction, A 29, 97, Δ 114.

πτολίπορθος, B 278.

ρα. See ἄρα.

σύν with dat. = ἐν with dat., A 170, B 74.

σφωίτερον, A 216.

τε, without connecting force, A 81, 82, 86, 218, 279, B 289, Γ 12.

τις, 'many a one,' B 271, Γ 353.

τό, with dat. of agent, B 714, E 313, Z 453.

-φι, orig. meaning of suffix, A 37.

φίλος, A 20, 98, 345, 447, 491, Z 224.

φρένες, A 103.

ψυχή, meaning in Homer, A 3.

δ and δ, A 254, B 372.

ώς, ὅς, ὅς, A 33, 116, Γ 159.

THE END.

VOCABULARY
TO THE
FIRST SIX BOOKS OF
HOMER'S ILIAD

BY
SAMUEL THURBER

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ALLYN AND BACON
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PREFACE.

IN making a vocabulary to six books of the *Iliad* the compiler has aimed to give to young readers of Homer an amount of help that shall commend itself to teachers as judicious. The main object of reading Homer in school is to make the acquaintance of the oldest and greatest of poets in his own original form. Hence it is well to plan for a liberal amount of such reading even in the years of preparatory Greek study, and the learner may wisely be helped at once over difficulties that would otherwise waste his precious time and spoil his pleasure in the story. In the modern way of thinking about classical studies, the habit of long groping in the labyrinth of a large dictionary is no longer deemed a valuable discipline.

This vocabulary seeks to render it possible to the student, without needless difficulty and delay, to find every Homeric form. Hence every such form that differs from the Attic is given in its alphabetical place, as also are such Attic forms as might perplex a beginner. Many passages are cited to illustrate meanings, and some difficult phrases are translated.

The large German special lexicons to the Homeric poems have of course been of constant service to the

compiler. Of such standard works the one to which he owes the most is the *Seiler-Capelle Vollständiges Wörterbuch über die Gedichte des Homeros und der Homeriden*. The great *Lexicon Homericum* of Ebeling has often been appealed to and always trusted as of final authority. Indispensable of course has been the aid of Prendergast's *Concordance* and of Seber's *Index Homericus*. Other lexical helps, chiefly German, have been freely used. To the English translators of the *Iliad*, and especially to Mr. Walter Leaf, acknowledgment should also be made.

FEBRUARY, 1890.

VOCABULARY.

ABBREVIATIONS.

acc. . . signifies . . .	<i>accusative</i>	interj. . . signifies . . .	<i>interjection</i>
act.	<i>active</i>	intrans.	<i>intransitive</i>
adj.	<i>adjective</i>	masc. or m.	<i>masculine</i>
adv.	<i>adverb</i>	mid.	<i>middle</i>
aor.	<i>aorist</i>	neut. or n.	<i>neuter</i>
Att.	<i>Attic</i>	nom.	<i>nominative</i>
aug.	<i>augment</i>	opt.	<i>optative</i>
comparat.	<i>comparative</i>	part.	<i>participle</i>
conj.	<i>conjunction</i>	pass.	<i>passive</i>
dat.	<i>dative</i>	pers.	<i>person</i>
demonst.	<i>demonstrative</i>	perf.	<i>perfect</i>
du.	<i>dual</i>	plup.	<i>pluperfect</i>
enclit.	<i>enclitic</i>	plur.	<i>plural</i>
fem. or f.	<i>feminine</i>	poss.	<i>possessive</i>
fut.	<i>future</i>	prep.	<i>preposition</i>
gen.	<i>genitive</i>	pres.	<i>present</i>
Hom.	<i>Homer</i>	pron.	<i>pronoun</i>
imperat.	<i>imperative</i>	sing.	<i>singular</i>
imperf.	<i>imperfect</i>	subj.	<i>subjunctive</i>
indecl.	<i>indeclinable</i>	superl.	<i>superlative</i>
ind.	<i>indicative</i>	trans.	<i>transitive</i>
inf.	<i>infinitive</i>	voc.	<i>vocative</i>

The figure 2 immediately following a Greek word signifies that the word is an adjective with the two regular terminations, *-os, -ov*: the figure 3 in the same situation indicates an adjective with the three terminations, *-os, -η, -ov*.

"Aor. 1" and "aor. 2" signify respectively, *first* and *second aorist*. The figures 1, 2, and 3 following "sing." "dual" and "plur." denote respectively the *first, second, and third person*.

The books of the Iliad are referred to by the capital letters of the Greek alphabet. Thus,—

A . . . denotes . . .	Book I.	Δ . . . denotes . . .	Book IV.
B	" II.	E	" V.
Γ	" III.	Z	" VI.

VOCABULARY.

ἀ-

A.

Ἀγαμέμνων

ἀ- in composition: (1) ἀ privative, as in ἀκήδεστοι καὶ ἄφαντοι, Z 60, *uncared for and unseen*; before a vowel usually in the fuller form ἀν-, as in ἀναρχος, *leaderless*; but sometimes even then in the simple form, as in ἀεικής, *unseemly*. (2) ἀ- copulative, as in ἀτάλαντος, of *equal value with*; also in the form ἀ-, as in ἅπας, *all together*. (3) ἀ- prothetic, a mere euphonic prefix, without meaning, as in ἀμέλω, *to milk*.

ἀ-απτος, 2: *unapproachable, resistless*.

ἀάσχετος, 2, epic form of ἄσχετος, (ἔχω, σchein): *uncontrollable, irresistible*.

Ἀβαντες: *Abantes*, dwellers in Euboea, B 536.

Ἀβαρβαρή: *Abarbarēa*, a fountain nymph, Z 22.

Ἀβας, -αντος: *Abas*, a Trojan, slain by Diomēdes, E 148.

Ἀβληρος: *Ablērus*, a Trojan, slain by Antilochus, Z 32.

Ἀβλής, -ητος, (βάλλω): *never yet shot, new*, Δ 117.

ἄβλητος, 2, (βάλλω): *unwounded, not hit*, Δ 540.

ἄβληχρός, 3; *powerless, weak, soft*, E 337.

Ἀβυδόθεν: *from Abydos*.

Ἀβυδος: *Abydos*, a town on the Hellespont, B 836.

ἀγα- in composition is an intensive prefix, as in ἀγα κλυτός, *very famous*.

ἀγαγε, ἀγαγόνθ', ἀγάγω; see ἄγω.

ἀγαθός, 3; *strong, great, wise, good, skilful, valiant*. βοὴν ἀγαθός, *loud-voiced*; ἀγαθὰ φρονέων, Z 162, *upright in heart*.

ἀγα-κλειτός, 3: *very famous*.

ἀγα-κλυτός, 2, (κλύω): *very famous*.

ἀγαλλομαι: *exult, rejoice*. ἀγαλλόμενα πτερύγεσσι, *exulting in their wings*.

ἄγαλμα, -ατος: *a glory, delight, boast*.

ἀγαμαι, aor. ἀγασσάμεθα, ἡγάσασατο: *wonder, wonder at*.

Ἀγαμέμνων, -ωνος: *Agamemnon*, son of Atreus and grandson of Pelops; king of Mykēnae; commander-in-chief of the Greek forces at Troy.

ἀ-γαμος, 2; *unmarried*.

ἀγά-ννιφος, 2, (ἀγα- νίφω) : *very snowy, snow-clad*.

ἀγανός, 3; *gentle*.

Ἀγαπήνωρ, -ορος : *Agarēnor*, leader of the Arkadians, B 609.

ἀγαπητός, 3, (ἀγαπάω) : *beloved, dear*.

ἀγά-ρροος, 2, (ἀγα, ρέω) : *strongly flowing*.

Ἀγασθένης : *Agasthenes*, king in Elis, B 264.

ἀγασσάμεθα, see ἀγαμαι.

ἀγανός, 3, (ἀγαμαι) : *admirable, lordly, proud*.

ἀγγελίη, (ἀγγελος) : *message*.

ἀγγελίης, (ἀγγελος) : *messenger, ambassador*. ἦλυθε σεῦ ἔνεκ' ἀγγελίης, Γ 206, *came as ambassador on your account*; ἀγγελίην ἐπὶ Τυδῇ στείλαν, Δ 384, *appointed Tydeus ambassador*.

ἀγγελος, m. and f. : *messenger, ambassador*.

ἄγγος, plur. ἄγγεα : *pail, vessel for milk*.

ἄγε, ἄγετε, properly imperat. sing. and plur. of ἄγω, but used as interjections : *come! come on! well!* Sometimes strengthened, ἀλλ' ἄγε, ἄγε δῆ. Often used with the imperative without regard to its number, as in ἀλλ' ἄγε μίμνετε, B 331. ἀλλ' ἄγετ' αἱ κέν πως θωρήξομεν, B 72, *so come, let us arm if we may*.

ἀγείρω, pres. imperat. ἀγειρόντων; aor. ἤγειρα and ἄγειρα, part. ἀγείρας; pluperf. mid. and pass. ἀγγέρατο (Δ 211); aor. 2 mid.

ἀγέροντο, part. ἀγρόμενος, ἀγρομένησι, ἀγρομένοισι; aor. pass. ἀγέρθη : *assemble, collect*; in mid. *come together*. θυμὸς ἐνὶ στήθεσσιν ἀγέρθη, Δ 152, *his spirit was gathered in his breast*.

ἀγελίη : *collector of booty*, epithet of Minerva.

ἀγέληφι, epic dat. of ἀγέλη, herd : *in the herd*.

ἀγέμεν, see ἄγω.

ἄγεν, aor. pass. plur. 3 of ἄγνυμι.

ἀγέραςτος, 2, (γέρας) : *not honored with a prize, unrewarded*.

ἀγέρθη, ἀγέροντο; see ἀγείρω.

ἀγέρωχος, 2 : *proud, lordly*.

ἄγη, epic aor. pass. sing. 3 of ἄγνυμι.

ἀγγεράθ', plup. mid. plur. 3 of ἀγείρω.

ἀγήνωρ, -ορος, (ἀγα-, ἀνῆρ) : *very manly, bold*; in a bad sense, B 276, *insolent*.

Ἀγήνωρ : *Agenor*, a valiant Trojan, son of Antenor, Δ 467.

ἀγήραος, 2, (γῆρας) : *not growing old, eternal*.

ἀγητός, (ἀγαμαι) : *admirable*.

Ἀγκαῖος : *Ankaios*, leader of the Arkadians, B 609.

ἀγκάς, adv. : E 371, *in her arms*.

ἀγκλίνας, aor. part. for ἀνακλίνας, from ἀνακλίνω : Δ 113, ποτὶ γαίῃ ἀγκλίνας, *resting it on the ground*.

ἀγκυλο-μήτης, -τω : *crooked-counseling*, epithet of Kronos.

ἄγκυλος, 3 : *bent, curved*.

ἀγκυλό-τοφος, 2 : *with curving bow*.

ἀγκών, -ώνος: *elbow*.

Ἀγλαΐη: *Aglaiā*, mother of Nireus, B 692.

ἀγλαΐῃφι, epic dat. of ἀγλαΐη, beauty, splendor. ἀγλαΐῃφι πεποιθώς, *trusting in his beauty*.

ἀγλαός, 3, (ἀγύλλομαι): *bright, splendid, glorious*.

ἀγνοίεω, epic form of ἀγνοέω; aor.

ἡγνοίησε: *not to know, to fail to know*.

ἀγνυμι, (stem *Fay*), aor. subj. ἄξῃ, imperat. ἄξον, part. ἄξαντε; aor. pass. sing. 3 ἄγη, plur. 3 ἄγεν: *to break*. ἄξον ἔγχος, *the sword broke*; ἄγη ξίφος, *the sword broke*.

ἄγονος, 2: *unborn*.

ἀγοράσμαι, pres. plur. 2 ἀγοράσθε, imperf. plur. 3 ἡγορόωντο, aor. sing. 3 ἀγορήσατο: *to sit in assembly, to deliberate, to speak*.

ἀγορεύω, inf. ἀγορεύειν and ἀγορευέμεν, imperf. ἀγόρευον, imperat. ἀγόρευε: *to speak, to tell, to declare, to talk, to make harangue*.

ἀγορὰς ἀγόρευον, *they were holding assembly*; κετομέων ἀγορεύεις, *talkest tauntingly*; μή τι φόβονδε ἀγόρευ', *counsel me not to flight*.

ἀγορή, (ἀγείρω): *assembly of the people; counsel, deliberation; speech, harangue*.

ἀγορή-θεν, adv.: *from the assembly*.

ἀγορήν-δε, adv.: *to the assembly*.

ἀγορητής: *speaker, orator*.

ἀγός, (ἄγω): *leader, captain*.

ἄγραι, properly an imperat. from

ἀγρέω, used, like ἄγε, as an interjection; *come! quick!*

ἄγριος, 3, (ἀγρός): *wild, violent, furious*.

ἀγρόμενος, ἀγρομένησι, ἀγρομένοισι; see ἀγείρω.

ἀγρός: *field, country*.

ἀγρότερος, 3: *wild*.

ἀγυιά, (ἄγω): *street, highway*.

ἄγχε, imperf. of ἄγχω.

ἄγχι, adv.: *near*.

ἀγχί(α)λος, 2, (ἄγχι, ἄλς): *lying near the sea*.

Ἀγχί(α)λος: *Anchiālos*, a Greek, slain by Hektor, E 609.

ἀγχι-μαχητής: *fighting hand to hand*.

ἀγχί-μολος, 2, in neut. used as adv.: *close*.

Ἀγχίστης: *Anchises*, father of Aineias by Aphrodite, B 819.

ἀγχιστα, neut. plur. of ἄγχιστος, superl. from ἄγχι: *very close, very near*.

ἀγχιστίνος, 3: *huddling together*.

ἀγχού, adv.: *near*.

ἄγχω, imperf. ἄγχε: *choke, strangle*.

ὄγω, imperf. with and without aug.

ἡγον, ἄγον, mid. ἄγετο; imperat.

mid. sing. 3 ἀγέσθω; inf. act.

ἀγέμεν; fut. ἄξω; aor. 1 imperat.,

formed as if from fut., ἄξετε; aor. 2

with and without aug. ἡγαγον, ἄγαγον, subj.

ἀγάγω, part. du. ἀγαγόνθ': *to lead,*

to lead hither, to lead

away, to drive away (as plunder),

take captive, bear, bring.

ἀδαήμων, 2: *unskilled*.

ἀδάκρυτος, 2, (δακρύω): *tearless*.

ἄδδην, adv.: *enough*. *ἔδμεναι ἄδδην*, to eat their fill.

ἄδδεν, aor. 2 inf. of ἄνδάνω.

ἄδδελφεός and ἄδδελφός: *brother*.

ἄδδινός, 3: *thronging, crowding*.

Ἀδμητος: *Admētos*, king of Phera in Thessaly, husband of Alkestis, and father of Eumēlos, B 713.

Ἀδρηστήα: *Adresteia*, a town in Asia Minor, on the Propontis.

Ἀδρηστίνη: *daughter of Adrastos*, Aigialeia, E 412.

Ἀδρηστος: *Adrastos*; (1) king of Argos and Sikyon, B 572; (2) an ally of the Trojans from Adrasteia, B 830; (3) a Trojan slain by Agamemnon, Z 37.

ἄδδυτον, (δύω): a place not to be trodden, a *sanctuary*.

ἄδδελεύω: *to contend in feats of strength*.

ἄδδλος: *battle, struggle*.

ἄδδω: *to sing*.

ἄδδικῆς, -ές, (ἄ-, εἰκός): *unseemly, shameful, loathsome*.

ἄδδρω, aor. mid. part. ἄδδραμένη; plup. mid. and pass. ἄδδρω: *to lift up, to raise, to bring; in mid to rise. τῶν ἐν ἀδδραμένη, Z 293, taking up one of these; μάχαυρα ἄδδρω, Γ 272, the knife hung, i.e. had been put*.

ἄδδκαζόμενος, 3: *reluctant; strengthened by πολλά, Z 458*.

ἄδδκων, -ουσα, -ον: *unwilling, reluctant. οὐκ ἀέκοντε, E 366, nothing loath*.

ἄδδλα, (ἄημι): *violent wind, storm*.

ἄδδλής, -ές: *thick, thickly gathering*.

ἄδδντες, part. pres. of ἄημι.

ἄδδω: *to increase*.

ἄδδρσίπος, -οδος, (ἄδδρω, πούς): *high-stepping*.

Ἀζέδης: *son of Azeus*, Aktor, B 513.

ἄδδληχῆς, -ές, the neut. used as adv.: *unceasingly*.

ἄδδωμαι: *to dry up, to grow dry*.

ἄδδωμαι, imperat. ἄδδω: *to respect, to reverence, to stand in awe of*.

ἄημι, part. plur. ἄδδντες: *to blow*.

ἄηρ, f.; gen. ἡέρος, dat. ἡέρι, acc. ἡέρα: *the lower air, mist, darkness*.

ἄησυλος, 2: *impious, iniquitous*.

ἄδδάνατος, 2 and 3: *undying, immortal, imperishable. ἄδδάνatoi, the immortals, the gods, Δ 394*.

ἄδδερῖζω: *to despise, to make light of*.

ἄδδθῆσ-φάτος: *unspeakably great or sudden, immense*.

Ἀθῆναι, -άων, and -έων: *Athens, capital of Attika*.

Ἀθῆναιοι: *Athenians*.

Ἀθήνη and Ἀθηναίη, -ης: *Athene, goddess of wisdom, daughter of Zeus, Minerva. She represents wisdom combined with power, and she presides over enterprises that require deliberation and courage. She is the tutelary deity of cities in peace, and presides over the useful arts. She also protects cities in war against foreign enemies, and so comes to be*

regarded as the goddess of war, who directs battles, and guards especially those heroes who, in war, unite discretion with valor, like Odysseus. Common epithets of Athene in Hom. are *κούρη Διός, Παλλάς, γλαυκῶπις, ἐρυσίπολις, ἀγελείη.*

ἄ-θροός, 3: *together, in concert.*

αἰ, conjunc. equivalent to Att. *εἰ*, always used in Hom. with *κέ* or with *γάρ*. **αἰ κε**, (equiv. to Att. *ἐάν*): *whether, if perchance*, as in A 207, Δ 249. **αἰ γάρ** with opt. expresses a wish; **αἰ γάρ οὕτως εἴη**, Δ 189, *may it be so*; **αἰ γάρ μοι εἴεν**, B 371, *would that I had.*

αἶα: *land, country, the earth; πατρίς αἶα, father-land.*

Αἶας, -αντος: *Aias, Ajax.* (1) the lesser Aias, son of Oïleus, leader of the Lokrians, B 527. (2) son of Telamon, and the most valiant of the Greeks after Achilles, B 768.

Αἰγαίων, -ωνος: *Aigaion*, a hundred-armed giant of the sea, so called by men, but by the gods, Βριάρεως, A 404.

αἰγαντή: *hunting-spear, javelin.*

Αἰγείδης: *son of Aigeus*, Theseus.

αἰγίος, 3, (αἶξ): *made of goat-skin.*

αἰγίρεος: *poplar-tree.*

Αἰγιάλεια: *Aigialeia*, daughter of Adrestos and wife of Diomedes, E 412.

αἰγιαλός: *beach, sea-shore.*

Αἰγιαλός: *Aigialos*; (1) ancient name of Achaia, B 575; (2) a

town of the Enēti in Paphlagonia, B 855.

Αἰγίλιψ, -ιπος: *Aigiliψ*, a place in Ithaka, B 633.

Αἰγίνα: *Aigina*, an island in the Saronic Gulf, B 562.

Αἰγιον: *Aigion*, a town in Achaia, B 574.

αἰγίλοχος, (ἔχω): *aegis-bearing*, epithet of Zeus.

αἰγίς, -ιδος: *aegis*, the shield of Zeus, emblem of divine protection. Borne by Athene, B 446. Described, B 446 and E 738.

αἰγλή: *splendor, gleam.*

αἰγλήεις, -εσσα, -εν: *glittering, shining.*

αἰδέομαι and αἰδομαι, aor. pass. part. *αἰδεσθείς*, pres. mid. part. dual *αἰδομένω*: *to stand in awe of, to be abashed before, to respect, to honor, to reverence.* Used absolutely E 531, *αἰδομένων ἀνδρῶν, of men that shun dishonor.*

ἀ-ἰδηλος, 2, (ἀ-, Φιδ): *making unseen, destructive, ruinous.*

Ἄιδης, gen. Ἄϊδάω Ἄϊδεω Ἄϊδος, dat. Ἄϊδι and (from nom. Ἄϊδωνεύς) Ἄϊδωνῆι, (ἀ-, Φιδ): *Hades*, the unseen one, Pluto, son of Kronos and Rhea, brother of Zeus, ruler of the dead in the lower world. The gen. is used with ellipsis of *δῶμα* or *δόμος*, as Ἄϊδος εἶσω, *within the house of Hades.*

αἰδοίος, 3, (αἰδώς): *reverend, honorable, chaste.*

αἰδομαι; see αἰδέομαι.

Ἄιδος, Ἄιδι; see Ἀΐδης.

ἄ-ιδρις, -ιος, -ει, (ἄ, Fid): *ignorant, without understanding.*

Ἀιδωνεύς, dat. -ῆι; see Ἀΐδης.

αἰδώς, -ους, -οι, -ά: *the feeling of shame, sense of honor; a shame.*

Αἰδώς Ἀργείοι, *fie upon you, Argives!* B 262, *prudenda.*

αἰεὶ, αἰέν, (ἀεί): *always, eternally.*

θεοὶ αἰὲν ἔοντες, *the eternal gods.*

αἰει-γενέτης, -αο, (γίγνομαι): *eternal.*

αἰέν; see αἰεὶ.

— εἰς: *strong, vigorous;* as subs. in plur., *men, youth,* with the special idea of strength and energy.

αἰθαλόεις, -εσσα, -εν: *smoky, sooty.*

αἰθε, epic for εἶθε, a particle expressing a wish: *O that, would that.* Used with opt., as in αἰθε τελέσει' Ἀγαμέμνων, Δ 178, *O that Agamemnon may fulfill;* and with ὄφελον (ὄφελον), -ες, -ε, followed by an infin., as in αἰθ' ὄφελος ἦσθαι, A 415, *would thou wert sitting.*

αἰθήρ, -ῆρος: *the upper air, breathed by the gods; and hence, heaven.* αἰθέρι ναίων, *dwelling in heaven.*

Αἰθῆκες, dat. Αἰθῆκεσσι: *the Aithēkes, a people in Thessaly,* B 744.

Αἰθιοπες, -ων, acc. Αἰθιοπῆας, as if from nom. Αἰθιοπεύς, (αἰθω): *the Ethiopians, remotest of men, pious favorites of the gods.* It is impossible to assign them a geographical location.

αἰθόμενος, 3. part of αἰθω: *blazing.*

αἰθουσα, (αἰθω): *colonnade.*

αἰθοψ, -οπος: *bright, gleaming, flashing.*

Αἰθρη: *Aithre, wife of Aigeus, mother of Theseus,* Γ 144.

αἰθων, -ωνος: *of metal, gleaming; of horses, spirited, fierce, or perhaps referring to color, sorrel.*

αἶμα, -ατος: *blood, race.*

αἱματόεις, -εσσα, -εν, (αἶμα): *bloody.*

Αἱμονίδης: *Haimon's son, Maion,* Δ 394.

αἱμων, -ωνος: *skilled in.*

Αἱμων, -ωνος: *Haimon, a Greek from Pylos,* Δ 296.

Αἰνείας, -αο and -είω: *Aineias, son of Anchises and Aphrodite, a descendant of Tros.* He takes but little part in the fighting, although, next to Hektor, the most valiant of the Trojans.

Αἰνόθεν: *from Ainos, a city in Thrace,* Δ 520.

αἰνός, 3. equivalent to δεινός: *dreadful, dread, fearful;* neut. plur. as adv., αἰνὰ τεκοῦσα, A 414, *having brought thee forth to woe.*

αἰνότατος, superl. of αἰνός: *most dread.*

αἰνυμαι, imperf. sing. 3 αἰντο: *to take away.*

αἰνῶς, adv. (αἰνός): *dreadfully, sorely.* αἰνῶς αἰδέομαι *I am dreadfully ashamed.*

αἶξ, αἰγός: *goat, ibex.* τόξον αἰγός, *a bow of goat's horn.*

αἶψα, αἶψα, αἶψαντε, aor. part. of αἰσσω.

Αἰολίδης: son of Αἰδώς, Sisyphos.

αἰολο-θήρης, -κος: with gleaming corselet.

αἰολο-μήρης, -αο: with gleaming tassels, E 707.

αἰολό-πῶλος, 2: having fleet steeds.

αἰόλος, 3: changeful of hue, glancing.

αἰπ-εινός, 3: steep, lofty.

αἰπόλιον: herd of goats.

αἰπόλος: goat-herd.

Αἰπύ: Αἰψύ, a town under Nestor's government, B 592.

αἰπύς, -εία, -ύ: lofty, steep; sheer, utter; αἰπὺν ὄλεθρον, utter destruction.

Αἰπύτιος, adj.: of Αἰψύτος.

αἰρέω, imperf. ἤρει; aor. 2 act. ind.

ἔλον, ἔλε εἶλε(ν), ἐλέτην, εἶλομεν,

ἔλον, subj. ἔλωμεν, ἔλωσι, opt.

ἔλοις ἔλοι, inf. ἐλεῖν, part. ἐλὼν,

-οῦσα, -όντος, etc; aor. 2 mid.

ind. ἐλόμην, ἔλετο εἶλετο, ἐλοντο,

subj. ἔλωμαι, opt. ἐλοιτο, ἐλοί-

μεθα, imperat. ἐλεσθε, inf. ἐλέ-

σθαι: to take, to seize, (κόμης,

by the hair), to take away, to

capture, to overpower, to slay;

mid. to take for one's self, to

enjoy, to attain.

αἶσα: lot, share, allotted lifetime, fate, what is reasonable and proper; ὑπὲρ αἶσαν, Z 487, against my fate; κατ' αἶσαν οὐδ' ὑπὲρ αἶσαν, in measure and not beyond measure.

Αἰσηπος: Αἰσῆπος; (1) a river in Mysia, Δ 91; (2) a Trojan, Z 21.

αἰσιμος, 2: right, just, fitting; αἰσιμα παρειπών, giving sound advice.

αἰσσω, aor. ἤϊεν, part. αἶσα, αἶσαντε; aor. pass. ἤχθη, inf. αἰχθῆναι. (Middle and passive forms have the same meaning as the active): to move quickly, to leap, to rush, to dart. βῆ αἶσα, she went darting down; αἰχθῆναι ἐτώσιον, E 854, to spend itself in vain; χαῖται αἰσσοῦνται, Z 510, his mane floats.

Αἰσιήτης: Αἰσιγῆτες, B 793.

αἰσῦλος, 2, (αἶσα): impious; αἰσῦλα ῥέζων, practising impiety.

αἰσχιστος, superl. of αἰσχρός: ugliest.

αἰσχος: taunt, insult, reviling, expression of scorn.

αἰσχρός, 3, superl. αἰσχιστος: ugly, ill-favored; shameful; scornful, abusive.

αἰσχύνω, (αἰσχος), inf. αἰσχυνέμεν: to put to shame, to dishonor.

αἰτέω, imperf. 3 ἦτε: to ask, ask for, beg.

αἰτιος, 3: guilty, blameworthy; οὔτι μοι αἰτιοί εἰσιν, I have no cause to complain of them.

Αἰτωλός: Aitolian, Δ 399.

Αἰτωλός: an Aitolian.

αἰχμάξω, fut. αἰχμάσσουσι: to wield the spear.

αἰχμή: properly, spear-point, Δ 461; generally, spear, lance.

αἰχμητά and αἰχμητής: spearman, and, generally, warrior; often as adj., warlike.

αἶψα: quickly, straightway.

αἰών, -ωνος: *life-time, life.*

Ἀκάμας, -αντος: *Akamas*, (1) leader of the Dardanians, slain by Meriones, B 823; (2) leader of the Thracians, slain by Telamonian Aias, B 844.

ἀκάματος, 2: *unwearied.*

ἀκαχίζω, imperat. mid. ἀκαχίξω; perf. mid. part. ἀκαχήμενος and ἀκηχεμένη: *to trouble; in mid. to grieve, to be grieved, to sorrow.*

ἀκίωμα, aor. ἡκέσατο: *to heal, to cure.*

ἀκίον, an adv., as in Δ 22; declined like an adj., A 565: *silent.*

ἀκήδεστος: *uncared-for.*

ἀκήν, adv.: *silent.*

ἀκήριος, 2, (κῆρ): *heartless, cowardly.*

ἀκηχεμένη, see ἀκαχίζω.

ἄκοιτις: *wife.*

ἀκοντίζω, (ἄκων), aor. ἀκόντισε, ἀκοντίσσαντος, *to hurl the javelin; the name of the weapon often in the dat.*

ἄκοσμος, 2: *disorderly, unseemly.*

— ἀκοστήσας, aor. part. ἀκοστάω: *full-fed.*

ἀκούάζομαι: *to hear; πρώτῳ δαιτὸς ἀκούάζεσθον ἐμεῖο, Δ 343, ye are the first to hear about the feast from me.*

ἀκούω, inf. ἀκούμεν; aor. ἤκουσεν and ἤκουσε: *to hear, to listen to, hearken to, obey, learn; ἀκούετο, imperf. mid., had not heard.*

ἀκράντος, 2: *unaccomplished.*

ἄκρη: *promontory, headland.*

ἄ-κρητος, 2, (κεράννυμι): *unmixed pure.*

ἀκριτό-μυθος, 2: *reckless of speech, prating.*

ἄ-κριτος, 2: *confused, disorderly, unceasing.*

ἀκριτό-φυλλος, 2: *thickly leaved.*

ἀκρό-κομος, 2: *having hair on the crown, wearing a top-knot.*

ἀκρό-πολος, 2: *lofty.*

ἄκρος, 3, superl. ἀκρότατος: *extreme, highest; ἄκρην χεῖρα, the tip of the hand; ἐπ' ἄκρῳ (ῥυμῷ), on the end of the pole; ἄκρη πόλις = ἀκρόπολις; τύμβῳ ἐπ' ἀκροτάτῳ, on the top of the tomb.*

ἄκτῆ: *head-land.*

Ἀκτορίων, -ωνος: *of the lineage of Aktor*, B 621.

Ἄκτωρ, -ορος: *Aktor*; (1) father of Eurytos and Kteatos, B 621; (2) son of Azeus, father of Astyoche, B 513.

ἀκωκή: *spear-point.*

ἄκων, -οντος: *javelin; ἔρκος ἀκόντων, barrier against javelins.*

ἄλαδε, (ἄλς): *to the sea, into the sea.*

ἀλαλητός: *shout, clamor, cry.*

Ἀλαλκομενής: *the Alalkomenean.* epithet of Athene, Δ 8 and Ε 908.

ἀλάομαι, imperf. ἀλάτο, part.

ἀλώμενος: *to wander, to roam.*

ἀλαπαδνός, 3, comparat. -ότερος: *feeble.*

ἀλαπάξω, fut. -ξω: *to vanquish, to destroy.*

Ἀλάστωρ, -ορος: *Alastor*; (1) a Greek, Δ 295; (2) a Lykian, E 677.

ἀλγέω, aor. part. ἀλήσας: *to suffer pain.*

ἄλγος: *woe, sorrow, pain, anguish.*

—ἀλεγυνός, 3: *grievous, painful.*

ἀλεγίζω: *to take thought for, to care for.*

—ἀλείνω, imperf. ἀλείνει: *to forbear, to avoid, to shun.*

Ἀλείσιον: *Aleision*, a place in Elis, B 617.

ἀλείτης: *sinner.*

Ἀλέξανδρος: *Alexander*, another name of Paris, and far the more frequent in the *Iliad*; said to have been given him because as shepherd he defended himself against robbers (ἀλέξω, ἀνήρ), Γ 16.

—ἀλέξω, inf. ἀλεξέμεν(αι), fut. ἀλεξήσω: *to save, to bring succor, to give aid.*

—ἀλέομαι and ἀλεύομαι, aor. mid. ἀλεύατο, ἀλευάμενος: *to avoid, to shun, to escape, to flee.*

ἀληθής, -ές, neut. plur. ἀληθέα: *true.*

Ἀλήιον πεδῖον: *the Aleian plain* in Kilikia, Z 201.

ἀλήμεναι, see εἶλω.

ἄλθομαι: *to be healed.*

Ἀλάρτος: *Haliartos*, a town in Boiotia, B 503.

ἀ-λάστος, 2, (ἀ-, λιάζομαι): *incessant, without respite.*

ἀ-λγικος, 2: *like*, (with dat.).

Ἀλιζῶνες: *the Alizōnes*, B 856.

(1) ἄλιος, 3, (ἄλς): *belonging to the sea, dwelling in the sea.*

(2) ἄλιος, 3: *fruitless, vain, useless; as adv. in vain.*

Ἄλιος: *Halios*, a Lykian king slain by Odysseus, E 678.

ἄλις, adv.: (1) *in swarms*, B 90; (2) *enough*, E 349.

ἀλίσκομαι, aor. 2 part. ἀλοῦσα, ἀλόντε; serves as pass. to αἰρέω: *to be captured, to be slain.*

Ἀλκανδρος: *Alkandros*, a Lykian, E 678.

ἄλκαρ: *bulwark, defence.*

ἄλκή: *strength, might; safety, protection; courage, valor.*

Ἀλκηστις: *Alkestis*, wife of Admētos, B 715.

ἄλκι, ep. dat. to ἀλκή; ἀλκὶ πεποιθώς, *trusting in his strength.*

ἄλκιμος, 3: *valiant, bold; strong.*

ἄλλά: *but, yet, however.*

ἄλλῃ: *to another place, elsewhere.*

ἄλληκτος, 2, (ἄ-, λήγω), neut. as adv.: *unceasingly.*

ἄλλήλων, ἀλλήλοισι, ἀλλήλους: *each other.*

ἄλλοδαπός, 3: *foreign; noun, foreigner, stranger.*

ἄλλοθεν: *from another place; ἀλλοθεν ἄλλος, one from one place, another from another.*

ἄλλοιος, 3: *of other sort.*

ἄλλομαι, aor. ἄλτο: *to leap.*

ἄλλοπρόσαλλος, 2: *fickle, a turncoat, a renegade, applied to Ares.*

ἄλλος, -η, -ο: *another; ἄλλος μὲν, ἄλλος δέ, the one, the other; αἱ*

- ἄλλοι and ἄλλοι, *the rest*; τὰλλα (τὰ ἄλλα), *the rest*; οἱ ἄλλοι νοίοιτε, *may ye (others) dwell*; ἄλλος δ' ἄλλῃ ἔρεξε θεῶν, *one sacrificed to one god, another to another*; in πλησίον ἄλλον, Δ 81, the ἄλλον is pleonastic.
- ἄλλοτε: *at another time, once upon a time*; ἄλλοτε . . . ἄλλοτε, *now . . . now*.
- ἄλλότριος, 3: *alien, hostile*.
- ἄλλως: *otherwise*.
- ἀλόντε, ἀλοῦσα; see ἀλίσκομαι.
- Ἀλόπη and Ἄλος: *Alōpe* and *Alos*, cities under the government of Achilles, B 682.
- δ-λοχος, (λέχος): *wife*.
- ἄς, ἄλός, poetical; *the (salt) sea*.
- ἄλσος: *grove*.
- ἄτο, see ἄλλομαι.
- Ἀλύβη: *Alýbe*, a town on the Euxine, "whence is the birth-place of silver," B 579.
- ἀλυσκάω: *to shrink, to retreat, to flee*.
- ἀλύνω: *to be amazed, distressed*.
- Ἀλφειός: *Alpheios*; (1) a river in Arkadia and Elis, B 592; (2) the god of the river, E 545.
- Ἀλφεύς, -ης: *Alḗeus*, son of Poseidon and father of Otos and Ephialtes, E 386.
- ἄλωή: *threshing-floor; orchard*.
- ἄλόμενος, see ἀλόμαι.
- ἄμ for ἀνά before π, E 87: *along, over*.
- ἄμα: (1) *adv. at the same time*.
(2) *prep. with, together with*.
- Ἀμαζόνες: *the Amazons*, a race of warlike women, Γ 189, Z 186.
- ἄμαθος: *sand, dust*. [cible.]
- ἄ-μαιμάκετος, 3: *monstrous, invin-*
ἄμαρτάνω, aor. ἄμαρθ' (for ἄμαρτο) and ἡμβροτες: *to miss*.
- ἄμαρτῇ, *adv.: at the same time*.
- Ἀμαρυγκίδης: *son of Amaryn-*
keus, Dióres, B 622, Δ 517.
- ἄμ-βάλλω, B 436; see ἀναβάλλω.
- ἄμ-βατός, 2, (ἀναβαίνω): *easy to scale, that may be scaled*.
- ἄμ-βροσίη: *ambrosia*, the food of the gods. E 777, the Simōeis made ambrosia spring up, as grass, for the steeds of Hera.
- ἄμ-βρόσιος, 3: *pertaining to the gods, ambrosial, divine*.
- ἄμ-βροτος, 2, (ἀ-, βροτός): *immortal, divine*.
- ἄ-μέγαρος, 2, (μεγαίρω): *dreadful, severe*.
- ἄμειβω, imperf. ἄμειβε, ἡμείβετο; aor. ἄμειψατο: *act. to exchange*; Z 235, τεύχεα χρύσεια χαλκεῖων πρὸς Διομήδεα ἄμειβε, *made exchange with Diomedes of golden arms for bronze*: mid. *to answer, to respond*; A 604, ἀμειβόμεναι ὀπὶ καλῇ, *alternating with beautiful voice*.
- ἄμεινων, -ον, gen. -ονος, comparat. of ἀγαθός: of persons, *better, more valiant*; of things, *better, preferable*.
- ἄ-μέλω: *to milk*; δῖες ἀμελγόμεναι γάλα, Δ 434, *sheep yielding milk*.
- ἀ-μνηνός, 3, (μένος); *powerless, feeble*.

ἀμετρο-επής, -ής: *immoderate in words, prating.*

ἄμμε, acc., and ἄμμι, dat., plur. of ἐγώ: *us, to us.*

— ἄμμορος, 2, (μέρος): *hapless, wretched.*

ἄμός, 3, epic for ἡμέτερος: *our.*

ἄμοτον, adv.: *insatiably, unceasingly.*

ἀμ-πείραντες, see ἀναπείρω.

ἀμπελόεις, -εσσα, -εν: *rich in vines.*

— ἀμ-πεταλών, see ἀναπάλλω.

ἀμπνύνη, aor. pass. of ἀναπνέω: *breathed again.*

Ἀμυδών, -ώνος: *Amýdon*, a city in Paionia, B 849.

Ἀμύκλαι, -ῶν: *Amýklai*, a city in Lakoniá, B 584.

ἀ-μύμων, -ονος: *blameless, noble.*

ἀμύνω, inf. ἀμυνέμεναι; aor. ἄμυνεν, imperat. ἄμυνον, inf. ἀμύναι: *to ward off*, usually with dat. of person defended, but with gen. Δ 11; *to guard, to defend*, with dat. of person.

ἀ-ύσσω, fut. ἀμύξω: *to gnaw.*

ἀμφεποτάτο, see ἀμφιποτάομαι.

ἀμφέχυντο, see ἀμφιχέω.

ἀμφ-ηρεφής, -ής, (ἐρέφω): *on both sides covered, well covered.*

ἀμφί, adv. as in Δ 328, and prep. with 3 cases: *around, round about, on both sides; for, on account of, about, upon, along, by.*

Ἀμφί properly signifies, at two opposite points of the enclosing space, while περί denotes continuous environment. B 305, the two are used together, — *round about.* ἀμφ' ὕβελουσιν

ἔπειραν (κρέα), A 465, *they pierced the flesh with the spits through and through*, i. e. so that the spits projected on either hand. The radical meaning of ἀμφί is less obvious in ἀμφ' ἄλα ἔλσαι Ἀχαιοῦς, A 409, *crowd the Greeks about the sea.*

ἀμφι-αχυία, perf. part. of ἀμφιάχω, with meaning of pres.: *screaming about (him).*

ἀμφι-βαίνω, perf. ἀμφιβέβηκας, -ε: *to go around; σὲ πόνος φρένας ἀμφιβέβηκεν*, Z 355, *trouble hath encompassed thy heart.* δε Χρύσην ἀμφιβέβηκας, A 37, *who (hast gone about) protectest Chryse.*

ἀμφί-βασσι, (ἀμφιβαίνω): *defence.*

ἀμφί-βροτος, 3: *encompassing the man, man-protecting.*

Ἀμφιγένηια: *Amphigeneia*, a city of Nestor's in Elis, B 593.

ἀμφιγυής, (γυῖον): *strong-armed*, always epithet of Hephaistos, A 607.

ἀμφιδίδη, perf. of ἀμφι-δαίω: *is kindled about.*

ἀμφι-δρυφής: *lacerated on both sides, with torn face; said of a woman who has mutilated her cheeks in grief at the death of her husband.*

ἀμφι-έλισσα: *curved on both sides*, epithet of ships.

ἀμφι-έπω: *to be engaged about, to tend upon, to marshal.*

ἀμφι-καλύπτω, aor. ἀμφεκάλυψε: *to conceal, to cover, to envelop.*

ἀμφι-κύπελλον δέπας: *a double cup; probably double in the sense of*

being a cup both above and below; perhaps, *two-handled*.

ἀμφι-μάχομαι: *to fight about*.

*Ἀμφίμαχος: *Amphimāchos*; (1) leader of the Epeians, B 620; (2) son of Nomion, slain by Achilles, B 870.

ἀμφι-μελας, -αινα: *black all about, dark, gloomy*.

ἀμφι-νέμομαι: *to dwell about, to inhabit*.

*Ἀμφίος: *Amphios*; (1) a Trojan leader, B 830; (2) a Trojan ally, E 612.

ἀμφι-πίνομαι: *to be busied about, to attend to*.

ἀμφι-πολος, (πέλω): *handmaiden*, in rank generally distinct from δμῶς a slave, and corresponding to the masc. θεράπων.

ἀμφι-ποτάομαι, imperf. ἀμφεποῦτο: *to flutter about*.

ἀμφίς, adv., and prep. with three cases; as prep. usually following its case: *about, on both sides, apart*. δλίγη ἦν ἀμφὶς ἄ, οὐρα, Γ 115, *there was a little ground on each side, i. e. of each single suit of armor, or between two adjacent ones*. ἀμφὶς φράζεσθαι, *to plan apart, or to be divided in counsel*.

*Ἀμφιτρυών, -ωνος: *Amphitryon*, son of Alkaios, grandson of Perseus, husband of Alkmene, and father of Iphikles and foster-father of Herakles. παῖς Ἀμφιτρυώνος, Herakles.

ἀμφι-φαλος, 2: *two-crested*.

ἀμφι χέομαι, aor. 2 sing. 3 ἀμφέ-

χυτο: *to pour, shed itself about*; B 41, rang in his ears.

ἀμφοτέρως, 3: *both*; neut. sing. as adv.: *both*. Used in both dual and plural. ἀμφοτέρησιν, E 416, supply χερσί.

ἀμφοτέρωθεν: *on both sides*.

ἀμφω, nom. and acc.: *both*.

(1) ἄν, a postpositive modal particle, in use and meaning nearly identical with κέ(ν). Ἄν and κέ show that the predicate of the sentence is not affirmed absolutely, but is conceived as dependent on conditions. Hence they cannot be used with the ind. pres. or perf. Their meaning is usually best rendered in Eng. by means of the modal auxiliaries, *may, can, might, could, should, would*; and, in connection with relatives, by the suffix, *-ever*.

The following are typical instances of the use of ἄν:—

(1) with the indic. imperf. and aor. in the conclusion of a condition expressed or implied, and with the fut.: ἦ τ' ἂν πολὺ κέ, διον ἦεν, E 201, *it would surely be far better*; οὐκ ἂν ὑπεξέφυγε ρέεθρα, Θ 369, *he would not have escaped the streams*; οὐκ ἂν ἐγὼ μυθήσομαι, B 488, *I could not tell*.

(2) with the subj.:—in condition, εἰ δ' ἂν οὐκ ἐθέλωσιν, Γ 288, *if they will not*; in principal sentence, τάχ' ἂν ποτε θυμὸν δλέσση, A 205, *he shall*

soon lose his life; in final clause, ὡς ἂν τιμὴν ἄρῃαι, Π 84, *that thou mayest win honor*; in general relative, ὅτ' ἂν τοι ἀπέχθωνται, Δ 53, *whenever they become hateful to thee*.

(3) with the opt. :— in condition, εἴπερ ἂν Μοῦσαι ἀείδοιεν, B 597, *even if the muses were to sing*; in principal sentence, ἦ γὰρ ἂν λωβήσαιο, A 272, *else wouldst thou surely have insulted*; κείνοισι δ' ἂν οὐ τις μαχέοιτο, A 271, *with them would no one fight*.

(2) ἄν, a shortened form of ἀνά. In Γ 268 the verb must be supplied from ὄρνυτο, *up rose*.

ἀνά, adv., and prep. with three cases: *up, up along, upon, up to, on, thereon, through, in*. When ἀνά is shortened by dropping its final α, the ν is assimilated to the following mute, as in ἀμ πεδίον, E 87. In Z 231 ἄνα (with retracted accent) stands for an imperat., *up!* In composition it often means, *again, back*.

(1) ἄνα; see ἀνά.

(2) ἄνα, voc. of ἄναξ: *O king*. Only in Ζεῦ ἄνα, *O king Zeus!*

ἀναβαίνω, aor. 2 ἀνέβη, ἀναβάς: *to go up, to mount, to embark, to arise*.

ἀναβάλλω, epic ἀμβάλλω: *to delay, to postpone, to put off*.

ἀνάβλησις, (ἀναβάλλω): *a putting off*.

ἀναγκαλή and ἀνάγκη: *necessity, constraint*. τίς τοι ἀνάγκη, *why must thou?*

ἀναγνάμπτω: aor. pass. ἀνεγνάμφθη: *to bend back*.

ἀν-άγω, imperf. ἀνήγες, ἀνάγοντο; aor. 2 ἀνήγαγεν: *to conduct over the sea, to bring back*; in mid. *to set sail*.

ἀναδέχομαι, aor. ἀνεδέξατο: *to receive, to catch*.

ἀναδύομαι, aor. 2 act. ἀνέδυ, mid. ἀνεδύσσετο: *to rise from, to emerge from*.

ἀνα-ερχομένης, see ἀνέρχομαι.

ἀνα-θλίω, fut. -ήσω: *to grow green again*.

ἀν-αιδείη: *shamelessness*.

ἀν-αιδής, -ές, (αἰδέομαι): *shameless, pitiless*.

ἀν-αιμων, -ονος, (αἷμα): *bloodless*.

ἀν-αιρέω, aor. 2 ἀνελών, ἀνέλοντο: *to take up, to pick up*; in mid. *to take to one's self* (the barley-meal, in sacrificing).

ἀν-αίσσω, aor. ἀνήξα, ἀναΐξας: *to spring up, to rise up*.

ἀνα-κλίνω, aor. part. ἀγκλίνας, inf. ἀνακλίνειν: *to rest* (the bow on the ground); *to push back, to throw open* (as doors from within).

ἀν-ακοντίζω: *to spurt up*, E 113.

ἀν-αλκείη, (ἀλκή): *powerlessness, weakness*. Z 74, used in plur., *overcome by their weakness*.

ἀν-αλκίς, -ιδος, (ἀλκή): *feeble, cowardly*.

ἀνα-νέω: *to nod in refusal, to refuse to hear*.

- ἀναξ, -ακτος, voc. ἀνα only in Ζεῦ
 ἀνα: *protector, ruler, lord, king.*
 Applied both to gods and men;
 especially to Agamemnon, —
 ἀναξ ἀνδρῶν Ἀγαμέμνων.
- ἀνα-πάλλω, aor. 2 part. ἀμπεπαλόν:
*to poise (for a stroke), to swing
 backward.*
- ἀνα-πείρω, aor. part. ἀμπείρας: *to
 spit, to pierce with spits.*
- ἀνα-πλήρημι, aor. subj. ἀναπλήσης:
to fill up.
- ἀν-άποινον, adv.: *without ransom.*
- ἀν-αρχος, 2: *leaderless.*
- ἀνάσσω, (ἀναξ), inf. ἀνασσέμεν: *to
 be king, lord, ruler over; with
 gen. A 38, dat. A 231, abso-
 lutely A 252.*
- ἀνάσσει, aor. 2 part. and ἀναστή-
 σειν, aor. 1 opt. of ἀνίστημι.
- ἀνασχεῖν, ἀνάσχο, ἀνασχέσθαι, ἀνα-
 σχόμενος, ἀνασχών, aor. 2 forms
 of ἀνέχω.
- ἀνα-τέλλω, aor. ἀνέτειλε: *to cause
 to spring up, E 777.*
- ἀνα-τρέπω, aor. 2 ἀνερτάπετο: in
 mid. *to fall over, to fall back-
 wards.*
- ἀνα-φαίνω: *to cause to appear, to
 declare.*
- ἀνα-χάσσομαι: *to shrink back, to
 give ground.*
- ἀνα-χωρέω, imperat. 3d pers. ἀνα-
 χωρείτω: *to draw back, to re-
 treat.*
- ἀνα-ψύχω: *to cool (a wound).*
- ἀνδάνω, imperf. ἦνδανε, aor. 2
 ἀδεῖν: *to please.*
- Ἀνδραίμων. -ονος: *Andraimon,*
 father of Thoas, B 638.
- ἀνδρεϊφόντης, (ἀνὴρ, φόνος): *man-
 slaying.*
- ἀνδρесси, dat. plur. of ἀνὴρ.
- ἀνδρο-κτασίη, (κτείνω): *the slaying
 of men.*
- Ἀνδρομάχη: *Andromache*, daugh-
 ter of Eetion and wife of Hek-
 tor, Z 395; one of the noblest
 women and a most faithful wife,
 Z 414.
- ἀνδρο φόνος, 2: *man-slaying.*
- ἀνίβη, aor. 2 of ἀναβαίνω.
- ἀνεγνάμφθη, aor. pass. of ἀναγνάμ-
 πτω.
- ἀνεδίξατο, aor. of ἀναδέχομαι.
- ἀνέδυ and ἀνεδύσετο, aorist forms of
 ἀναδύομαι.
- ἀν-είργω: *to restrain, to check.*
- ἀνέηκεν, aor. of ἀνίημι.
- ἀν-εἰμι, (εἶμι), part. ἀνιών: *to come
 back.*
- ἀν-είρομαι: *to ask, to question;*
 with two accusatives, Γ 177, —
about which thou askest me.
- ἀν-εκτός, 2, (ἀνέχω): *bearable, to
 be borne.*
- ἀνέλοντο, ἀνελών, aor. forms of
 ἀναιρέω.
- ἄνεμος: *wind.* ἀνέμοιο θύελλα, *a
 storm of wind, or a storm-wind.*
 Homer mentions four winds, —
 Euros, Notos, Zephyros, and
 Boreas.
- ἀνεμώλιος, 2: *empty (as wind),
 vain, idle, worthless.*
- Ἀνεμώερα: *Anemoeira*, a city in
 Phokis, near Delphi, B 521.
- ἀνέντες, aor. 2 part. of ἀνίημι.
- ἀνέξομαι, fut. mid. of ἀνέχω.
- ἀνέρες ἀνέρας; see ἀνὴρ.

ἀν-έρχομαι, Δ 392 without elision of α: *to go back again*.

ἀνέστην, ἀνέστη, aor. 2 forms of ἀνίστημι.

ἀνέσχον, ἀνέσχετο, aor. 2 forms of ἀνέχω.

ἀνέτειλε, aor. 1 of ἀνατέλλω.

ἀνεντράπετο, aor 2 mid. of ἀνατρέπω.

ἀνευθ(ε): adv. *afar, far off*; as prep., *far from, without the help of*.

— ἀν-έχω, fut. ἀνέξομαι and ἀνσχέσθαι; aor. 2 ἀνέσχον ἀνυσχεῖν ἀνασχών, mid. ἀάσχεο ἀνασχέσθαι ἀνασχόμενος: *to lift up, to stretch forth* (hands in prayer, weapon or shield in fight); *to endure, to bear*, (with noun, or noun and part., in acc.) οὐκ ἀνέξομαι σε ἄλγε' ἔχοντα, *I shall not suffer thee to have woes; to persevere, to hold out, to endure*.

ἀνεω and ἀνεφ, nom. plur of an adj. found in no other form, (ἀνεως): *speechless, still, dumb*.

ἀνήγαγεν, aor. 2 of ἀνάγω.

ἀνήη, aor. 2 subj. of ἀνίημι.

ἀνήξαι, aor. of ἀναίσσω.

ἀνήκει, aor. of ἀνίημι.

ἀν-ήκειστος, 2, (ἀκέομαι): *incurable, intolerable*.

ἀνὴρ, ἀνέρος ἀνδρός, ἀνέρι ἀνδρί.

ἀνέρα ἄνδρα, ἀνερ: ἀνέρε ἄνδρε.

ἀνέρες ἄνδρες, ἀνδρῶν, ἀνδράσι.

ἄνδρεςσι, ἀνέρας ἀνδρας: *man*,

with reference to sex, as opposed to woman; with reference to age, as opposed to

youth; with reference to the special qualities of a man, — ἀνέρες ἔστε, *be ye men*; with reference to rank, profession, or nationality, with a determining noun, as βασιλεὺς ἀνὴρ, τέκτων ἀνὴρ (here ἀνὴρ can hardly be translated): *husband; man*, as human being, equivalent to ἄνθρωπος.

ἀνήσει, fut. of ἀνίημι.

Ἀνθεμίδης: *Anthemides*, son of Anthemion, Δ 488.

Ἀνθεμίων, -ωνος: *Anthemion*, father of Simoeisios, a Trojan, Δ 473.

ἀνθεμόεις (used as fem. B 695), -εσσα, -εν: *flowery*.

ἀνθρεών, -ώνος: *the chin*; ἀνθρεώνος ἐλεῖν, *to take hold of the chin*, in token of supplication.

Ἀνθηδών, -ώνος: *Anthēdon*, a city on the coast of Boeotia, B 508.

ἄνθος, -εος: *flower*.

ἄνθρωπος: *human being, man*, as distinguished from gods and brutes.

ἀνιθεῖς, -έντος, aor. pass. part. of ἀνιάω: *disheartened*.

— ἀν-ίημι, pres. ind. sing. 2 ἀνιείς, part. fem. ἀνιείσα; fut. ἀνήσει; aor. 1 ἀνήκεν and ἀνέκεν; aor. 2, subj. ἀνήη. part. ἀνέντες: *to urge, to instigate, to set on; to let go, to leave*.

ἄ-νιπτος, (νίπτω): *unwashed*.

ἀν-ίστημι, fut inf. mid. ἀνστήσθαι; aor 1, opt. ἀναστήσειε; aor. 2, dual 3, ἀνστήτην. plur. 3, ἀνέστην, part. ἀναστάς, ἀνστάντες.

All mid. and aor. 2 act. forms are intransitive, other forms transitive. Trans. forms: *to cause to rise, to thrust aside*; intrans. forms: *to rise, to rise again, to stand up*.

ἀνών, -όντος, part. of ἀνειμ.

ὄν-ορούω, aor. ἀνόρουσε: *to rise, to start up*.

ἀν-ούτατος, 2, (οὐτάω): *unwounded*.

ἀνστήντες, ἀνστήσεσθαι, ἀνστήτην, forms of ἀνίστημι.

ἀνσχήσεσθαι, fut. inf. of ἀνέχω.

ἄντα, prep. with gen.: *opposite, over against*.

ἀντ-έτιος, 2: *equal in value*.

ἀντάω, aor. ἤντησε: *to meet*.

Ἄντεια: *Anteia*, wife of Proitos, Z 160.

ἀντετόρησε, aor. of ἀντιτορέω.

ἄντη, adv.: *openly, to my face*

Ἀντηνορίδης: *son of Antenor*, Helikaon, Γ 123.

Ἀντήνωρ, -οπος: Antenor, one of the wisest elders of the Trojans, who entertained Menelaus and Odysseus as guests when they came to demand the surrender of Helen, and who afterwards counselled such surrender, Γ 148, 203, 262.

ἀντία, adv., properly neut. plur. of adj. ἀντίος: *before, in front of*.

ἀντι-άντρα, (ἀνήρ), only fem.: *equal to men*.

ἀντιάω, pres. ind. plur. 3 ἀντιώσωιν, pres. part. fem. ἀντιώσσαν, aor. part ἀντιάσας: *to go to meet, to come to meet*; with gen A 67.

to accept; with dat., Z 127, *to face, to encounter*; with acc., A 31, *to come to, to approach*.

ἀντι-βλῖν, adv.: *face to face, in hostile encounter*.

ἀντι-βλος, 3, (βλῖν): *hostile, violent*; acc. neut. ἀντιβιον, and fem. ἀντιβίην, as adverbs: *face to face, man to man, in fight*.

ἀντι-βολῶ, (βολή), aor. inf. ἀντιβολῆσαι: *to face, to encounter, (with gen.)*.

ἀντι-θεος, 3: *godlike, equal to gods*.

ἀντι-κρύ, adv.: *face to face; straight on, quite through, through and through*.

Ἀντιλοχος: Antilochos, eldest son of Nestor; a distinguished warrior, Δ 457, E 565.

ἀντίος, 3: *opposite, against*; with verbs of motion it agrees with the subject, but may be translated, *to meet, to face*; ἀντίοι ἔσταν, Γ 535, *rose to meet*; ἀντίος ἦλθε θίωιν, Z 54, *came running to meet*; ὅστις τοῦ γ' ἀντίος ἔλθοι, E 301, *whoever should come to face him*. Neut. sing. and plur. ἀντίον and ἀντία, used as adverbs: *face to face, to meet, in reply, in opposition*.

ἀντι-πέραια, neut. plur., (πέρας): *the opposite coasts*.

ἀντι-τορέω, aor. ἀντετόρησεν: *to pierce*.

ἀντι-φέρομαι: *to face, to resist, to hold one's ground*.

Ἀντιφός: Antiphos; (1) Priam's son, Δ 489; (2) an ally of the Trojans; (3) leader of

the Greeks from Nisȳros, B 678.

ἀντομαι, imperf. ἦντετο: *to meet*.

Ἀντρών, -ῶνος: *Antron*, a city on the coast of Thessaly, B 697.

ἀντυξ, -ῦγος: *the rim* of a shield; *the rail*, round the front of a chariot, to which the reins were sometimes fastened, E 262, 322; mentioned as double, E 728.

ἀνυσσις: *fulfilment*.

ἀνύω: *to accomplish*; οὐκ ἀνύω φθονέουσα, Δ 56, *I accomplish nothing by being jealous*.

ἀνωγα, an old perf. with pres. meaning: *to command, to bid*. Pluperfect forms have an imperf. or aor. meaning. Perf. forms (with pres. meaning) are ἀνωγας Z 382, ἀνωγεν Z 444, ἀνώγετον (*ye bid*) Δ 287, ἀνώγη subj. Δ 263; plup. forms without augment (with imperf. or aor. meaning) are ἀνώγει, B 280, Δ 301, E 509, Z 240, — ἀνώγειν (with appended ν) E 899, and, with aug., ἠνώγει Z 170. Besides these perf. and plup. forms, ἀνώγει Z 439 is a 3d sing. pres., as if from a pres. ἀνώγω, from which come also the unaugmented imperf. forms, ἀνωγεν A 313 and ἀνωγον E 805.

ἄξαντε, aor. part. dual. of ἄγνυμι.

ἄξει, ἄξετε fut. forms of ἄγω.

ἄξιος, 3: *worthy*.

Ἀξιός: *Axios*, a river of Macedonia, B 849.

Ἀξύλος: *Axȳlos*, an ally of the

Trojans, slain by Diomedes, Z 12.

ἄξων, -ονος: *axle*.

δοιδή: *song, singing*.

δοιδίμος, 2: *celebrated in song, infamous*; ὡς δοιδίμοι πελώμεθ', *that we may be a song*.

ἀολλής, -εῖς: *in close array*.

ἀολλίζω, aor. ἀόλλισσαν, part. ἀόλλισσασα: *to collect, to gather together*.

Ἀπαισός: *Apaisos*, a city in Mysia, B 828.

ἀπάλαμνος, 2: *shiftless, helpless*.

ἀπ-αλοιῶω, aor. ἀπηλοίησεν: *to crush*.

ἀπαλός, 3: *soft*.

ἀπ-αμείβομαι: *to answer*; used both absolutely, as A 85, and with object accus. as A 121.

ἀπ-ἀνευθε(ν): adv., *afar, far off*; as prep. with gen., *far from, aloof from, without the coöperation of*.

ἅπας, ἅπασα, ἅπαν, (ἅ cop., πᾶς): *all, all together*.

ἀπ-ἀπερθε(ν): adv., *apart from others*; as prep. with gen., *apart from*.

ἀπάτη: *deceit, trick, fraud*.

ἀπατηλός, 2: *deceitful, false*.

ἀπέβη, ἀπεβήσεται, see ἀποβαίνω.

ἀπέδεξατο, see ἀποδέχομαι.

ἀπέδυσσε, see ἀποδύω.

ἀπέδωκε, ἀπέδωχ', see ἀποδίδωμι.

ἀπειλῶ, aor. ἀπειλήσαν and ἡπειλήσει(ν): *to threaten*.

ἄπ-ειμι, (ἀπό, εἰμί): *to be absent*; part. ἀπεών, -όντος *being absent*.

ἀπ-εἶπον, aor. 2 to pres. ἀπόφημι;

imperat. A 515, ἀπείπ': *to refuse, to deny.*

ἀ-πείρων, -ονος, (ἀ-, πείρας): *boundless, immense.*

ἀπέκτανε, see ἀποκτείνω.

ἀ-πέλεθρος, 2: *immeasurable, immense.*

ἀπενάσματο, see ἀποναιώ.

ἀπένοντος, see ἄπειμι.

ἀ-περίσιος, 3: *untold, beyond telling, boundless.*

ἀ-περύκω: *to ward off, to keep away.*

ἀπισσύμενον, ἀπίσσυτο, see ἀπο-σεύομαι.

ἀπίστη, see ἀφίστημι.

ἀπέτισαν, see ἀποτίνω.

ἀπ-εχθαίρω, aor. subj. ἀπεχθήρω: *to hate.*

ἀπ-εχθάνομαι, aor. 2 ἀπήχθετο, subj. ἀπέχθωνται; *to become hated, to be hated or hateful.*

ἀπ-έχω, aor. 2 subj. ἀπόσχη: *to hold back, to restrain.*

ἀπηλοίησαν, see ἀπαλοιάω.

ἀ-πήμων, -ονος, (πήμα): *unharmed, unwronged.*

ἀπηγής, -ής: *harsh, cruel.*

ἀπηύρα, ἀπηύρων, see ἀπούρας.

ἀπήχθετο, see ἀπεχθάνομαι.

ἀ-πιθέω, (ἀ-, πείθω), aor. ἀπίθησε: *to disobey, to disregard.*

ἀπιος, 3: *distant, remote, far.*

ἄπιστος, 2: *faithless.*

ἀπό, adv., as in A 67 and B 183: *off, away*; this adv. may be limited by a gen., as in E 416: *wiped the ichor off from the hand.* Prep. with gen.: *from, off from, away from*; ἀπό θυμού

μᾶλλον ἐμοὶ ἔσσει, A 562, *thou shalt be further from my mind.*

*Απο, with retracted accent, is written from ἀπό following its noun, as B 91, 208, 464.

ἀποαιρείσθαι, ἀποαίρεο, see ἀφαιρέω.

ἀπο-βαίνω, fut. ἀποβήσομαι; aor. 2

ἀπέβη, part. ἀποβάντες; mixed

aor. ἀπεβήσето: *to go away, to depart, to dismount.*

ἀπόβλητος, 2, (βάλλω): *fit to be*

cast away, contemptible, worthless.

ἀπο-γυῖω, (γυῖν): *to cripple, to*

weaken.

ἀπο-δέχομαι, aor. ἀπεδέξατο: *to*

accept.

ἀπο-δίδωμι, aor. 1 ἀπέδωκε ἀπέδωχ';

aor. 2 inf. ἀποδοῦναι: *to give*

back, to repay.

ἀπο-διόμαι: *to drive away, to chase*

away.

ἀπο-δύω, aor. ἀπέδυσε: *to take off,*

to strip off, as garments or

arms.

ἀπο-εἰκω: *to depart from, to re-*

nounce.

ἀπόειπ', see ἀπέιπον.

ἀπόερε, aor. (no other tense found):

to sweep away. In Z 348

supply ἄν, — *might have swept*

me away.

ἀποθίσθαι, see ἀποτίθημι.

ἀπο-θρώσκω: *to leap from.*

ἄ-ποινα, τά, neut. plur.: *ransom,*

redemption-money.

ἀπολίσσεται, see ἀποφύρω.

ἀπο-κρίνω, aor. pass. part. dual

ἀποκριθέντε: *to separate one's*

self from.

ἀποκτάμεν, ἀποκταμένοιο, see ἀποκτείνω.

ἀπο-κτείνω, aor. 2 sing. 3 ἀπέκτανε; epic aor. 2 inf. ἀποκτάμεν; aor. 2 mid. part. with passive meaning, ἀποκτάμενος, -οιο: *to kill, to slay.*

ἀπο-λάμπω: *to shine.*

ἀπολέσθαι, ἀπόλεσαν, see ἀπόλλυμι.

ἀπο-λήγω: *to cease, to pass away.*

ἀπ-όλλυμι, aor. 1 act. ἀπόλεσε(ν) and ἀπόλεσαν; aor. 2 mid. ἀπόλετο ἀπόλοντο, ἀπόλοιτο, ἀπολέσθαι: active, *to destroy*; middle, *to perish, to die, to pass away.*

Ἀπόλλων, -ωνος, voc. Ἄπολλον: *Apollo*, son of Zeus (Διὶ φίλος) and Leto, born, with his twin sister Artēmis, at the foot of Mt. Kynthos in Delos. He is the god of light and the sun (Φοῖβος, *λυκηγενής*), and hence the Pure one, who protects law and order and promotes whatever is good and beautiful. As the Far-darter (ἐκάεργος, ἔκατος, ἐκατηβόλος, ἐκατηβελέτης) he arrests the wrong-doer with the swift arrows of his silver bow (ἀργυρότοξος). Thus he is the destroyer (οὐλῖος), who sends pestilence to the Greeks. Yet he dispenses blessings and wards off disaster, and especially protects herds. As the revealer of the will of Zeus, he presides over prophecy, and is the god of seers and singers,

and is also himself a singer and poet.

ἀπόλοιτο, ἀπόλοντο, see ἀπόλλυμι.

ἀπο-λυμαίνομαι: *to purify one's self, to cleanse one's self; to perform the ceremony of ablution.*

ἀπο-λύω, aor. ἀπέλυσε: *to set free, to release.*

ἀπο-μηνίω, aor. part. ἀπομηνίσας: *to be very angry, in great wrath.*

ἀπο-μόργνυμι, imperf. ἀπομόργνυ, aor. ἀπομόργατο: *to wipe away.*

ἀπο-ναίω, aor. mid. ἀπενάσασατο: *to change one's habitation, to migrate, Δουλίχιόνδε, to Dulichion.*

ἀπο-νέομαι, inf. ἀπονέεσθαι, imperf. ἀπονέοντο: *to return, to go back again.*

ἀπο-νοστήω: *to return home.*

ἀπο-νόσφι(ν), adv.: *apart, aloof.*

ἀπο-παύω, imperat. mid. ἀποπαύεο; fut. inf. ἀποπαύσεσθαι: *to desist from, to cease.*

ἀπο-πέτομαι, aor. part. ἀποπτάμενος: *to fly away*; ὄψετ' ἀποπτάμενος, *was gone flying off.*

ἀπο-πνέω: *to breathe out*; as the Chimaira breathes out fire, and as a man in dying breathes out his spirit.

ἀποπτάμενος, see ἀποπέτομαι.

ἀπο-πτύω: *to spew forth.*

ἀπ-όρνυμι, part. ἀπορνούμενος: *to depart from.*

ἀπ-ορούω, aor. ἀπόρουσε: *to start off, to spring away, to leap forth.*

ἀπο-ρρήγνυμι, aor. part. ἀπορρήξας : *to break.*

ἀπο-ρράξ, -ῶγος, (ρήγνυμι) : *branch, off-shoot.*

ἀπο-σείνμαι, aor. 2 mid. 3d sing. ἀπέσσυτο, part. ἀπεσσύμενος : *to hasten from, to depart quickly.*

ἀπο-στείχω, aor. 2 imperat. ἀπόστιχε : *to go back, to return.*

ἀπο-σφάλλω, aor. 1 opt. ἀποσφήλει : *to cause to fail off (with gen.), to cheat out of.*

ἀπόσχη, see ἀπέχω.

ἀπο-τίθημι, aor. 2 mid. inf. ἀποθέσθαι : *to lay down, to put aside from one's self, to put off.*

ἀπο-τίνω, inf. pres. ἀποτινέμεν, fut. ind. 1st plur. ἀποτίσομεν, aor. ind. 3d plur. ἀπέτισαν : *to pay back, to make amends.*

ἀπούρας, aor. part. : *having taken away.* As if from a pres. ἀπαυράω are formed aor. sing. 1 and 3 ἀπηύρων and ἀπηύρα : *I took away, he took away.*

ἀπο-φέρω, fut. 3d dual, ἀποίσεται : *to bear back, to bring back.*

ἀποφθίμενον, see ἀποφθίνω.

ἀπο-φθινύθω : *to perish.*

ἀπο-φθίνω, aor. mid. part. ἀποφθίμενον : *to die.*

ἄ-πρηκτος, 2, (πρήσσω) : *vain, fruitless.*

ἀ-πριάτην, (πρίαμαι), adv. : *without ransom.*

ἀ-πτόλεμος, 2 : *unwarlike, cowardly.*

ἄπτω, imperf. mid. ἄπτετ', aor. mid. ἤψατο : *to seize, to lay hold of.*

ἀπώλεσε(ν), ἀπώλετο, see ἀπόλλυμι.

ἀπ-ωθέω, fut. ἀπώσει : *to remove from.*

ἄρα, ἄρ, ῥά enclitic ; all the forms are used before consonants, ἄρ, ῥ' enclitic, before vowels. A particle which serves to indicate a close connection and agreement between two ideas, such as is expressed in Eng. by *then, therefore, thereupon, accordingly.* The force of the Greek particle is, however, usually too delicate to bear translation by any corresponding Eng. word.

ἀραβίω : *to clang, to rattle ;* spoken of the arms of a falling warrior.

Ἄραιθυρή : *Araithyræa*, a district in Argolis, B 571.

ἀραιός, 3 : *delicate, tender.*

ἀράομαι, imperf. ἤρατο ἤραθ', aor. ἤρησατο, -ατο, inf. ἀρήσασθαι : *to pray.*

ἀραρίσκω, aor. 1 part. ἄραντες ; aor. 2 sing. 3 ἤραρε ; perf. part. ἀρηρότος, -ότι, ἀραρυίαν, -ας ; pluperf. ἀρήρει. The forms of the two aorists are transitive ; those of the *perf.* and *plup.* intransitive. Trans. forms : *to suit, to fit, to join together.* Intrans. forms : *to be well fitted, clasped, fastened, firm, bedecked.*

ἄργαλέος, 3 : *difficult, hard ;* ἀργαλέος ἀντιφέρεσθαι. A 589, *hard to resist ;* ἔργον ἐτύχθη ἀργαλέον, Δ 471, *the work grew hot.*

Ἄργειος, 3 : as adj., *Argive ;* as noun, *an Argive.* Primarily

an inhabitant of the city of Argos, as Δ 8 and B 161, and then a Greek generally, as B 352. In the latter sense the name is equivalent to Ἀχαιοί and Δαναοί. Homer applies these three names indifferently to the Greeks at large. His Ἕλληνες are the inhabitants of a very small Ἑλλάς in Thessaly. ἀργεῖφόντης, of disputed derivation: either *the swiftly appearing*, or *the slayer of Argos*.

ἀργεννός, 3, (ἀργός): *shining, white*.

ἀργής, -ήτος: *white-gleaming*.

ἀργινέις, -εσσα, -εν: *chalky*.

Ἄργισσα: *Argissa*, a town in Thessaly.

Ἄργος, -εος: *Argos*; (1) the chief city of Argolis, on the Inachus, at the time of the Trojan war the capital of the kingdom of Diomedes, B 559; (2) the kingdom ruled over by Agamemnon, who had his capital at Mykenai, A 30; (3) the Pelasgic Argos, probably the Thessalian plain on the Peneios, B 681.

ἀργός, 3: *fleet, swift*.

Ἄργος-δε: *to Argos*, B 348.

ἀργύρεος, 3: *made of silver, silver*.

ἀργυρο-δίνης, -ου, (δίνη): *silver-eddying*.

ἀργυρό-ηλος, (ήλος): *silver-studded*.

ἀργυρό-πεζα: *silver-footed*, epithet of Thetis.

ἀργυρος: *silver*.

ἀργυρό-τοξος: *with silver bow*, epithet of Apollo; also a noun,

as A 37, *god of the silver bow*.

ἄρειον, Δ 407, may be either another form of ἀρήιον: *martial, warlike*, — or the neut. of ἀρείων: *better, stronger*.

ἀρείων, ἄρειον, compar. of ἀγαθός: *better, stronger, braver*.

ἀρείσκομαι, fut. ἀρεσόμεθα: *to settle, to arrange, to make good*.

Ἀρετᾶν: *Aretāon*, a Trojan, slain by Teukros, Z 31.

ἀρήγω, fut. inf. ἀρήξειν, aor. opt. ἀρήξαι: *to aid, to give help*.

ἀρηγών, -όνος: *helper*.

ἀρήιος, 2, (Ἄρης): pertaining to the god Ares, or to war; *martial, warlike, valiant*.

ἀρηι-φίλος, 2: *dear to Ares, warlike*.

(ἀρήν), m. and f., (nom. not found) acc. sing. ἄρνα; dual ἄρνε; plur. ἄρνες, ἀρνῶν, ἄρνεσσι, ἄρνας; Γ 103, ἄρν' for ἄρνε: *ram, ewe, sheep, lamb*.

Ἀρήνη: *Arēne*, a city in Elis, E 591.

ἀρήξειν, ἀρήξαι; see ἀρήγω.

ἀρήρει, ἀρηρότος, -ι; see ἀραρίσκω.

Ἄρης, Ἄρεος Ἄρηος, Ἄρει Ἀρεῖ Ἀρηι, Ἀρην Ἀρηα, Ἄρες Ἀρες: *Ares*, son of Zeus and Here, the god of carnage and wild battle-turmoil, fond of strife and war, E 889. Insatiable in war (ἄτος πολέμου) and stained with slaughter (μυαιφόνος, βροτο-λοιγός), the swiftly moving god (θοός, θούρος) storms without purpose from one side to the

other (ἀλλοπρόσαλλος), accompanied by his sister Eris and his sons Deimos and Phobos. He is hated by his father Zeus, and is ever at strife with his sister Athene, the goddess of deliberate and high-souled valor, to whom he always has to yield. By personification *the name *Ἀρης often stands for *war, strife, carnage, slaughter*.

ἀρήσασθαι, see ἀράσμαι.

ἀρητήρ, -ῆρος, (ἀράσμαι): *a priest*.

ἀρι-, an inseparable particle, serving to strengthen the meaning of the word to which it is prefixed: *very*.

ἀρι-ζήλος, 3: *very clear, very significant*.

ἀριθμέω, aor. pass. inf. ἀριθμηθῆμεναι: *to count*.

*Ἀρίμοις, B 783, a dat. plur. after εἰν, may come either from nom. *Ἀριμοι, so that εἰν *Ἀρίμοις will mean *among the Arimi*, a people of Kilikia; or from *Ἀριμα, neut. plur., when the phrase will mean *in Arima*, a district, or *in the Arima*, a mountain-chain, of Kilikia.

ἀρι-πρεπής, -ές, (πρέπω): *very eminent*.

*Ἀρίσβη: *Arisb.*; a city in Troas, B 836.

*Ἀρίσβηθεν: *from Arisbe*.

ἀριστερός, 3: *left*; ἐν ἀριστερά (neut. plur.) *on the left* (μάχης, of the battle).

ἀριστεύς, -ῆος, (ἄριστος): *prince, chief*.

ἀριστεύω, iterative imperf. ἀριστεύεσκε: *to be the foremost, to be the chief*.

ἄριστος, 3, superl. of ἀγαθός: *best, mightiest, most valiant, highest in rank*; as noun, *chief*.

*Ἀρκαδίη: *Arcadia*, a district in Peloponnēsos, B 603.

*Ἀρκάς, -ᾶδος: *an Arcadian*.

*Ἀρκεσίλαος: *Arkesilāos*, leader of the Boeotians, B 495.

ἀρκέω, aor. ἤρκεσε: *to ward off*.

ἄρκιος, 3: *sure, safe*; οὐ οἱ ἄρκιον ἐσσεῖται φυγέειν, B 393, *to him fleeing shall not be safe*, i. e. *he surely shall not escape*.

ἄρμα, -τος: *chariot*. The chariot is an important feature in the Homeric contests. It is a light, two-wheeled vehicle, usually drawn by two horses, and carrying, besides the warrior himself (παραιβάτης), a charioteer or driver (ἡνίοχος). In their chariots the leaders ranged over the battle-field, seeking personal encounters with the chiefs of the enemy, and they fought, sometimes from the chariot itself, and sometimes after dismounting from it, while the driver awaited the issue of the combat. — The plur. is often used with sing. meaning, as E 192.

*Ἄρμα, -ατος: *Harma*, a place in Boeotia, where Amphiarāus with his chariot was swallowed up by the earth, B 499.

ἀρματο-πηγός, (πήγνυμι): *chariot-building*; with ἀνὴρ, a *chariot-builder*.

ἀρμόζω, aor. ἤρμοσε: *to fit upon*, with dat.

Ἀρμονίδης: son of Harmon, a Trojan artificer, E 60.

ἄρν', ἄρνας, ἄρνε, ἄρνων; see ἄρην.

ἄρνεός, (ἄρην): *a ram*.

Ἄρνη: *Arne*, a town in Boeotia, B 507.

— ἄρνημαι, pres. part. ἀρνύμενος, aor. ἴηρατο, aor. 2 opt. ἄποιω ἄποιτο ἀποιμέθα: *to win, to earn, to get*. The forms of the present often have the meaning of *striving to win*.

ἄρξειαν, ἄρξωσι, see ἄρχω.

ἀροίμεθα, ἄροιο, ἄροιο, see ἄρνημαι.

ἄρουρα, (ἀρώω); *plough-land, tilth, land in general, earth*.

ἀρπάζω, aor. part. ἀρπάξας: *to snatch, to rob, to carry off*.

ἄ-ρηκτος, 2, (ῥήγνυμι): *unbroken, unwearied*.

ἄρσας, -ντος, see ἀραρίσκω.

ἀρτεμής, -ής: *sound, uninjured*.

Ἄρταμις, -ιδος: *Artēmis* (Diana), daughter of Zeus and Leto, sister of Apollo. As Apollo is the god, so she is goddess, of light. With her arrows she sends a natural death to women, Z 205, 428, as Apollo does to men (ιοχέαιρα). She is goddess of the chase, and roams the forests and fields as a virgin huntress of youthful grace and beauty.

— ἄρτιος, 3: *fitting, suiting, agree-*

ing; οἱ ἄρτια ἦδῃ, E 326, *knew things agreeing with him*, i. e. *was like-minded with him*.

ἀρτύνω: imperf. mid. ἡρτύνετο: *to plan, to devise*; ἡρτύνετο βούλην, *framed counsel*.

ἀρχί-κακος, 2: *originating evil*.

Ἀρχέλοχος: *Archelōchos*, a Trojan, slain by Aias, B 823.

ἀρχεύω, imperat. ἀρχεῦ': *to lead, to command*.

ἀρχή: *a beginning*; Γ 100, *the first crime*.

ἀρχός: *leader*.

ἄρχω, imperf. ἤρχον ἤρχε ἄρχε: *to lead the way, to begin, to be the first to*. ἐγὼ ἤρχον χαλεπαίνων, B 378, *I was the first to be angry*.

ἀρωγή: *help, protection*.

ἀρωγός: *helper*; — ἐπὶ ψευδέσσι, *a helper of liars*.

ἄσαι, see ἄω.

ἄ-σβεστος, 2, (σβέννυμι); *inextinguishable*.

ἀσθμαίνω: *to gasp*.

Ἀσίγη: *Asīne*, a city in Argōlis, under the rule of Diomedes, B 650.

(1) Ἄσιος: *Asios*, son of Dymas and brother of Hekābe, B 837.

(2) Ἄσιος, adj.: *Asian*.

Ἀσκάλαφος: *Askalāphos*, son of Ares, an Argonaut, and a hero on the side of the Greeks at Troy, B 512.

Ἀσκανίη: *Askania*, a district in Phrygia, B 863.

Ἀσκάnios: *Askанийος*, an ally of the Trojans, B 862.

δοκέω, imperf. sing. 3 ἤσκειν (for ἥσκειν), aor. part. ἀσκήσας: *to work skilfully, to elaborate*; ἤσκειν εἶρα, Γ 388, *used to work wool*. Δ 100, ἀσκήσας, — having worked skilfully, — may be translated, *with great skill*.

Ἄσκληπιάδης: *son of Asklepios, Machaon*.

Ἄσκληπιός: *Aesculapius*, an excellent physician, father of Podaleirios and Machaon, ruler of Trikke and Ithōme in Thessaly, B 731.

δοκός: *a leather bottle*.

δοπαίρω: *to gasp*.

δοπερχές, adv.: *vehemently, furiously*.

δοσπετος, 2: *unspeakable, infinite*.

δοπιδιώτης: *shield-bearing*.

δοπίς, -ιδος: *a shield*; (1) the great oval shield which protected the man from chin to ankles, — called ἀμφιβρότη, B 389; (2) the smaller, circular shield, — described as εὐκυκλος. E 797, and as παντόσ' εἶση, Γ 347.

δοπιστής, gen. plur. δοπιστάων: *shield-bearing*.

Ἄσπληδών, -όνος: *Asplēdon*, a city in Boeotia, B 511.

δοσα, epic for δτινα, neut. plur. of δστις: *whatever*.

δοσσον, comp. of ἀγχι: *nearer*.

δοταχυς, -υος, dat. plur. δοταχέσιν: *ear of grain*.

δοτια, see δοτυ.

δοτιμότης, -ές: *steadfast*; neut. as adv.: *immovably*.

Ἀστέριον: *Asterion*, a city in Magnesia, B 735.

δοτεροίς, -εντος: *starry*.

δοτερο-πηγής: *hurler of lightning*, epithet of Zeus.

δοτήρ, -έρος, dat. plur. δοτράσι: *a star*.

δοτράπτω: *to lighten*.

δοτυ, -εος, -εῖ, plur. δοτεια: *a city*, regarded as a fortified place; sometimes with the name of the city in the gen. as in Δ 103.

Ἀστυάλος: *Astyalos*, a Trojan, slain by Polypoites, Z 29.

Ἀστυάναξ, -ακτος: *Astyānax*, another name of Skamandrios, son of Hektor, given him by the Trojans, Z 103.

Ἀστύνοος: *Astynooos*, a leader of the Trojans, slain by Diomedes, E 144.

Ἀστυόχεια: *Astyoecheia*, mother of Tlepolēmos by Herakles, B 658.

Ἀστυόχη: *Astyōche*, mother of Askalāphos by Ares, B 513.

δοχαλάω, pres. sing. 3 δοχαλάει. inf. δοχαλάειν: *to fret, to be impatient*.

Ἀσωπός: *the Asōpos*, a river in Boeotia, Δ 383.

ἀτάλαντος, 2: *equal to, a peer of, like*.

ἀτάλαφρων, -ονος: *tender*.

ἀτάρ, a conjunc., always the first word in its clause, serving sometimes to mark a contrast more or less emphatic, as in A 506, Γ 268, 270, and some-

times to connect ideas not contrasted, but having the same general purport, as in B 214: *but, yet, however, and.*

ἀτάρβητος, 2, (ταρβέω): *undaunted.*

ἀταρτηρός, 3: *bitter, harsh.*

ἀτασθαλίη, found only in plur.: *iniquities.*

ἀ-ταρής, -ής: *hard, stern.*

ἀ-τέλεστος, 2, (τελέω): *unfulfilled, void.*

ἀ-τελεύτητος, 2, (τελευτάω): *unfinished, unfulfilled.*

ἀτερ, prep. with gen.: *without, apart from.*

ἀ-τερπος, 2: *joyless, sad.*

ἀτη, (ἀάω): *calamity; folly, infatuation; wickedness, sin.*

ἀ-τιμάζω, aor. ἡτίμασε, and ἀτιμάω, aor. ἡτίμησε; opt. ἀτιμήσειε: *to dishonor, to wrong; Z 522, to make light of.*

ἀ-τιμος, 2, (τιμή); superl. ἀτιμότητος. 3: *unhonored, dishonored.*

ἀπιτρέλλω: *to feed, to raise, said of animals.*

ἀ-τρος, 2, (ἄτρος): *insatiate, with gen.*

Ἀτρεΐδης and Ἀτρεΐδης, -ας and -ω: *son of Atreus, applied to both Agamemnon and Menelaos. A 16 in dual, Ἀτρεΐδα, and often in the plur., Ἀτρεΐδαι.*

Ἀτρεΐων, -ωνος = Ἀτρεΐδης: *son of Atreus.*

ἀ-τρικώς, adv.: *exactly, truly.*

ἀ-τρικής, -ής; neut. as adv.: *surely, truly.*

ἀ-τρέμας, adv.: *motionless, still.*

Ἀτρεΐς, -έος: *Atreus, son of Pelops and Hippodameia, king*

in Mykenai, father of Agamemnon and Menelaus, B 106.

ἀ-τρομος, 2, (τρέμω): *undaunted, unterrified.*

ἀ-τρύγετος, 2: *restless, ever tossing; according to others, unharvested, barren.*

Ἀτρυτώνη: *the unwearied one, epithet of Athene, B 157.*

ἀτρύχομαι, aor. pass. part. ἀτρυχθεῖς: *to flee in terror; in pass. to be dismayed at, with acc.*

Ἀτυμνιάδης, son of Atymnios, Mydon, E 581.

αὖ, adv.: *again, anew, A 540; on the other hand, but, now, to indicate an antithesis, Δ 417. Often used with δέ, and sometimes alone apparently with the force of δέ, B 493.*

Αὐγειαί: *Augeiai; (1) a town in Lakonia, B 583; (2) a town in Lokris, B 532.*

αὐγή: *light, gleam.*

Αὐγητιάδης: *son of Augeias, Agasthēnes, B 624.*

αὐδάω, imperf. ἤδα, iterative αὐδήσασχ' for αὐδήσασκε: *to cry, to shout, E 786; to speak, — αὐτίον, in reply. In E 170 used with two accusatives, spoke a word to him.*

αὐδή, (αῶω): *speech, voice.*

αὐ-έρω, aor. αὐέρυσαν: *to draw back the heads, of the victims, in sacrificing.*

αὖθ' = αὐτε, with elision before a rough breathing, B 540.

αὖθι, adv.: *there, here, in this or that very place.*

αὐλή: *the fence* enclosing the courtyard of a dwelling or a fold for animals, E 138; *the fold, yard* or corral itself, Δ 433; *the courtyard* before a dwelling, Z 316.

Αὔλις, -ιδος: *Aulis*, a village in Boeotia, opposite Chalkis, where the united fleet of the Greeks assembled to set sail for Troy, B 303, 496.

αὐλώπις, -ιδος: *having a tube to hold the crest, crested*; epithet of the helmet.

αὔσει(ν), αύσας, αὐσάντων, see αὖω.

αὐτάρ, (αὐτ' ἄρ), a conjunc., always, like *ἀράρ*, the first word in its clause, serving either to mark a contrast more emphatically than *δέ*, as A 118, or to indicate a transition or progress to something new, as in A 488: *but, on the other hand, however*.

αὖτε, αὐτ', αὐθ', (αὖ, τέ), adv. and conjunc.: *again, anew*, A 578; *but, on the other hand*, Z 234.

-αὐτή: *shout, battle-cry*.

αὐτ' ἡμαρ, adv.: *on the same day, for the day*.

αὐτίκα, αὐτίκ', αὐτίχ', (αὐτός), adv.: *forthwith, at once, instantly*.

αὖτις, adv.: *again, once more, anew; at another time, in the future, hereafter*.

αὐτό-θι, αὐτόθ', adv.: *there, right there*.

αὐτο-κασίγνητος: *own brother*.

αὐτό-ματος, 3: *self-moved; of one's own accord, unbidden*.

αὐτός, -ή, -ό: (1) *self*; used with all three persons, A 137, Γ 51, A 356; in B 263 the pron. of the 2d pers. has to be inferred from the context, — *thyself*. Αὐτός often serves to mark a contrast or distinction, as in A 4, *the men themselves*, i. e. their bodies, as distinguished from their souls; similarly in B 317, 762, and elsewhere frequently. Z 451, αὐτῆς Ἑκάβης, *even Hekabē's*. B 433, ἦντ' αὐτὸς κατίσχεαι: *whom thou mayst keep all to thyself*. Αὐτός in the gen. strengthens a possessive, and may be translated *own*, as in Z 490, τὰ σ' αὐτῆς ἔργα (where σ' stands for possessive σά): *thine own tasks*.

(2) *ὁ αὐτός*, (by crasis *ὠτός*): *the same*, Z 391, E 396.

(3) In the oblique cases αὐτός serves as a personal pronoun, and is equivalent to the same cases of *ὁ, ἡ, τό* and *οὗ, οἱ, ἐ* and, in acc., to *μιν*, as in A 461, Γ 362, E 92.

αὐτοῦ, adv.: *there, here, in the same place*.

Αὐτοφθόνος: *Autophthōnos*, a Theban, Δ 395.

αὖτως, adv.: *so, even so, even thus*, A 133, B 138; A 520, *even as it is*; Γ 220, ἄφρονά τ' αὖτως: *a blockhead, even so, or, a block-head downright*; Γ 339, *ὁς δ' αὖτως, and so likewise*; E 255, καὶ αὖτως: *even as I am*; Z 400, *νήπιον αὖτως, a mere child*. In

B 342 αὐτως may be translated *vainly*.

αἶχην, -ίνος: *the neck*, of men and animals.

αὔω, aor. ἤυσε and αὔσε(ν), part. αὔσας, αὐσάντων: *to shout, to cry aloud*.

ἀφ' = ἀπό with elision before a rough vowel.

ἀφ-αιρέω, mid. pres. inf. ἀποαιρεῖσθαι, imperat. ἀποαίρεο; fut. inf. ἀφαιρήσεσθαι; aor. 2 ind. ἀφέλεσθε, ἀφέλοντο, inf. ἀφελέσθαι: *to take away, to strip from, to seize*.

— ἀφ-αμαρτάνω, aor. 2 part. ἀφαμαρτούση: *to miss, to lose, to be bereft of*.

— ἀφ-αμαρτο-επής, -ής: *random in speech*.

ἀ-φαντος, (φαίνω): *unseen, forgotten*.

ἀφαρ, adv.: *at once, forthwith*.

ἀφάω, pres. part. acc. masc. ἀφώντα: *to handle, to feel*.

ἀφείη, see ἀφίημι.

ἀφέλεσθε, ἀφέλοντο, ἀφελίσθαι; see ἀφαιρέω.

ἀφενος: *riches, abundance*.

ἀφίστατε, see ἀφίστημι.

ἀφήσω, see ἀφίημι.

ἀφίαι, ἀφίεις; see ἀφίημι.

ἀ-φθιτος, 2: *imperishable*.

ἀφ-ίημι, pres. part. ἀφίεις, fut. ἀφήσω, imperf. ἀφίει, aor. 2 opt. ἀφείη: *to send away; to hurl, to cast* (as a missile weapon).

ἀφ-ικάνω: *to have come, to have arrived*.

ἀφ-ίστημι, aor. 2, sing. 3 ἀπέστη; perf. 2, plur. 2 ἀφίστατε: *to start back, to stand apart*.

ἀφνειός, 2: *wealthy*.

ἀφ-ορμάομαι, aor. pass. opt. plur. 3 ἀφορμηθεῖεν: *to sally forth*.

ἀφώντα, see ἀφάω.

ἀ-φραδέως, (φράζομαι), adv.: *recklessly*.

ἀ-φραδής: *lack of skill in* (with gen.); *folly, imprudence*.

ἀ-φραίνω: *to be foolish, to rave*.

Ἀφροδίτη: *Aphrodite*, daughter of Zeus and Diōne, and wife of Hephaistos. She is the goddess of beauty and grace, and is the giver of these gifts to mortals. She presides over love and marriage. Unwarlike and timid, she is scorned by Athene and Hera, and even Helen upbraids her, Γ 100. In trying to rescue her son Aineias, she is wounded by Diomedes, E 330. She takes the part of the Trojans in the struggle, for it was she who was the prime cause of the war, E 349. Common epithets of Aphrodite are χρυσεῖη *golden*, and φιλομμειδής, *laughter-loving*.

ἀφρονα, see ἄφρων.

— ἀφρός: *foam*.

ἀ-φρων, -ονος, (φρήν): *foolish, a blockhead; mad, reckless, raging*.

ἀ-φυλλος, 2, (φύλλον): *leafless*.

ἀφύσσω, fut. inf. ἀφύξειν: *to draw, to dip*, as a liquid from a larger vessel to a smaller, A 598, Γ 295;

metaphorically, A 171, *to heap up*, as riches, for another.

Ἀχαιῶς, -ᾶδος: *an Achaian woman*.

Ἀχαιίς, -ίδος, with γαῖα, A 254, and alone, Γ 75: *the Achaian land, Achaia*. Also, as a noun, *an Achaian woman*, used contemptuously, B 235, Ἀχαιίδες, οὐκέτ' Ἀχαιοί.

Ἀχαιοί, -ῶν, (nom. sing. Ἀχαιῶς): *the Achaians*, at the time of the Trojan war the most powerful people of Greece, dwelling in Thessaly, but also in Argos, Lakonia, and Messenia. In Homer this name, like Ἀργεῖοι and Δαναοί, is often applied to all the Greeks.

ἄχε', ἄχεϊ, see ἄχος.

ἄχέω and ἄχέω: *to grieve, to be sad, to sorrow*.

ἄχθομαι: *to be tormented, to feel painfully*, (as a wound).

Ἀχιλλεύς and Ἀχιλλεύς, -ῆος, -ῆς and -εῖ, -ῆα, -εῦ: *Achilles*, son of Peleus and Thetis, king of the Myrmidons and Hellēnes in Thessaly, the hero of the Iliad. Achilles is the most valiant and the most beautiful of the Greeks before Troy. He is distinguished for bodily strength and violent passions, but also for his feeling heart and high-minded courtesy. The long enmity and the final reconciliation of Achilles and Agamemnon, the friendship of Achilles and Patroklos, the rivalry be-

tween Achilles and Hektor, are the chief motives of the Iliad.

ἄχλυσ, -τός: *mist, darkness*.

ἄχνη: (1) in plur., *chaff*; (2) *foam*.

ἄχνημαι, (ἄχος): *to be displeased, to be grieved, to sorrow*.

ἄχος, -εος: *grief, sorrow*; ἐμοὶ ἄχος σίθεν ἔσσεται, Δ 169, *I shall have sorrow for thee*.

ἄχρειον, (χρεῖος), adv.; ἄχρειον ἰδών, B 269: *helplessly, or foolishly, looking*.

ἄχρη(s): *utterly*.

ἄχυρμη: *a chaff-heap*.

ἄψ, adv.: (1) *back, backward*; (2) *again*.

ἄψις, -ίδος: *a mesh*.

ἄψ ὀπισ, 2: *going back*, usually to be translated by the adv. *back*, with the predicate; neut. as adv.: *again*.

ἄω, aor. inf. ἄσαι: *to glut, to sate*.

ἄωπρο, see αἰώπρο.

B

βαῖω: *to speak, to talk*.

βαθύς, -εῖα -τή, -ύ: *deep*; in E 142 the sheep-fold is *deep* with respect to its high fence; in B 560 the gulf, and in B 92 the beach, are *deep* in the sense of extending far.

βαθύ-σχοινος, 2: *deeply grown over with rushes*, epithet of the Asōpos, Δ 383.

βαίω, imperf. ἔβαινε(ν), -ον, βαῖνε(ν), -ον: fut. βήσεται; aor. 1 sing. 3 βῆσε, subj. plur. 1 βήσομεν (A

144); aor. 2 ἐβη βῆ, ἐβήτην βάτην, ἔβαν βάν, subj. βείω, part. βάς βάντες; mixed aor. (ἐ)βήσεται; perf. 2 plur. 3 βεβάασι; plup. βεβήκει: *to go, to come, to mount, to descend, to alight*, the direction of the motion being usually determined by phrases with prepositions; with ἀμφί, E 299, *to bestride*, in order to protect (compare A 37); often in aor. 2 with inf. of another verb of motion, B 183, Δ 199, E 167, *to start to run, to go one's way*; with part. B 665, *went fleeing, or as a fugitive*, and B 302, *went carrying, or carried off*. B 134, βεβάασι, *have passed away*; the pluperf. A 221, Z 313, 495, marks the suddenness of departure, — *was gone*.

Used transitively Γ 262, *mounted the chariot*; and causatively, in aor. 1 act., A 144, 310, *to cause to go, to place*, and E 164, *to force, to thrust*.

βάλλω, imperf. A 52 βάλλ'; imperat. mid. βάλλεο; aor. 2 act. βάλον ἔβαλον, βάλ' βάλε(ν), ἔβαλ' ἔβαλε(ν), βαλέτην, βάλον ἔβαλον, subj. βάλωμεν, part. βαλών; aor. 2 mid. βάλετο βάλετ'; syncope aor. 2 mid. with pass. meaning, βλήτο, inf. βλήσθαι, part. βλήμενος; perf. mid. βέβληται βέβληται; plup. act. βεβλήκει: *to throw, to hurl; to put, to place, to put on* (as wheels on a chariot); *to hit,*

to strike, to wound. In mid., *to put on one's self* (as armor); *to weigh, to consider*; σὺ δ' ἐν φρεσὶ βάλλεο σῆσι, *do thou lay to thy heart*.

βάν, βάντες; see βαίνω.

βαρβαρό-φωνος, 2: *harsh in speech, or uncouth in speech*. Except as an element of this compound, and in this one instance, the word βάρβαρος nowhere occurs in Homer. Nor does it here have its later meaning of non-Greek. The national consciousness of the Greek-speaking race as distinct from all other peoples had not yet developed.

βαρύνω, imperf. βάρυνε: *to burden*. βαρύς, εἶα, -ύ: *heavy, powerful, grievous, bitter*.

βαρυ-στενάχων: *heavily-moaning*.

βάς, see βαίνω.

βασιλεύς, -ης: *king, ruler*, whether as sovereign prince, like Agamemnon, Menelaos, and Odysseus, or as army-commander of inferior rank. Joined, like an adj., with ἀνὴρ in the phrase, ἀνὴρ βασιλεύς.

βασιλεύω: *to be king or queen, to reign, to rule*.

βασιληῖς, -ίδος, fem. adj. to βασιλεύς: *royal*.

βάσκε, imperat. of an iterative form of βαίνω: *go*; used only in the combination βάσκ' ἔθι: *go now, go quickly*.

βάτην, see βαίνω.

Βατία: *Batieia*, an isolated hill

near Troy, before the Skaian gates, B 813.

βεβᾶσι, βεβήκιν; see βαίνω.

βέβληται, βέβληται, βεβλήκει; see βαλλω.

βεβρώθεις, epic opt. with perf. form but pres. meaning, from stem βρωθ: *to devour, to eat.*

βείω, see βαίνω.

Βελλεροφόντης: *Bellerōphōn*, a famous Corinthian and Lykian hero; see Z 153-197. —

βέλος, -εος, -εῖ; βέλεα βέλη. βελέων, βελέεσσι βέλεσσι, (βάλλω): *a missile weapon, a javelin, an arrow*; ἔλκε δ' ὑπ' ἐκ βελέων, Δ 465, *dragged him from beneath the darts, or out of the range of the darts.*

βένθος, -εος, (βαθύς): *depth.*

βῆ, see βαίνω.

βηλός, (βαίνω): *threshold.*

βῆσε, βῆσето, βῆσεται; see βαίνω.

Βῆσσα: *Bessa*, a city of the Lokrians, B 532.

βῆσσα, (βαθύς): *a glen, a glade.*

Βίας, -αντος: *Bias*, a commander under Nestor, Δ 296.

βιβᾶω, (βαίνω): *to stride, to stalk*; μακρὰ βιβῶντα, Γ 22, *with long strides.*

βίη, epic dat. βίηφιν: *force, strength, might, valor*; with gen. of a proper name, Γ 105, E 781, or with proper adj. agreeing with it, Δ 386, B 666, it may be translated by an adj., *mighty or valiant*; thus *the Heraklean might = the mighty Herakles.* In A 430, τὴν ῥα βίη ἀέκοντος

ἀπῆύρων, connect ἀέκοντος with βίη, — *whom they took away in spite of him (unwilling).* In E 521 βίη is used in plur. in a more concrete sense, — *violent deeds.*

βίος: *a boiw.*

βίος, (βίος): *life*; the means of living, *wealth, substance*, — ἀφνειὸς βίσιον, *abounding in wealth.*

βλάπτω, aor. pass. part. dual βλαφθέντε: *to obstruct, impede, entangle.*

βλήμενος, βλήσθαι, βλήτο; see βαλλω.

βλώσκω, (for μλώσκω, stem μολ), aor. 2 part. fem. μολούσα: *to go.*

Βοάγριος: *the Boagrius*, a river in Lokris, B 533.

βοᾶω, part. pres. βοῶν βοῶντα βοῶντες: *to shout, to cry*; μακρὰ βοῶν, *shouting loud.*

βοῖος, 3, (βοῦς): *relating to cattle, made of ox-hide or ox-sinew*; as a noun, βοεῖη: *shield*, E 452, because the shield was made of ox-hide.

βοή: *a cry, a shout, a battle-cry*; frequent in the phrase βοὴν ἀγαθός, *good in the battle-cry, or valiant in battle*, used as an epithet of many heroes, especially of Diomedes and Menelaos. In Z 465: *cry of woe, wailing, lamentation.*

Βοίβη: *Boibe*, a city in Thessaly, B 712.

Βοιβηίς, -ιδος, adj. fem. with λίμνη: *the Boibeian Lake*, B 711.

Βουωτός: *a Boeotian, an inhabitant of Boeotia, B 494.*

βοώοντα, βοώοντες; see βοάω.

βορέης, -ας and -έω: *the north-wind.*

βόσκει, pres. mid. part. gen. plur. βοσκομένων: *to feed, to graze.*

βοτρυδόν, adv. (βότρυς): *swarming, clustering.*

βομβάν, -άνος: *the groin.*

βουκολέω, (βουκόλος), pres. part. dat. βουκολέοντι: *to tend cattle.*

Βουκολίων, -ωνος: *Boukolion, eldest son of Laomedon, Z 22.*

βουλευτής: *a counsellor.*

βουλεύω: *to take counsel, to deliberate; to devise, to plan; εἰ ἐς μίαν βουλευόμεν, B 379, if we are ever at one in counsel.*

βουλή, Ionic gen. plur. βουλέων: *counsel, advice, A 273, B 55, 273, 282; decision, resolution, will, A 5, B 340, 344; the council, the deliberative body, comprising the elders and chiefs of highest rank, in which public matters were debated,— B 53, 194.*

βουληφόρος, (φέρω): *counsel-giving; as a noun: counsellor; βουληφόρος ἀνὴρ, a man who is a counsellor.*

βούλομαι, subj. pres. sing. 3, A 67, βούλεται: *to wish, to be willing, to prefer; πολὺ βούλομαι: I much prefer.*

βουπλήξ, -ήγος. (βοῦς, πλήσσω): *ox-goad, whip.*

Βουπράσιον: *Bouprasion, a city in Elis, B 615.*

βοῦς, βοός, βοῦν: plur. dat. βοῦσι, acc. βόας; m. and f.: *an animal of the bovine genus, a neat, a bull, ox, or cow; in plur. cattle.*

βοῶν, see βοάω.

βο-ᾶπις, -ιδος, fem., (βοῦς, ᾧψ): *ox-eyed, frequent epithet of Hera, and, Γ 144, of Klymēne.*

βράχω, found only in aor. 2, ἔβραχε: *to ring, to clang, of armor on a warrior; to creak, of a chariot-axle; to roar, to bellow, of wounded Ares.*

βρέμω, act. and mid.: *to roar, to resound.*

βρεχμός: *the front part of the head.*

Βριάρεως: *Briarēos, the gods' name for Αἰγαίω, A 403.*

βριζω: *to sleep, to be inactive.*

βριθοσύνη: *weight, burden.*

βριθύς, -εια, ὕ: *heavy.*

Βρισεύς, -ης: *Briseus, a priest in Lyrnessos, A 392.*

Βρισηίς, -ίδος: *Briseis, daughter of Briseus, slave of Achilles. Agamemnon took her from him, A 184, but sent her back to him, T 246.*

βροτούς, -εσσα, -εν, (βρότος): *blood-stained.*

βροτο-λοιγός, 2: *man-destroying, epithet of Ares.*

βροτός, 3, (μορ-τος, mortalis): *mortal; often as a noun: a mortal, a man.*

Βρυσηϊαί: *Bryseiai, an ancient city in Lakonia, B 583.*

βωμός, (βαίνω): *altar.*

Bâpos: *Boros*, a Maionian, father of Phaistos, E 44.

βοτ-άνειρα, (βόσκω, ἀνήρ): *man-nourishing, nurse of heroes*, epithet of Phthia, A 155.

Γ

γαῖα, γαίης. γαίη, γαῖαν, poetical for γῆ, which also appears in Homer: *the earth*; a part of the earth, — *country, land*, A 254, B 140; *earth, soil, ground*, B 699, Z 464. Πατρίς γαῖα: *fatherland*. As proper name, Γ 104: *Gaia, Earth*.

γαῶ, (γαυ, gaudeo): *to glory, to rejoice*; only in expression κύδει γαῶν, applied to Briareos, Ares, Zeus.

γάλα, -ακτος: *milk*.

γαλόως, dat -όφ, gen. plur. -όων: *a husband's sister, a sister-in-law*.

γαμβρός: any male relative by marriage; hence (1) *a son-in-law*, Z 249; (2) *a sister's husband, a brother-in-law*, E 474.

γάμος: *marriage, wedlock*.

Γανυμήδης, -εος: *Ganymēdes*, son of Tros, king of Troy, great-grandson of Dardānos, the most beautiful youth of his time, was carried off by the gods to Olympus, to serve Zeus as cup-bearer, E 266.

γάρ, (γέ, ἄρα), a postpositive particle, whose main use is to introduce a proof or an explanation

of some proposition either expressed or implied. It may generally be translated: *for, since*.

It often marks an idea as true beyond dispute, — as a *matter of course*; σφῶι μὲν — οὐ γὰρ ἔοικ' ὀτρυνέμεν — οὐ τι κελεύω, Δ 286, *to you two, — of course it is unseemly to urge you, — I give no charge at all*; πῶς γάρ τοι δώσουσι γέρας Ἀχαιοί; A 123, *how shall the Achaians give thee a reward? — of course they cannot*.

Γάρ is combined with other particles, — ἀλλὰ — γάρ, γὰρ δὴ, γάρ ῥα, καὶ γάρ: *for surely, for really*.

The vowel of γάρ, naturally short, is sometimes lengthened in the arsis, as in B 39.

γαστήρ, -έρος, and -τρος, f.: *the belly, the womb*, Z 58.

γέ, an enclitic particle, giving emphasis to the word or clause after which it stands. Sometimes its force is so marked that it may be translated *even* or *at least*, according as it amplifies or limits the meaning of the word which it follows; καὶ οὐποτέ μ' οἱ γ' ἀθήριζον, A 261, *and never did even they make light of me*; εἵπερ γὰρ τε χόλον γε καταπέψῃ, A 81, *for even if he digest his anger at least for the day*. Usually, however, it cannot be translated by an Eng. word, though its force may some-

times be expressed by emphasis of the voice. It is often attached to personal and demonstrative pronouns, apparently, sometimes, for only metric reasons.

γεγάσι, γεγάσας; see γίγνομαι.

γείνομαι, aor. ἐγείναο, γείνατο: *to bear, as a child; to beget.*

γέλω, aor. ἐγέλασσε, γέλασαν, part. γέλασσα: *to laugh, to smile; ἐπ' αὐτῷ, at him; δακρύνειν, tearfully.*

γελοῖ-ιος, 3: *laughable, a subject of laughter.*

γέλω, m.: *laughter.*

γενή, (γένος): *a generation, — φύλλον of leaves, ἀνθρώπων of men; age, B 707, Z 24; lineage, race, Z 151, 211; race, breed (of horses), E 265, 268.*

γένεθ', see γίγνομαι.

γενέθλι: *birthplace, source, B 857; race, stock, E 270.*

γίνει, see γένος.

γενίσθαι, γενίσθην, γένετ', γίνετο, γένειν, γένησθε, γένηται; see γίγνομαι.

γενναῖος, 3: *inborn, natural; οὐ μοι γενναῖον, it is not in my nature.*

γενοῖατο, γένοιτο, γένοντο: see γίγνομαι.

γένος, -εος: *lineage, Δ 58, E 544, Z 209; descendant, offspring, E 806, Z 180; age, Γ 215; breed, B 852.*

γένωνται, see γίγνομαι.

γέρα, see γέρας.

γεραιός, 3, (γέρας = γῆρας): *old,*

aged; in Homer always used as a noun, — aged man, aged woman.

γέρανός, f.: *a crane.*

γεραρός, 3, comp. γεραρώτερος: *stately, majestic.*

γέρας, -ας, plur. γέρα: *reward of honor, prize; gift, offering, — to the gods, Δ 49; office, prerogative, Δ 323.*

Γερήνιος: *the Gerenian*, epithet of Nestor, from the city or district of Gerenia in Lakonia, where Nestor was born, or to which he fled when Heracles destroyed Pylos, B 336.

γερούσιος, 3: *relating to the elders (γέροντες); οἶνος γερούσιος, wine of the elders, i. e. the specially large portion of wine by which, at the king's table, the elders were honored, Δ 259.*

γέρων, -οντος, voc. γέρον: *an old man, as in A 26, 358; in plur. οἱ γέροντες, the elders of the people, the counsellors of the king, who formed the βουλή, B 53, Δ 344.*

γέφυρα: *causeway, dike, E 88, 89; πολέμοιο γεφύρας, Δ 371, the lanes, or highways of battle, i. e. the space between the two armies where the fighting took place.*

γῆ, Γ 104, = γαῖα: *the earth.*

γηθίω, aor. γήθησεν, opt. γηθήσαι: *to rejoice; γήθησεν ἰδὼν, rejoiced to see.*

γηθόσυνος, 3, (γηθίω): *glad; γηθόσυνος κῆρ, glad at heart.*

γῆρας, -ας, -αι: *old age*.

γηράσκω: *to grow old*.

γῆρυς, f.: *a voice, a call*.

γίνομαι, (γεν). aor. 2 γένευ (for ἐγένου), γένητο (γένεθ'), γενέσθην, ἐγένεσθε, (ε, γένοντο, subj. γένηται, γένησθε, γένωνται, opt. γένοιτο, plur. 3 γενοίαιτο, inf. γενέσθαι; perf. plur. 3 γεγάασι, part. acc. plur. masc. γεγαῶτας: *to come into existence, to be born*, hence, in perf., *to be*; — ὀπλότεροι γεγάασι, *are younger; to come into being, to happen, to take place, to result*, — of things and events, as A 49, B 468, Γ 176; *to become*, B 453, Z 82; ἐν πυρὶ βουλαι γενοίαιτο, B 340, *let counsels be cast into the fire*; πρὸ ὁδοῦ ἐγένοντο, Δ 382, *had got well on their way*.

γινώσκω, imperf. γίγνωσκε; fut. sing. 2 γνώσεται and γνώση; aor. 2, ind. 1st pers. ἔγνω, 3d pers. ἔγνω and γνώ, subj. sing. 3 γνώῃ, plur. 3 γνώωσι and γνώσιν, opt. γνοίην, γνοίης, inf. γνώμεναι: *to become acquainted with, to perceive, to see; to know, to understand; to recognize*. Construed, like αἰσθάνομαι, with gen., Δ 357, γνώ χωρόμενιο, *perceived that he was angry*.

γλάγος, -εος: *milk*.

Γλαῦκος: *Glaukos*; (1) son of Sisyphos and father of Bellerophontes, Z 154; (2) son of Hippolöchos and grandson of Bellerophontes; leader of the Lykians, B 876.

γλαυκ-ᾠπις, -ιδος, (γλαυκός, ᾠψ): *bright-eyed*, epithet of Athene.

Γλαφύραι: *Glaphýrai*, a city in Thessaly, B 712.

γλαφυρός, 3: *hollow*, usually an epithet of ships; of a rock, B 88.

Γλίσας, -αντος: *Glisas*, a city in Boeotia, near Thebes, B 504.

γλουτός: *buttock*.

γλυκός, -εία, -ύ, comp. γλυκίων: *sweet*.

γλυφίς, -ιδος, f. (γλύφω): in plur. *the notches* on the end of the arrow to fit it to the bowstring.

γλώσσα: *the tongue*, B 489, E 74; 292; *language, speech, tongue*, B 804, Δ 438.

γνοίην, -ς; see γινώσκω.

γνύξ, (γόνυ), adv.: *with knees bent*; always with verb ἐριπεῖν, *to fall on one's knees*.

γνώ, γνώ, γνώσεται, γνώση, γνώσιν, γνώμεναι; see γινώσκω.

γνωτός, 3, (γινώσκω): *known*; plur. Γ 174, *kinsfolk, relatives*.

γνώωσι, see γινώσκω.

γοάω, (γός), part. pres. fem. γοώσα; aor. 2, plur. 3, γόον, Z 500: *to wail, to bewail, to lament*.

Γονόεσσα: *Gonoessa*, a fortified town on the Sikyonian border in Achaia, B 573.

γόνος, (γεν): *offspring, progeny, a descendant*.

γόνυ, γούνατος, plur. γούνατα and γούνα, γούνων, γούναι: *the knee*. The ancients regarded the knee as the chief seat of the vital

energy: hence γούνατά τινος λύειν, *to loosen one's knees*, means, *to slay him*, as in E 176. In humble supplication it was customary to embrace the knees of the one to whom the prayer was addressed, as in A 407, 500, 512.

γόνυ, see γόναυ.

γός, -οιο: *lamentation, wailing*.

Γόργειος, 3, (Γοργώ): *belonging to Gorgo*; Γοργεῖη κεφαλῇ, *the Gorgon's head*, E 741.

Γόρτυς, -υτος: *Gortys* or *Gortyna*, an important city of Crete, B 646.

γούνα, see γόνυ.

γουνάσσομαι, (γόνυ), fut. γουνάσομαι: *to implore on one's knees*.

γούνατα, γούνασι; see γόνυ.

Γουνεύς: *Gouneus*, leader of the Eniënes and the Peraibians at Troy, B 748.

γούνων, see γόνυ.

Γραῖα: *Graia*, an ancient city in Boeotia, B 498.

γράφω, aor. part. γράψας: *to scratch, to engrave*; γράψας ἐν πίνακι θυμοφθόρα πολλά, Z 169, *having engraved on a tablet many death-bringing signs*.

γρηῖς, dat. γρηί: *an old woman*.

γυαλον: a curved or hollow plate, — two such plates forming the front of the cuirass (θώρηξ).

Γυγαίη: *Gygaia*, the nymph of the Gygaian lake, B 865.

γυῖον: only in plur. *the limbs; the knees*, Δ 469.

γυναι-μανής, voc. -ές, (μαίνομαι): *woman-mad*.

γυνή, γυναικός, -ί, γυνάικα, γύναι, plur. γυνάϊκες, -κῶν, -ξί, γυνάϊκας: *woman, wife*.

Γυρτώνη: *Gyrtōne*, a city in Pelasgiotis, B 738.

γύψ, γυπός, m.: *a vulture*.

Δ

δαήμεναι, aor. 2 pass. inf. from stem δα; indic. sing. 1 εἶδην, subj. plur. 1 δαῶμεν: *to learn*.

δάηρ, -έρος, voc. δάερ: *husband's brother, brother-in-law*.

δαιδαλεός, 3: *skilfully made, beautifully wrought*.

δαῖδαλον: *artistic work*.

δαίε(ν), see δαίω.

δαῖζω, aor. inf. δαῖξαι: *to tear, to rend*.

δαῖθ', Δ 259, dat. sing. of δαῖς with elision before an aspirate.

δαιμόνιος, 3, (δαίμων); influenced or possessed by a deity. Used by Homer only in voc., sometimes as a term of endearment or respect, as Z 486, and sometimes as a term of reproach, as B 200: *dear one, poor wife; strange one, good sir*.

δαίμων, -ονος: (1) *god, goddess*, A 222, Γ 420, Z 115; (2) *a deity*, conceived generally as possessing divine attributes, without reference to any particular divine person, E 438.

δαίνυμι, imperf. mid. plur. 3 *δαίνυντ'*; inf. *δαίνυσθαι*: in act. *to divide, to give to each his portion* (said of the host); in mid. *to eat, to feast* (said of the guests).

δαίνομαι, aor. plur. 3 *δάσαντα*; perf. sing. 3 *δέδασται*: *to divide, to distribute*.

δαίς, -τός, f.: *feast*.

δαιτὸν, (δαίνομαι): *an allotted portion*.

δαίφρων, -ονος: *wise, experienced*.

δαίω, imperf. *δαίε(ν)*; pluperf. *δεδήει*: with trans. meaning, as in imperf., *to kindle*; with intrans. meaning, as in plup.: *to be ablaze*, as in B 93.

δάκνω, aor. 2 sing. 3 *δάκε*: *to bite, to sting, to wound*; *δάκε φρένας* "Ἐκτορι μῦθος, E 493, *the words stung Hektor to the heart*.

δάκρυ and **δάκρυον**, plur. *δάκρυα*, dat. *δάκρυσι*: *a tear*.

δακρυόεις, -εσσα, -εν: *shedding tears, weeping; causing tears, dire*.

δακρυ-χέων, -ουσα, (χέω): *shedding tears*.

δακρύω, aor. part. *δακρύσας*: *to weep*.

δαμῶ, see **δάμνημι**.

δάμαρ, -αρος: *wife*.

δάμασσον, -εν, -ατο, -η, *δαμείη*, *δαμείς*, -έντι, -έντα, -έντε, -έντες; see **δάμνημι**.

δάμνημι and **δαμνάω**, pres. sing. 3 *δάμνησι*; imperf. sing. 3 *ἐδάμνα*; fut. sing. 3 *δαμῶ*, plur. 3 *δαμόωσιν*; aor. 1 ind. sing. 3 *δάμασεν*, subj. sing. 3 *δαμάσῃ*, im-

perat *δάμασσον*; aor. 1 mid. sing. 3 *δαμάσσοτο*; aor. 1 pass. part. acc. masc. *δηθέντα*; aor. 2 pass. ind. sing. 3 *ἐδάμη*, subj. sing. 2 *δαμήης*, opt. sing. 3 *δαμείη*, part. *δαμείς*, -έντι, -έντα, -έντε, -έντες; perf. mid. or pass. plur. 1 *δεδμήμεσθα*; plup. plur. 3 *δεδμήατο*: *to subdue, to conquer, to overpower, to make subject*; in perf. and plup. mid. or pass., Γ 183, E 878, *to be subject*.

δαμόωσιν, see **δάμνημι**.

Δαναοί: *the Danaans*, in Homer the inhabitants of the kingdom of Argos, and hence, usually, like 'Αργεῖοι and 'Αχαιοί, Greeks in general, A 42.

δάπεδον: *floor*.

δάπτω, aor. *ἔδαψε*: *to tear, to rend*.

Δαρδανίδης, -αο: *son or descendant of Dardanos*, as Priam.

Δαρδάνιος: *Dardanian*, pertaining to Dardanos, or named from him, E 789.

Δάρδανος: (1) *Dardānos*, son of Zeus and Elektra, ancestor of the Trojans; (2) *a Dardanian*, an inhabitant of the city Dardanie, ruled over by Aineias; usually in plur., *Dardanians*, B 701, Γ 456.

Δάρης, -ητος: *Dares*, a priest of Hephaistos in Troy, E 9.

δασμός, (δαίνομαι): *a division, an apportioning*.

δάσαντα, see **δαίνομαι**.

δαίτομαι, imperf. *δατέοντο*: *to divide*.

Δαυλῖς, -ῖος: *Daulis*, a city in Phokis, near Delphi, B 520.

δαφινός, adj.: *blood-red*.

δαῶμεν, see δαήμεναι.

δέ, a conj. having both adversative and conjunctive force. In the former case it corresponds usually, but not always, with a preceding μέν, and may be translated *but, on the other hand*. In the latter case it may be rendered *and*, or, more frequently, need not be translated at all. Δέ is always the second or third word of its clause.

-δε, an enclitic particle, usually inseparable, appended to the acc. case of nouns to indicate motion or direction whither: *to, towards; ἄλαδε, to or into the sea.*

δέχμενος, see δέχομαι.

δέδασται, see δαίωμαι.

δεδεγμένος, δέδεξο, δεδέχομαι; see δέχομαι.

δέδερο, see δέω.

δεδήα, see δαίω.

δεδμήατο, δεδμήμεσθα; see δάμνημι.

δ.δ.μημένοι, see δέμω.

δέδοται, see δίδωμι.

δέδυκεν, see δύω.

δειδέχατ', see δεικνυμι.

δειδήμων, -ονος: cowardly.

δειδιθι, δειδιότα; see δειδω.

δειδίσσομαι, (δειδω), imperat. δειδίσσεο, inf. δειδίσσεσθαι: to frighten, Δ 184; to be frightened, B 190.

δειδουκα, see δειδω.

δειδω, aor. 1 sing. 3 ἔδειπεν ἔεισε,

part. δείσας, -αντε, -αντας; perf. 1 δειδουκα; perf. 2 imperat. δειδιθι, part. δειδιότα, -ότες; plur. plur. 1 ἔδειδιμεν, 3 ἔδειδισαν, (root δFi): *to be afraid*, as A 33, E 233, 863, Z 137; *to fear lest*, — with μή and the subj. or opt., as A 555; *to fear, to stand in awe of*, with obj. acc., as Γ 37, E 623, 790, 827, Z 99.

The perf. forms have intensive present meaning. In augmented forms of aor. 1 the ε is made long in quantity by the two consonants, δ and the original digamma, of the root.

δεικνυμι, aor. sing. 3 δείξεν, inf. δείξαι; plur. mid. plur. 3, with intensive imperf. meaning, δειδέχατο: to show, to point out; to pledge one another, Δ 4.

δειλός, 3, (δειδω): cowardly, A 293; poor, pitiful, hapless, E 574.

δειμα, -ατος, (δειδω): terror.

Δεῖμος: Deimos, the Terror, in the Iliad a personified mythical being, an attendant and charioteer of Ares, like Phobos, Δ 440.

δεινός, 3, (δFi): fearful, terrible, dreadful; reverend, awe-inspiring. In neut. as adv.: terribly.

δείξαι, δείξεν; see δεικνυμι.

δειπνον: dinner, the chief meal of the day, taken usually at noon, or shortly after. The other meals were the ἄριστον, breakfast, and the δόρπον, supper.

δειρή: neck.

δεσμε, δεσμεος; see δεσμε.

δέκα: *ten*. In B 489 and Δ 347 used for an indefinitely large number.

δέκας, -άδος, f.: *a ten, a decade*.

δέκατος, 3: *the tenth*. In A 54 supply the dat. of ἡμέρῃ to account for the gender of τῇ δεκάτῃ. But Homer's usual word for *day* is ἡμαρ, neut.

δεκα-χilioi: *ten thousand*.

δέκτο, see δέχομαι.

δέμας, n., (δέμω), found only in acc.; *stature, figure, form*.

δέμω, perf. pass. part. δεδμημένος: *to build*.

δένδρεον: *a tree*.

δέξαι, δέξατο, δέξασθαι; see δέχομαι.

δεξιή, fem. of δεξιός, used as a noun: *the right hand*, as a token of greeting or of a promise, B 341, Δ 159.

δεξιός, 3: *right*, as opposed to left; *propitious, favorable*, because to the Greek augurs, who looked towards the north, the signs of good omen came from the east.

δεξιτερός, 3: *right*; δεξιτερή: *the right hand*.

δέος, n.: *fear, cause of fear*; οὐ τοι ἐπὶ δέος, A 515, *thou hast no cause for fear*.

δέπας, n., dat. plur. δειπάσσι: *a cup*.

δέρκομαι: *to look, to gaze*; δεινὸν δερκόμενοι, *with fierce looks*.

δέρμα, -ατος, (δέρω): *hide, leather*.

δέρω, aor. plur. 3 ἔδριπαν: *to take off the skin, to flay*.

δεσμός, (δέω): *a fetter, fetters, confinement*, E 386, 391; *a tether, a halter*, Z 507.

δευόλατο, δευόμενος, δευόνθ'; see (2) δέω.

δεῦρο, δεῦρω, adv.: *hither*; δεῦρ' ἴθι, *come hither*.

δεύτερος, 3: *second, next*; as adv. δεύτερον: *next, in the second place, a second time*.

(1) δέω: *to wet, to moisten*; ὅτε γάλας ἄγγεα δέει, B 471, *when milk overflows the pails*.

(2) δέω, usually in mid.; imperf. plur. 3 δέονθ' (for δέοντο); opt. pres. plur. 3 δευόλατο: *to lack, to be destitute of, to be deprived or bereft of*; δευόμενος, A 134, *destitute*.

δέχθαι, see δέχομαι.

δέχομαι, aor. 1 ind. sing. 3 (ἐ)δέξατο, imperat. δέξαι, inf. δέξασθαι, aor. 2 sing. 3 δέκτο, inf. δέχθαι, part. δέγμενος; perf. imperat. δέδεξο, part. δεδεγμένος; fut. perf. sing. 1 δεδέξομαι; *to take, to receive; to receive one on his return, to welcome*, E 158; *to receive the assault of, to withstand*, E 228, 238; *to await, to expect*, B 794, Δ 107.

δέω, aor. 1 act. sing. 3 δήσε, plur. 3 ἔδησαν δήσαν, part. δήσας; aor. mid. sing. 3 ἐδήσατο; plup. pass. sing. 3 δέδετο: *to bind, to fetter*; in mid. *to bind on one's self, to put on*, B 44; δέδετο, E 387, *lay bound*.

δή, a particle, sometimes distinctly used with a temporal meaning,

but oftener serving to define or emphasize the idea expressed by the word which it follows: *already, now, only, just*. Its force is frequently too slight for translation by any Eng. word, and may often be sufficiently rendered by an emphasis of the voice. *ἐξ οὗ δὴ*, A 6, *from just the time when*, (but the word "just" exaggerates the value of δὴ in this instance); *νῦν δὴ*, B 284, *now finally*; *κάρτιστοι δὴ*, A 266, *the very mightiest*.

Δή is never the first word of its clause, except sometimes before *τότε* and *γάρ*, as in A 476. Synizesis takes place between δὴ and αὐτε or αὖ, A 340, 540, B 225.

δηθά, adv. : *long, for a long time*.

— δηθύνω : *to linger*.

Δηκόων, -ωντος : *Deikōon*, a Trojan, E 534.

δήιος, 3, (δαίω) : *consuming, burning*, B 415, Z 331; *destructive*, Δ 281, E 117; *hostile*, Z 481; often as a noun : *an enemy*, B 544, Δ 373.

δηιοτής, -ήτος, f. : *battle, combat, fighting*.

— δηῖω and δηῶν, (δήιος), imperf. plur. 3 *δηῶν* : aor. act. subj. plur. 3 *δηώσωσιν*; aor. pass. part. gen. plur. *δηωθέντων* : *to destroy, to hew to pieces, to slay*.

Δηῖπυλος : *Deiphýlos*, a Greek, E 325.

δηλίσσμαι, aor. ind. plur. 3 (ἐ)δηλή-

σαντο, subj. sing. 3 *δηλήσεται*, inf. *δηλήσασθαι* : *to lay waste, to destroy; to do violence, to transgress*.

Δημήτηρ, gen. Δημήτρος : *Demēter*, (Ceres), daughter of Kronos and Gaia, mother of Persephōne by Zeus, female symbol of the fertility of nature, B 496, E 500.

δημο-βόρος : *people-devouring*, A 231.

δημο-γέρων, -οντος : *an elder of the people*.

Δημοκόων, -ωντος : *Demokōon*, a son of Priam, Δ 499.

δήμος : *a land, a country; the people, the commonalty*, as distinguished from the rulers and nobles; *δήμου ἀνὴρ*, B 198, *a man of the people, a common man*.

δὴν, adv. : *long, for a long time*; οὐδὲ δὴν ἦν, Z 131, *he lived not long*. A short vowel before δὴν is always lengthened by reason of an original digamma, as in A 416.

δηναιός : *long-lived*.

δῆνος, -εος, found only in plur. *δῆνεα* : *purposes, designs*; *ῆνια δῆνεα*, Δ 361, *gentle thoughts*.

δηῶν, see δηῖω.

δηρόν, adv. : *long, a long time*.

δήσε, δήσαν, δήσας, see δίδω.

δηωθέντων, δηώσωσιν, see δηῖω.

Δία, see Ζεύς.

δία, see διος.

διά, (ι) adv. : *through, into and out again, in parts*, E 99, 858; *διά*

κτῆσιν δατίοντο, E 158, *they divided his possessions among themselves*; διὰ τρία κοσμηθέντες, B 655, *ordered in three divisions*. (2) prep. with gen. and acc.; with gen.: *through, along through, among*; with acc.: *through, during, by means of, in consequence of*.

Διά is compounded with πρό, — διαπρό, — as in E 66, 538. In composition it adds to other words the meanings *through, very, quite, apart, asunder, from one another, with each other, in rivalry*.

— δια-θρύπτω, aor. pass. part. neut. διατρυφέν: *to break*.

δια-κλάω, aor. part. διακλάσας: *to break*.

δια-κοσμέω, imperf. plur. 3 διεκόσμεον; aor. pass. opt. plur. 1 διακοσμηθῆμεν; *to arrange in divisions, to divide*.

δια-κρίνω, fut. sing. 3 διακρινέει; aor. pass. ind. plur. 3 διέκριθεν, opt. plur. 2 διακρινθείτε, inf. διακρινθῆμεναι: *to separate, to part, to divide*; of combatants, *to part, to cease fighting, to become reconciled*.

διακτορος, (διάγω): *a guide, a messenger*, epithet of Hermes.

δια μᾶω, aor. διάμησε: *to cut through, to rend*.

δια-μετρέω, imperf. διεμέτρεον: *to measure off*.

δια-μετρητός: *measured off*.

δι-αμπρός, adv.: *through and through, quite through*.

δι-άνδιχα, adv.: *in two ways, hither and thither*; διάνδιχα μερμήριξεν, *was divided in mind*.

δια-πέρθω, aor. 1 inf. διαπέρσαι; aor. 2 ind. plur. 1 διεπράθομεν: *to destroy utterly, to sack, to lay waste*. The inf., Δ 53, has the force of the imperat.

δια-πορέω, aor. part. διαπορθήσας: *to lay waste*.

δια-πρήσσω: *to accomplish*, A 483; with gen. local or partitive: *to go, to advance*; διέπρησσον πεδίω, *they advanced over the plain*.

δια-πρό, (in some texts printed as separate words): *quite through*; with gen., Δ 138, E 281.

δια-ρραίω, aor. inf. διαρραΐσαι: *to tear to pieces*.

δια-σείνομαι, found only in aor. 2 sing. 3 διέσσυτο: *to pass quickly through, to rush through*.

δια-σκιδνημι, pres. plur. 3 διασκιδᾶσιν: *to scatter, to disperse*.

διαστήτην, see δίστημι.

δια-τμήγω, aor. 2 pass. plur. 3 διέτμαγεν: *to separate from each other, to part*.

δια-τρίβω: *to hinder, to thwart*.

διὰ-τριχα, adv.: *in three divisions*.

διατρυφέν, see διαθρύπτω.

διδάσκω, aor. ἐδίδαξε: *to teach*.

δίδωμεν, δίδου, δίδουσιν; see δίδωμι.

διδυμῶν, -ονος: *twins*.

δίδωμι, pres. ind. plur. 1 δίδωμεν, 3 δίδουσι; imperf. sing. 3 δίδου; fut. δώσει, δώσουσι, inf. δώσειν;

aor. 1 sing. δῶκα, ἔδωκας, ἔδωκεν
 δῶκε(ν) δῶκ' δῶχ'; aor. 2 ind.
 plur. 3 δόσαν, subj. sing. 3
 δώσῃν δῶσι δῶῃ, plur. 3 δώωσιν,
 opt. plur. 3 δοῖεν, imperat. δός,
 δότε, δότω, inf. δόμεναι δόμεν, part.
 δόντες; perf. pass. ind. sing. 3
 δέδοται: *to give, to offer, to*
grant, to give over, to consign,
to give in marriage; τὸν δὸς
 δῦναι δόμον "Αἰδὸς εἴσω, Γ 322,
grant that he may enter the
house of Hades; ἀλγ' ἔδωκεν
 Ἑκηβόλος, Α 96, *the Far-darter*
has brought woes upon us;
 ὀδύνησι ἔδωκεν, Ε 397, *gave him*
over to woes.

δῖε, see δῖω.

δι-είρομαι, imperat. sing. 2 διείρεο:
to ask about.

διεκόσμεον, see διακοσμέω.

διέκριθεν, see διακρίνω.

διεμέτρεον, see διαμετρέω.

δι-έξειμι, inf. διεξίμεναι: *to go out*
through.

διεπράθομεν, see διαπέρθω.

διέπρησσον, see διαπρήσσω.

δι-έπω, imperf. sing. 3 διεπε: *to*
achieve, to effect, Α 116; *to*
range through, to marshal, Β
 207.

δι-έρχομαι: *to go through, to pass*
through, Ζ 393; *to stalk through,*
to range, Γ 198.

διέσσυτο, see διασεύω.

διέσχε, see δίσχω.

διέτμαγεν, see διατμήγω.

δι-έχω, aor. 2 sing. 3 διέσχε: *to*
pass on, to pass through.

διζήμαι: *to seek for.*

δι-ζυξ, -υγος, (ζεύγνυμι): *in pairs,*
paired; παρ' ἐκάστῳ (δίφρῳ)
 ἐστᾶσι δίζυγες ἵπποι, Ε 195, *by*
each chariot stands its pair of
horses.

Δίε, see Ζεύς.

δι-ίστημι, aor. 2 dual 3 διαστήτην:
to part, to go asunder; διαστή-
 την ἐρίσαντε, Α 6, *quarrelled and*
parted.

δι-φίλος: *dear to Zeus, beloved of*
Zeus.

δικάζω, inf. δικαζέμεν: *to give judg-*
ment, to pronounce sentence.

δικασ-πόλος: *a judge.*

διενεύω: *to wander about, to roam.*

δινήεις, -ισσα, -εν: *edifying.*

δινωτός, 3: *well-turned (on the*
lathe), beautifully made.

διο-γενής, -εος: *sprung from Zeus,*
Zeus-descended: a common epi-
 thet of kings and heroes, as
 being under the special care of
 Zeus.

Διοκλῆς, -ῆος: *Diokles, king at*
Phere in Messenia, Ε 542.

Διομήδης, -εος: *Diomedes, son of*
Tydeus (Τυδείδης). After the
 death of his father-in-law, the
 Argive king Adrastus, Dio-
 medes became king of Argos.
 He took part in the second
 expedition against Thebes, Δ
 406, and sailed with eighty
 ships to Troy, Β 567. He was
 among the bravest of the host.
 His prowess (Διομήδους ἀριστεία)
 is the main subject of the 5th
 book of the Iliad. He ex-
 changes armor with the Ly-

kian Glaukos, his guest-friend,
Z 230.

Διον: *Dion*, a city in Euboea, B 538.

δῖος, δία, δῖον: *noble, glorious, great, fair*; a frequent epithet of gods, human beings, and things; *δία θεάων*, Z 305, *fair among goddesses*.

Διός, see **Ζεύς**.

διο-τρέφης, -ές, gen. **-δος**, (τρέφω) : *fostered by Zeus, Zeus-protected*.

δί-πλαξ, -ακος, f. : *a double garment*, — double in being of double texture, or because so large as to be put on double, — in two folds.

δι-πλόος, 3 : *double*.

δί-πτυξ, -υχος: *twofold*, in the formula, *δίπτυχα ποιεῖν κνίσην*, as in A 461, B 424, *to lay on the fat in two folds*.

δίσκος: *a quoit*.

δίφρος: *the body of a chariot, fitted to hold two men; a war-chariot; a seat, a bench, a chair*, Γ 424, Z 354.

δῖω, imperf. sing. 3 *δῖε:* *to fear*; *περὶ δῖε ποιμένι λαῶν*, E 566, *he feared very much for the shepherd of the people*.

διώκω, inf. *διωκέμεν:* *to follow, to pursue*; *πεδίου διωκέμεν*, *to flee across the plain*.

Διώνη: *Diōne*, mother of Aphrodite by Zeus, E 370, 381.

Διώνυσος and **Διόνυσος:** *Dionysos*, son of Zeus and Semele, reared by the nymphs of mount Nysa. According to Homer, the Thra-

cian king Lykurgos chased the nurses of the frenzied Dionysos through the sacred land of Nysa, so that the god fled into the sea to Thetis, Z 132. He is the symbol of productiveness in vegetation, especially as this shows itself in the growth of succulent fruits. Hence he is the god of wine-making, and is the giver of wine and of the joy and exhilaration which it produces. In Homer he holds, like Demeter, a subordinate place among the upper divinities.

Διῶρης, -εος: *Diōres*, leader of the Epeians, B 622.

δηθέντα, see **δάμνημι**.

δμῶή, (δάμνημι) : *a female slave, a serving-woman*.

δυσπαλλῖω: *to thrust violently this way and that, to push to and fro*.

δοῖεν, see **δίδωμι**.

δοιοί, -αί, -ά plur., and **δοιά** dual : *two, a pair*.

δοκέω: *to seem*.

δολιχός, 3; *long*; in Δ 533 with elision of final vowel and retraction of accent.

δολιχό-σκιος, 2, (σκή) : *long-shadowed, casting a long shadow*; epithet of ἔγχος.

δολο-μήτης, voc. *δολομήτα:* *crafty-minded, intriguing, an intriguer*.

Δολοπῖων, -ονος: *Dolopion*, a Trojan, priest of the Skamandros, E 77.

δόλος: *wile, trick, device*.

δολοφρονίων, -ουσα: *plotting intrigue, planning wiles.*

δόμειναι, δόμεν; see διδωμι.

δόμος, (δέμω): *a house, a dwelling; a dwelling of a god, a temple*, Z 89; often in plur. to denote one dwelling, since a house usually consisted of several buildings. "Αἶδος δόμος: *the realm of Hades, the lower world.*

δόντες, see διδωμι.

δόρυ, δούρατος δουρός, δούρατι δουρί; δοῦρε; δούρατα δοῦρα, δούρων, δούρασι δούρεσσι: *a beam, a timber. δοῦρα νεῶν: ship-timber; a spear shaft; a spear, a lance.*

δός, δότε, δότω, δόσαν; see διδωμι.

δούλη: *a slave.*

δούλιος, 3: *relating to slavery; δούλιον ἡμαρ, the day of slavery, i. e. slavery.*

Δουλιχίον, -ου -οιο: *Dulichion*, an island S.W. from Ithaca, B 625.

Δουλιχίων-δε, adv.: *to Dulichion*, B 629.

δουλιχό-δειρος, (δολιχός, δειρή): *long-necked.*

δουπιέω, aor. I δούπησεν: *to make a loud crashing noise; δούπησεν δὲ πεσών, he fell with a crash.*

δοῦπος: *noise, roaring.*

δούρατ', δοῦρε, δουρί; see δόρυ.

δουρι-κλειτός and δουρι-κλυτός, 2: *famous with the spear, spear-famous.*

δουρός, see δόρυ.

δράκων, -οντος: *a serpent.*

Δρήσος: *Dresos*, a Trojan, Z 20.

Δρύας, -αντος: *Dryas*; (1) a Lapithe, A 263; (2) father of King Lycurgos, Z 130.

δύ' = δύο with elision.

δύμεναι, see (1) δύω.

δύν', see δύνω.

δύναι, see (1) δύω.

δύναμαι, -σαι, -ται, -μεσθα; subj. pres. sing. 2 δύνῃαι; imperf. δύνατο; fut. δυνήσομαι δυνήσεται; aor. I mid. δυνήσατο: *to be able, to have power, (can, could).* In δύναμ', E 475, the diphthong is elided.

δύνω, (= δύω), imperf. sing. 3 ἔδυνε δύνε: *to put on, to don, armor and garments.*

δύο and δύω, indeclinable numeral: *two.*

δυο-καλ-δεκα: *twelve.*

δυσ-, an inseparable particle denoting evil and defect, and giving to a compound the meaning expressed by the Eng. prefixes *un-, in-, mis-*.

δυσ-αής, -ές, (ἄημι); *ill-blowing, stormy.*

δύσαι, aor. I inf. act. of (1) δύω.

δυσ-ηχής, -ές, (ἦχος): *noisy, harsh-sounding.*

δυσ-κλεής, -ές, (κλέος): *inglorious, dishonored.*

δυσ-μενής -ές, (μένος), dat. plur. δυσμενέεσσι, -έσι: *evil-minded, hostile; as a noun in plur.: enemies.*

Δύσ-παρις, voc. -ι: *disastrous Paris, evil Paris.*

δύστηνος, 2: *luckless, wretched.*

δυσ-χείματος, 2, (χείμα): *very wintry, stormy*.

δύσω, fut. of (1) δύω.

—δυσ-ώνυμος, 2: *evil-named*.

(1) δύω, aor. 2 ind. sing. 3 ἔδυν, dual 3 ἐδύτην, plur. 3 ἔδυν, subj. δύω, inf. δύνεσθαι and δύναι; mixed aor. mid. ἐδύσετο and δύσεθ': (1) *to go into, to enter, to go under, to plunge*, Γ 322, Z 136, 185; — τῷ γαίαν ἐδύτην, Z 19, *they twain had gone beneath the earth*. (2) *to put on, to don*, garments and armor, E 845, Γ 328; — with ἀπό: *to take off*, E 435; (3) *to set*, said of the heavenly bodies, B 413. — ὕ in pres. and imperf.; elsewhere υ. Hence δύω, Z 340, is known to be aor. 2 subj.

(2) δύω, (= δύο): *two*.

δω-δέκα: *twelve*.

δω-δέκατος, 3: *the twelfth*.

δῶ, epic form of δῶμα, nom. and acc.: *a house*.

δώδεκα: *twelve*.

δωδέκατος, 3; as fem. noun δωδεκάτη: *the twelfth day*.

Δωδώνη: *Dodōne*, an ancient city in Epeiros, and seat of the oracle of Pelasgic Zeus. B 750.

δῶν, δῶσιν. δῶκ', δῶκα, δῶκεν; see δίδωμι.

δῶμα, -ατος, (δέμω): *house, dwelling, palace*, whether of men or of gods. Often in plur. with singular meaning. In Z 316 δῶμα is equivalent to μέγαρον, the main room, or *the hall*, of a palace.

Δῶριον: *Dorion*, a town in the realm of Nestor, B 594.

δώρον, (δίδωμι): *a gift, an offering*.

δώσει, δώσειν, δῶσι δώσιν, δώσουσι, δῶχ', δώσωσιν; see δίδωμι.

ἔ

ἐ, pron., acc. sing.; (1) the reflexive pron., 3d pers., for all genders: *himself, herself, itself*, as in Δ 497; ἐ αὐτόν, ἐ αὐτήν, for Att. ἐαυτόν, ἐαυτήν. (2) A demonstrative pron., enclitic, for μιν or αὐτόν, αὐτήν, αὐτό: *him, her, it*, — A 236, 510.

(1) ἔα, epic for ἦν, imperf. sing. 1 of εἶμι, Δ 321, E 887.

(2) ἔα, imperat. pres., (A 276), and imperf. sing. 3, (E 517), of ἰάω.

ἐᾷ, pres. sing. 3 of ἰάω, E 256.

ἐάγη, see ἄγνυμι.

ἐᾶνός, (ἐννυμι): *flexible; soft, light*, E 734.

ἐᾶνός, (ἐννυμι): *a robe, a garment*, of goddesses and women of high rank, Γ 385, 419.

ἐαρ, ἔαρος, neut.: *the spring*; ἔαρος ἐπιγίγνεται ὥρη, Z 148, *the season of spring is at hand*.

ἔασ', ἔασε, ἔασαι, ἔασαμεν, ἔασετε, ἔασθης, ἔασκε, ἔασομεν; see ἰάω.

ἔασι, epic for εἰσί, from εἶμι.

ἔαται, see ἦμαι.

ἰάω and εἰάω, pres. ind. sing. εἰῶ. ἐᾷ, plur. 3 εἰῶσ', subj. plur. 1 ἐῶμεν. imperat. sing. ἔα; imperf. εἶας

ἔα, iterative sing. ἔασκον, ἔασκε; fut. ἔασομεν, ἔασετε; aor. ind. ἔασ', ἔασε, subj. ἔασῃς, opt. ἔασαιμεν, inf. ἔασαι: *to allow, to suffer, to permit, to let, to let one have one's own way*; ἀλλά μ' ἔασαι, *let me have my own way*; ἵππους ἔασε, *he let his horses stand*; οὐκ ἔαν: *not to permit, to forbid*, as in Δ 55.

ἔβαλ', ἔβαλε(ν), -ον; see βαλλω.

ἔβαν, ἔβεβήκει, ἔβη, ἔβήτην; see βαίνω.

ἐγγεγάασι, perf. plur. 3 of ἐγγίγνομαι: *live in*.

ἐγγυαλιζω, (γύαλον), aor. inf. ἐγγυαλιζαι: *to give, to grant, to put into one's hands*.

ἐγγύθεν, ἐγγύθι, ἐγγύς, adv.: *near*.

ἐγεῖναιο, see γείνομαι.

ἐγείρω, aor. 1 ind. ἤγειρα, ἔγειρε(ν), subj. ἐγείρῃ, ἐγείρομεν, inf. ἐγείραι; syncopated aor. 2, sing. 3 ἔγρετο: *to wake (trans.)* E 413; *to rouse, to spur on, to incite, to stir up*; in mid. *to wake, to awake, (intrans.)*; ἔγρετο ἐξ ὕπνου, *he awoke from sleep*.

ἐγένεσθε, ἐγένοντο; see γίνομαι.

ἐγκέκλιται, see ἐγκλίνω.

ἐγκέφαλος: *brain*.

ἐγκλίνω, perf. mid. sing. 3 ἐγκέκλιται: *to lean upon, to rest upon*; πόνος ὅμμι ἐγκέκλιται, *the task lies on you*.

ἐγνώ, see γινώσκω.

ἐγρετο, see ἐγείρω.

ἐγχείη, (ἔγχος): *spear, lance*; ἐγχείη δ' ἐκάαστο, *he excelled with the spear*

ἐγχεσί-μωρος, 2: *strong with the spear, spear-famous*.

ἐγχείσ-παλος, 2, (πάλλω): *spear-wielding*.

ἔγχος, -εος: *spear, lance, dart*, consisting of a shaft (δόρυ), usually of ash (μείλιον), to which was fastened a point (αἰχμή) of bronze: the other end of the shaft was also pointed and shod with metal for thrusting into the ground. The spear was used as a missile weapon, — *a dart*.

ἐγχρίμπτω, aor. pass. part. fem. ἐγχριμψθεῖσα: *to force in*; E 662, *the point being driven to the bone*.

ἐγώ and, before vowels, ἐγών, gen. ἐμεῖ, μεῦ enclit., ἐμείο, ἐμέθεν, dat. ἐμοί, μοί enclit., (with elision μ'), acc. ἐμέ, μέ enclit. (with elision, μ'); the pron. of the first person: *I, me*. For dual see νῶι, and for plur., ἡμεῖς.

ἑδάην, see δαήμεναι.

ἑδάμασσα, -ε, ἑδάμη, ἑδάμνα; see δάμνημι.

ἑδδαισεν, ἑδεδιμεν, ἑδεδισαν: see δίδω.

ἑδειραν, see δέρω.

ἑδέατο, see δέχομαι.

ἑδητός, -ύος, f., (ἑδω): *food, meat*.

ἑδμεναι, ἑδονται; see ἑδω.

ἑδος, -εος, (ἑζομαι): *a seat, an abode, a habitation*.

ἑδραμ', see τρέχω.

ἑδρη: *a bench, a seat*.

ἑδν, ἑδν, ἑδύσατο, ἑδύσετο, ἑδύτην: see (1) δύω.

ἔδωκε, δόναι; see δύναι.

ἔδω, inf. ἔδμεναι, fut. plur. 3 ἔδονται: *to eat, to devour.*

ἔδωκε, -εν; see δίδωμι.

εἰκοσι(ν) = εἰκοσι: *twenty.*

εἰπε(ν), -ες; see εἶπον.

ἐπιστάμενος, -η; see εἶδω.

ἐλδωρ: *a wish, a desire.*

ἐργαθεν, see ἔργαθε.

ἐργει, ἔργεν, ἔργη; see ἔργω.

ἐρμέναι, see εἶρω.

ἔζομαι, imperf. with aor. meaning, ἔζετο, -οντο; imperat. ἔζεο: *to sit down, to sit.*

ἐηκε, see ἐημι.

ἐην, epic for ἦν; see εἶμι.

ἐήος, gen. of εἷς: *valiant.*

ἐήs, gen. fem. of εἷs: Ἐ 371, *her*, (poss.).

ἐησι, epic for ἦ, subj. pres. sing. 3 of εἶμι.

ἐθεε, see θέω.

ἐθέλω, imperf. with and without aug., — ἦθ- and ἔθ-: subj. sing. 2 ἐθέλῃσθα, 3 ἐθέλῃσι: *to wish, to desire*; μηδ' ἔδελε, *venture not, presume not*, as in A 277, B 247, E 441; οὐκ εἰώσ' ἐθέλοντα ἐκπέρσαι, *they suffer me not to destroy, though I desire it.*

ἐθεν, epic for οὐ.

ἐθεντο, ἔθεσαν, ἔθηκαν, -κε; see τίθημι.

ἐθνος, -εος: *host, multitude, tribe, swarm, flock.*

ἐθορ', see θρώσκω.

ἐθω, perf. 2 part. εἰωθώς, -ότος, -ότι: *to be accustomed*; ὑφ' ἡνίοχῳ εἰωθότι, E 231, *under the accustomed charioteer.*

εἰ: *if*; in conditional sentences with ind., subj., and opt., both with and without ἄν or κέ(ν); καὶ εἰ, *even though*; οὐδ' εἰ, *not even though*; in indirect questions, — *whether, whether not.* Used to express a wish, without apodosis (usually εἴθε or εἴθε), as Δ 178, *would that.* εἰ τότε κοῦρος ἔα, Δ 321, *as I was then a youth*; εἰ δ' ἄγε, *come now.*

εἰαμένη: *a lowland.*

εἰαρινός, 3: *relating to spring*; ὥρη ἐν εἰαρινῇ, *in spring-time.*

εἶας, εἰασκον; see εἶω.

εἶατ' (for εἶαται), εἶατο; see ἦμαι.

εἶδαρ, -ατος, (ἔδω): *fodder, forage.*

εἶδε, εἶδεται, εἶδῃς, εἶδήσειν, εἶδομεν, εἶδόμενος, -η, εἶδον; see εἶδω.

εἶδος -εος: *form, shape, aspect.*

εἶδότε, εἶδότες, dual and plur. of εἶδώς; see εἶδω.

(εἶδω), (pres. found only in mid. The forms and corresponding meanings are given in three divisions). (1) act. aor. 2 ind. sing. 1 ἔιδον, 3 ἔιδεν εἶδε ἔδεσκε, plur. 3 ἔιδον εἶδον, subj. ἔιδητε, opt. ἔιδωμι, ἔιδois, ἔιδoi, inf. ἔιδέειν, part. ἔιδών, -ούσα, -όντες; mid. aor. 2 ind. plur. 3 ἔιδοντο, subj. ἔιδωμαι, ἔιδῃ ἔιδῃται, opt. ἔιδοιτο, inf. ἔιδέσθαι: *to see, to perceive, to look at.*

(2) Pass. and mid. pres. ind. εἶδεται, part. εἶδόμενος, -η, aor. 1 sing. 3 εἶσατο, B 791, opt. εἶσαιτο, part. εἰσάμενος, -η: *to come into view, to appear, to seem, to be like, to resemble.*

(3) Perf. ind. οἶδα, οἶσθα, οἶδε, ἴδμεν, ἴστε, ἴσασι(ν), subj. εἰδῶ, εἰδῆς, plur. 1 εἶδομεν, part. masc. εἰδώς, -ότος, fem. ἰδυία, plur. dat. ἰδυίῃσι; plup. sing. 3 ᾗδεε ᾗδῃ. fut. ind. εἴσεται, inf. εἰδήσειν: *to know, to understand, to be acquainted with*; sometimes with gen., as in B 718.

εἰδωλον: *an image, a phantom.*

εἰδώς, ἰδυία; see εἶδω.

εἶεν, εἶη, εἶην, opt. forms of εἰμῆ.

—εἶθαρ, adv.: *straightway.*

εἴθε = αἴθε: *would that, O that.*

εἰκελος, 3: *like, similar.*

εἰκοσι(ν) and ἐλικοσι: *twenty.*

ἐλκτην, ἐλκυία; see ἔλκα.

εἴκω: *to yield, to retire, to withdraw from*, with gen.

εἴλε, εἴλετο; see αἰρέω.

Εἰλεσιον: *Eilesion*, a city in Boeotia, B 493.

εἰλέωσιν, subj. plur. 3 of εἰλέω.

εἰλήλουθα, -α, εἰληλούθα; see ἔρχομαι.

—εἰλίπος, -οδος, (εἰλω-πούς), dat. plur. εἰλιπόδεσσι: *trailing-footed*, epithet of oxen.

εἰλομεν, see αἰρέω.

εἰλύω, perf. pass. part. εἰλυμένος: *to wrap, to envelop.*

—εἰλω and εἰλέω, subj. plur. 3 εἰλέωσι; aor. 1 act. inf. ἔλσαι; aor. pass. inf. ἀλήμεναι: *to confine, to imprison, to gather, to crowd, to throng.*

—εἶμα, -ατος, (ἔννυμι): *a garment.*

εἰμέν = ἔομέν, see εἰμῆ.

—εἰμένοι, see ἔννυμι.

εἰμί; besides many Attic forms,

are found the following; — ind. pres. sing. 2 ἔσσι, plur. 1 εἰμέν, 3 ἔασι(ν), subj. sing. 1 ἔω, 3 ἔησι, inf. ἔμεν ἔμεναι ἔμμεναι, part. ἑών, ἑούσα, etc.; imperf. sing. 1 ἦα ἦα, 3 ἦεν ἦην ἔσκε, plur. 3 ἔσαν; fut. ἔσομαι, etc., with sing. 2 ἔσσει, 3 ἔσσει and ἔσσειται, part. ἔσσόμενος, inf. ἔσσεσθαι: *to be*, both as substantive verb, as in A 70, and as copula; *to live*, Z 131, A 290; as copula, often omitted, especially in ind. pres. sing. and plur. 3, as in B 138; ἔσσόμενα, *the future*, A 70; ἔσσόμενοι, (ἄνθρωποι), *posterity*, B 119, Γ 287.

εἶμι, besides Attic forms, are found, — subj. plur. 1 ἔομεν, inf. ἔμεν; imperf. sing. 3 ἦι ἦε, dual 3 ἦτην, plur. 3 ἔσαν; aor. 1 ἔσατο, Δ 138, E 538: *to go, to come*, the direction being determined by the context. The pres. has sometimes in Homer a fut. meaning, as in A 169, 420, 426; but also, sometimes, a pres. meaning, as in B 87.

εἶν, epic for ἐν.

εἰνότερες, -ων, f. pl.: *brothers' wives, sisters-in-law.*

εἰνατος = ἔννατος: *ninth.*

εἶν:κα = ἔνεκα: *for the sake of.*

εἰνοσί-φυλλος, 2: *with quivering foliage.*

εἶο, epic gen. for οἶ.

εἶπας, εἶπ', εἶπέ, εἶπε, εἶπεν, εἶπσκον; see εἶπον.

εἶπετο, εἶποντο; see ἔπω.

εἶπον and λεῖπον, (stem ἐπ- for *Fep-*), an aor. 2 without pres; aor. 1 sing. 2 εἶπας; aor. 2 ind. *λεῖπες*, *λεῖπε* (ν) *εἶπε* (ν) *εἶπεσκεν*, subj. sing. *εἴπω*, *εἴπης*, *εἴῃ* *εἴῃσι* opt. *εἴποι*, imperat. *εἴπ'* *εἰπέ*, inf. *εἰπεῖν*, part. *εἰπών*, -οῦσα, -όντος etc.: *to say, to tell, to speak, to utter, to name*; *εἰπέ μοι τόνδε ὅστις ὄδ' ἐστί*, Γ 192, *tell me who this is* (an instance of prolepsis).

ἔρετο, εἰρόμεναι; see εἰρομαι.

Εἰρέτρια: *Eiretria*, a city in Euboea, B 537.

εἰρήνη: *peace*; ἐπ' εἰρήνης, *in time of peace*.

εἰρηται, Δ 363, see εἰρω.

εἰριον, plur. *εἴρια*: *wool*.

εἰρο-κόμος, 2, (κομέω): *wool-working, spinning*.

εἰρομαι, imperf. *εἴρετο*; part. fem. *εἰρόμεναι*, (to cause to be said to one's self): *to ask, to question, to ask about* (Z 239), *to pray* (A 513).

εἰρο-πόκος, 2: *woolly, fleecy*.

— εἰρύατ', (for *εἴρυνται*, Δ 248), *εἴρυσεν*; see *εἴρω*.

— εἰρύαται, (A 239), *εἰρύσασθαι*, (A 216), *εἰρύσατο*, (Δ 186); see *εἴρωμαι*.

(1) *εἴρω*, perf. part. *ἐεργμένος*: *to join together in a row, to connect*; *γέφυραι ἐεργμέναι*, *long lines of causeways*.

(2) *εἴρω*, fut. *ἐρέω*, *ἐρέει*, inf. *ἐρέειν*, part. *ἐρέων*, -ουσα etc.; perf. pass. *εἴρηται*, Δ 363: *to speak, to say, to tell, to announce*;

στευται ἔπος ἐρέειν, Γ 83, *makes as if he would speak*.

eis and *es*; (1) adv., as in A 142. 309: *therein, thereon*; (2) prep. with acc.: (space) *into, in, to, towards*; (time) *until*; (purpose) *for*, E 337; in *eis* 'Αἶδαν there is an ellipsis of *δόμον* or *δῶμα*, as also in Z 378, 379; in A 222 *ἐς* follows its noun.

eis, *μία*, *ἐν*, gen. *ἐνός*, *μῆας*, *ἐνός*: *one*; in *τῷ μοι μία γείνατο μήτηρ*, Γ 238, connect *μοι* with *μία*, — *one mother with me*; *ἐς μίαν βουλευέειν*, B 379, *to be of the same mind in council*.

eis, A 566, for *εἰσί*, from *εἰμί*.

εἰσαιτο, *εἰσαμένη*; see *εἶδω*.

εἶσα, a defective aor. 1 act., — sing. 3 *εἶσε*, plur. 3 *εἶσαν*: *to cause to sit, to set, to bring and place*.

εἰσ-ανα-βαίνω, aor. 2 *εἰσανέβησαν*, part. fem. *εἰσαναβάσα*: *to go up into*.

εἰσατο, (1) B 791, see *εἶδω*; (2) Δ 138, E 538, *εἶμι*.

εἰσελθε, *εἰσελθοῦσα*; see *εἰσέρχομαι*.

εἰσ-έρχομαι, aor. 2 sing. *εἰσῆλθον*, *εἰσῆλθε*, imperat. *εἰσελθε*, part. fem. *εἰσελθοῦσα*: *to go into, to enter into*.

εἴσεται, see *εἶδω*.

εἶση, adj. found only in fem., (as if from *εἶσος*): *equal*; as an epithet of ships, — *symmetrical, well-balanced*; of shields, — *well-rounded*; of feasts, — *fair, just*, — where each guest gets his due portion; of horses, —

well-matched; ἵπποι σταφύλη ἐπὶ νῶτον εἶσαι, B 765, mares with backs level to the line.

εἰσῆλθε, εἰσῆλθον; see εἰσέρχομαι.

εἰσίν(ν), pres. plur. 3 of εἶμι.

εἰσι, ind. pres. sing. 3 of εἶμι.

εἰσὼ: *to consider like, to compare with.*

εἰσόκε, (usually separated, — εἰς ὃ κε): *until.*

εἰσ-οράω, part. pres. εἰσορόων, -ωντος, -ωσαι; fut. εἰσόφομαι: *to gaze at, to behold.*

εἰσῶ, adv.: *in, into*; often following an acc. that depends on a verb, as A 71, Δ 460, Z 10; in Z 422, — "Αἶδος εἰσῶ, — there is ellipsis of this acc., — δόμον.

εἶχε, εἶχον; imperf of εἶχω.

εἰῶ, εἰῶσ'; see εἰῶ.

εἰώθε, εἰωθῆς, -ότι, -ότες; see εἶθω.

εἰως, see εἶω.

ἐκ, before vowels, ἐξ; (1) adv.: *out, away, off*; often limited by a gen., as in A 346; (2) prep. with gen.: (space) *from, out of, away from*; (time) *from, since*; (cause, agent) *from, by, in consequence of.* ἐκ πάντων μάλιστα, Δ 96, *most of all*; δαΐε ἐκ κόρυθος πῦρ, E 4, *she kindled flame on his helmet*, i. e., that shone *from* his helmet; ἐξ ἄντυγος ἥνια τείνας, E 462, *fastening the reins to the rim*, i. e., so that they extended *from* the rim; ἐφίληθεν ἐκ Διός, B 669, *were loved by (of) Zeus.*

ἐκ is often separated from its noun by a few short words, and

sometimes follows it, as in E 865, in which case it is accented. ἐκ in composition denotes *separation, origin, completion.*

Ἑκάβη: *Hekābe*, Hecuba, wife of Priam, Z 251.

ἐκά-εργος: *the far-worker, far-shooter*, epithet of Apollo.

ἐκάη, see καῶ.

ἐκάθεν: *from afar.*

ἐκαλίσσατο, see καλέω.

ἐκαμον, see κάμνω.

ἐκάς, adv.: *far from*, with gen.

ἐκαστος, 3: *each, each one*; in plur. ἑκαστοί, Γ 1, *each company*; sing., in collective sense, used with plur., as οἱ μὲν ἕβαν ἑκαστος ἦχι ἐκάστῳ δῶμα, etc. ταῦτα ἑκαστα, *these things in detail.*

ἐκάτερθεν, adv.: *on both sides of*, with gen. Γ 340.

ἐκατη-βελέτης, -αο, and ἐκατη-βόλος: *far-shooting, hitting from afar*, epithets of Apollo.

ἐκατόγ-χειρος: *hundred-handed*, epithet of Briareos, A 402.

ἐκατόμβη, (βοῦς): *a hecatomb, a sacrificial offering*, not necessarily of a hundred oxen, as the name implies, but of any number of animals and of animals of different kinds, as in A 315.

ἐκατόμ-βοῖος, 2: *worth a hundred oxen.*

ἐκατόμ-πολις: *having a hundred cities*, epithet of Crete, B 649.

ἑκατόν, indeclinable numeral: *a hundred*; used to denote any indefinite large number, B 448.

ἑκατος, (έκάς) : as a noun, — *the far-darter*, epithet of Apollo, A 385.

ἐκ-βαίνω, part. ἐκβαίνων, -οντος : *to go forth from*.

ἐκ-βάλλω, aor. 2 ἐκβαλε : *to thrust out from*, E 39.

ἐκγεγάμεν, ἐκγεγαυία ; see ἐκγίγνομαι.

ἐκ-γίγνομαι, aor. 2 ἐξεγένοντο ; perf. 2 inf. ἐκγεγάμεν, part. fem. ἐκγεγαυία : *to be born of, to spring from*.

ἐκ-γονος : *offspring, descended from*.

ἐκ-δηλος : *pre-eminent ; μετὰ πᾶσιν, among all*, E 2.

ἐκδοτε, aor. 2 imperat. plur. of ἐκδίδωμι : *to give back, to give up*.

ἐκ-δύω, imperf. mid. ἐξεδύοντο : *to take off (armor)*.

ἐκίδασσε, see κεδάννυμι.

ἔκειτο, see κείμαι.

ἐκέαστο, see κείνυμι.

ἐκέκλετο, see κέλομαι.

ἐκέκλιτο, see κλίνω.

ἔκηα, see καίω.

ἐκη-βολή, (έκάς, βάλλω) : *a hitting from a distance, in plur., feats of marksmanship*.

ἐκη-βόλος : *far-shooting ; as noun, the far-darter*, epithet of Apollo

ἔκηλος and εὐκήλος, 2 : *peaceful, tranquil, at ease, undisturbed*.

ἐκ-καθαίρω, imperf. plur. 3 ἐξεκάθαιρον : *to clean out*.

ἑκαυδεκά-δωρος, 2 : *of sixteen palms*, i. e. sixteen handbreadths long, or stretching

sixteen handbreadths from tip to tip, Δ 109.

ἐκατιδών, part. of ἐκκατείδων, aor. 2 of ἐκ-καθ-υράω : *to look down from*.

ἐκ-κλέπτω, aor. ἐξέκλεψεν : *to take away by stealth*.

ἐκ-κυλίω, aor. pass. ἐξεκυλίσθη : (pass.) *to roll out from*, Z 42.

ἐκλαξαν, see κλάζω.

ἐκ-λανθάνω, aor. 2 act. plur. 3 ἐκλέαθον, mid. inf. ἐκλεαθέσθαι : act., *to cause to forget utterly*, with two acc., B 600 ; mid., *to forget utterly*, Z 285.

ἐκλεψεν, see κλέπτω.

ἐκλιναν, ἐκλίνθη ; see κλίνω.

ἐκλυον, -ες, -(ν) ; see κλύω.

ἐκ-μυζάω, aor. part. ἐκμυζήσας : *to suck out*.

ἐκ-νοστήω, aor. part. dual ἐκνοστήσαντε : *to return home from*.

ἐκολψα, see κολψάω.

ἐκόμισσε, see κομίζω.

ἐκ-παγλος, 2, superl. ἐκπαγλότατος : *fearful, redoubtable*, A 146 ; neut. plur. ἐκπαγλα, and ἐκπάγλως, adverbs : *utterly, sorely, overmuch, marvellously*.

ἐκ-παιφάσσειν : *to make display*.

ἐκ-πέρθω, fut. ἐκπέρσουσ' ; aor. subj. ἐκπέρσωσ', inf. ἐκπέρσαι, part. ἐκπέρσαντ' ; aor. 2 ἐξεπράθομεν : *to destroy utterly, to lay waste*.

ἔκπεσε, see ἐκπίπτω.

ἐκ-πίπτω, aor. 2 sing. 3 ἔκπεσε : *to fall from*.

ἐκ-πρεπής, -έος : *pre-eminent*.

ἐκράλαιεν, imperf. of κραταίνω.

ἐκρίνατ', ἔκρινεν ; see κρίνω.

ἐκ-σαώω, aor. ἐξεσάωσε : *to save*.

ἐκ-σεύω, aor. 1 pass. ἐξεσύθη : *to issue forth*.

ἐκ-σπάω, aor. 1 ἐξέσπασε : *to draw forth, to pull out*.

ἐκτα, ἔκτανε : see κτείνω.

ἐκ-τάμνω, subj. sing. 3 ἐκτάμνησιν ; aor. 2 ἐξέταμε, -ον : *to cut out, to hew, to fell*.

ἐκ-τελέω : *to fulfil*.

Ἑκτόρεος, 3 : *Hektor's*, B 416.

Ἑκτοριδης : *son of Hektor*, Astyanax, Z 401.

ἐκτός, adv. (ἐκ) : *without, outside*.

ἕκτος, (ἕξ) : *sixth*.

Ἑκτωρ, -ορος : *Hektor*, son of Priam and Hecuba, husband of Andromache and father of Astyanax ; the foremost hero of the Trojans and their commander-in-chief ; distinguished for his valor, wisdom, and noble character, though not specially endowed with calculating shrewdness and power of eloquence. He is slain by Achilles, B 816, Z 369.

ἐκυρός : *husband's father, father-in-law*.

ἐκ-φαίνω, aor. pass. ἐξεφάνθη : *to become visible, to be left exposed*.

ἐκ-φέρω, imperf. ἐξέφερον ; inf. ἐκφερέμεν : *to bear away*.

ἐκ-φεύγω, aor. 2 ἔκφυγε : *to flee away from, to fly from*.

ἐκ-χέω, imperf. plur. 3 ἔκχεον : *to pour forth*.

ἐκών, ἐκούσα : *voluntary, willing*, usually to be translated by adverbial expressions ; ὅσσα κεν αὐτοὶ δώσω, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο, Γ 66, *which they give of their own accord, and one could not get of his own will* ; δῶκα ἐκὼν ἀέκοντί γε θυμῷ, Δ 43, *I gave voluntarily, but with reluctant mind* ; ἐκὼν μεθίεις, Z 523, *thou art wilfully remiss*.

ἐλάαν, see ἐλαύνω.

ἐλαβε, see λαμβάνω.

ἐλάζετο, see λάζομαι.

ἐλαιον : *oil*.

ἐλασ', ἐλάσαι, ἐλάσαντας, ἐλάσασκεν, ἐλασσε, ἐλάσση ; see ἐλαύνω.

ἐλάτη : *a pine tree*.

ἐλατήρ, -ήρος, (ἐλάω) : *a driver, charioteer*.

Ἐλάτος *Elátos*, an ally of the Trojans, Z 33.

ἐλαύνω and ἐλάω, pres. du. ἐλαύνετον, inf. ἐλαύνειν, ἐλαυνέμεν and ἐλάαν, imperat. ἔλαυνε, part. du. ἐλαύνοντ' ; imperf. ἔλαυνε ; aor. ind. ἔλασε ἔλασσε(ν) ἤλασε ἐλάσασκεν, ἤλασαν, subj. ἐλάσση, inf. ἐλάσαι, part. masc. plur. acc. ἐλάσαντας ; pass. plur. ἐήλατο and ἤληλατο : *to drive, to drive away as booty, to strike, to wound* ; κολῶν ἐλαύνετον, A 575, *ye stir up wrangling* ; διὰ ζωστήρος ἐήλατο οἰστός, Δ 135, *the arrow was driven through, or passed through, the belt*.

ἐλαφος : *a deer, a stag*.

ἐλαφρός, 3 : *light, fleet*.

ἰλδομαι: *to desire, to long for.*

ἱλε(ν), see αἰρέω.

ἱλεαίρω, imperat. **ἐλέαιρε**: *to have pity on, to pity.*

ἱλεγχής, -ος, (ἐλέγχω), superl.

ἐλέγχιστος: *infamous, dishonored.*

ἱλεγχος, -εος: *a shame, a disgrace, an ignominy; κάκ' ἐλέγχεα, base cowards!*

ἱλεινός, 3; neut. pl. as adv.: *pitifully.*

ἱλείω, (ἔλεος), aor. ind. **ἐλέησε**, subj. sing. **ἐλεήσης**, -ῃ: *to have mercy on, to take pity on.*

ἱλείν, see αἰρέω.

ἱλέλειπτο, see λείπω.

ἱελλίζω, aor. I act. **ἐελείξεν**, mid. part. **ἐελεξάμενος**: aor. pass. plur. 3 **ἐελελίχθησαν** and **ἐελελίχθεν**: act. *to cause to tremble, to shake*; mid. *to coil up*, as a snake; pass. *to face about.*

Ἑλένη: *Helène*, Helen, daughter of Zeus and Leda, sister of Kastor, Polydeukes and Klytaimnestra, wife of Menelaos. Famous for her beauty, she was carried off by Paris, son of Priam, to Troy, and so became the cause of the Trojan war, B 161, Γ 91, 121. After the destruction of Troy she returned with Menelaos to Sparta.

Ἑλενος: *Helēnos*; (1) son of Priam and Hecuba, a renowned augur, Z 76. (2) a Greek, E 707.

ἱλεό-θρεπτος, 2, (ἔλος, τρέφω): *marsh-fed, growing in a marsh.*

ἐλίσσθαι, **ἱλῶσθαι**, **ἱλετ'**, **ἐλίτην**; see αἰρέω.

ἐλεύθερος, 3: *free*; **ἐλεύθερον ἡμαρ**, Z 455, *day of freedom*, i. e. *freedom*; (compare **δούλιον ἡμαρ**); **ἐλεύθερος κρητήρ**, Z 528, *the cup of deliverance.*

ἐλεύσομαι, **ἐλεύσεται**; see ἔρχομαι.

ἐλέφης, -αντος: *ivory.*

Ἑλεφήνωρ, -ορος: *Elephēnor*, leader of the Abantes, B 540.

ἐλίχθην, see λέγω.

ἱλεψι, see λείπω.

Ἑλαών, -ἄνος: *Elēon*, a town in Boeotia, B 500.

ἐλήθετο, see λανθάνω.

ἐλήλατο, see ἐλαύνω.

ἐλθέ, **ἔλθιν**, **ἐλθέμεν**, **ἐλθέμεναι**, **ἐλθῆσ'**, **ἔλθοι**, **ἐλθών**, -όντε, -όντες, **ἐλθοῦσα**; see ἔρχομαι.

Ἑλικᾶών, -ονος: *Helikāōn*, a son-in law of Priam, Γ 123.

Ἑλίκη: *Helike*, a maritime city in Achaia, the site of an ancient temple of Poseidon, B 575.

ἐλικωψ, -ωπος, m., and **ἐλικώπις**, -ιδος, f.: *bright-eyed, glancing-eyed.*

ἐλιπε, -ον; see λείπω.

ἐλίσσεται, see λίσσομαι.

ἐλίσσω, part. mid. fem. **ἐλίσσομένη**: *to whirl, to eddy, to curl.*

ἔλκε, **ἐλκέμεν**, **ἔλκεν**, **ἔλκεο**, **ἔλκετο**, **ἐλκόμενον**; see ἔλκα.

ἐλκεσί-πεπλος: *with trailing robes.*

ἐλκεθμός: *a dragging away.*

ἔλκος, -εος: *a wound*; used with another acc., as in **ἔλκος ὃ με οὔτασεν ἀνὴρ**, E 361, *the wound that a man inflicted on me.*

ἄλκω, act. imperf. ἔλκε(ν), inf. ἐλκέ-
μεν; mid. imperf. ἔλκετο, im-
perat. ἔλκευ, part. ἐλκόμενος: *to*
drag, as a prisoner; *to draw*,
as a sword, a bow-string, a ship
down into the sea; *to draw*
forth, as a weapon from a
wound; mid., *to drag*, intrans

ἔλλαβε, see λαμβάνω.

Ἑλλάς, -άδος: *Hellas*, in Homer,
a district in Thessaly, together
with Phthia under the rule of
Peleus, B 683.

Ἕλληνες: *Hellēnes*, properly, the
inhabitants of *Hellas* in Thes-
saly, warriors of Achilles at
Troy, B 684; see Μυρμιδόνες
and Πανέλληνες.

Ἑλλήσποντος: *Hellespont*, now the
strait of Dardanelles, B 845.

ἑλίσσεται, see λίσσομαι.

ἑλ-οις, -οι, οἰμεθα, -οιτο, -ον, -όμην,
-οντο, -όντε, -όντες, -ούσα; see
αἰρέω.

ἑλος, -εος: *a marsh, a swamp*.

Ἑλος, -εος: *Helos*; (1) a maritime
city in Lakonia, B 584; (2) a
town or district in Elis, B 594.

ἐλπομαι: *to hope*.

ἔλσαι, see εἶλω.

ἐλ-ωμαι, -ωμεν, -ωσι, -ών: see
αἰρέω.

—**ἔλωρ** and **ἐλώριον**: *a prey*.

ἐμβάινω, imperf. plur. 3 ἔμβαινον;
perf. part. acc. masc. ἐμβεβα-
ῶτα; plup. ἐμβέβασαν: *to go*
aboard, to mount.

ἐμβάλλω, aor. 2 ἔμβαλε: *to throw*
in, to infuse, to stir up.

ἐμβασιλεύω: *to be king in*.

ἐμβέβασαν, ἐμβεβαῶτα; see ἐμ-
βαίνω.

ἐμέ, ἐμέθεν, ἐμεῖο, ἐμεῦ; see ἐγώ.

ἐμείνας, see μένω.

ἐμέμικτο, see μίγνυμι.

ἐμεν, ἐμεναι; see εἰμί.

ἐμίγην, ἐμίχθεν, ἐμίχθην; see μί-
γνυμι.

ἐμ-μαπίως: *instantly*.

ἐμ-μεμαῶς, acc. -ῶτα, fem. -ῶια:
eager, ardent, impetuous.

ἐμμεναι, see εἰμί.

ἐμμορε, see μέιρομαι.

ἐμνώοντο, see μνησκόω.

ἐμοί, see ἐγώ.

ἐμός, 3, poss. pron.: *my, mine*;
οὐ γὰρ ἐμὸν παλινάγρετον, A 526,
no word of mine is revocable.

ἐμ-πάσσω, imperf. ἐνέπασσε: *to*
weave in.

ἐμ-πεδος, 2: *firm, immovable,*
steadfast, constant; neut. as adv.

ἐμπεσε, see ἐμπίπτω.

ἐμπεφυῖα, see ἐμφύω.

ἐμπης: *yet, nevertheless*.

ἐμ-πίπτω, aor. 2 ἔμπεσε: *to fall on,*
to strike. [next to.

ἐμ-πλην, adv., (πελάω): *close to,*

ἐμ-πνύνθη, aor. pass. of ἐμ-πνέω:
came to himself, got his breath.

ἐμ-φύω; trans.: *to plant in*; in-
trans. In perf.: *to have grown*
to, to cling to; ὥς ἔχετ' ἐμπεφυ-
ῖα, A 513, *so she held to him*
clinging.

ἐν, ἐνί, ἐν; (1) adv.: *therein,*
thereon, therewith, among
(them), E 740, B 588; ἐν τ' ἄρα
οἱ φῦ χειρί, Z 253, *χειρί* is a dat.
of place and οἱ a dat. of inter-

est, — *she clung to his hand*;
(2) prep. with dat.: *in* (of place, condition, and time), *on*, *among*; ἐν ὀφθαλμοῖς, *before my eyes*. Often ἐν seems to be used with verbs of motion, as in E 370, but then has reference to the state of rest that is the result of the motion. In Z 47, — ἐν ἀφνειοῦ πατρὸς, — a noun in the dat., (οἴκῳ), must be supplied. Sometimes ἐν follows its noun, as in E 40. In Z 243 a verb compounded with ἐν is followed by another ἐν with its case.

ἐν', ἐνα; see εἰς.

ἐν-αἰρῶ, (ἐναρα), inf. ἐναίρειν: mid. aor. 1 ἐνήρατο: *to slay*.

ἐν-αἰσιμος, 2, (αἴσα): *of good omen; reasonable, just*, Z 521; neut. sing. as adv.: *seasonably*.

ἐν-αἰλικος, 2: *like*.

ἐν-αντίος, 3: *opposite, face to face with, confronting*; ἐναντὶν ἦλυθε, Z 251, *came to meet him*; θεοὶ ἀνίσταντο πατρὸς ἐναντίον, A 534, *the gods rose up before their father*; neut. sing. as adv., A 534, Γ 433.

ἐναρα, neut. pl.: *spoils*.

ἐναρῖζω, opt. -οι, imperf. ἐνάριζε: *to strip of armor, to slay*.

ἐν-αριθμος, (ἀριθμός): *reckoned with, made account of*.

ἐνατος, (ἐνεία) = εἰνατος: *ninth*.

ἐν δ'κα: *eleven*.

ἐνδεκά-πηχυς, -υ: *eleven cubits long*.

ἐν-δέξια, adv.: *towards the right*.

ἐν-δέω, aor. 1 ἐνέδησε: *to involve, to entangle*.

ἐνδο-θεν, adv.: *within, with gen.*, Z 247.

ἐνδο-θι, adv.: *within, within thee*.

ἐνδον, adv.: *within, in the house*.

ἐν-δύνω, imperf. ἐνδυνε: *to put on*.

ἐν-δύω, aor. 2 part. fem. ἐνδύσα: *to put on*.

ἐνέδησε, see ἐνδέω.

ἐνείη, see ἐνεμι.

ἐνέικεσθαι, see νεικέω.

ἐνείκω, see φέρω.

ἐν-εμ, plur. 1 ἐνεμεν, opt. ἐνείη; imperf. sing. 3 ἐνῆεν, plur. 3 ἐνεσαν: *to be in, to be among*; εἰ μοι ἐνείη, *if I had*.

ἐνεκα and ἐνεκα, prep. with gen.: *for the sake of, on account of, for, because of*.

ἐνενήκοντα: *ninety*.

ἐνέπασσεν, see ἐμπάσσω.

ἐνέπω and ἐνέπω, imperat. ἐνεπε; aor. 2 ἐνισπε: *to tell, to relate, to announce*.

ἐνέπρεπος: *lower*.

ἐνεσαν, see ἐνεμι.

'Everot: the Enēti, a people in Paphlagonia B 852.

ἐνεχ' = ἐνεκα with elision before an aspirate.

ἐνῆεν, see ἐνεμι.

ἐνήρατο, see ἐναίρῶ.

ἐν-θα, adv.: *there, here*; ἐνθα καὶ ἐνθα, *here and there*, B 476, — *hither and thither*, B 462; *then*, B 155, 308, E 155; as relat., *where*, A 610, Z 379. B 594.

ἐν-θά-δε, adv.: *hither, here*.

ἐν-θεν, adv.: *thence, from that place or source; ἐνθεν ὅθεν, from the same source as —.*

ἐνθεο, see ἐντίθημι.

ἐνί, see ἐν.

ἐνί, see εἰς.

ἐνιαυτός: *year.*

Ἐνίηες: *the Eniēnes, a Thes-salian people, B 749.*

ἐνίπῃ, (ἐνίπτω): *reproach, rebuke.*

ἐνίπτω, imperat. ἐνίπτε; aor. 2 ἡνίπατε: *to chide, to rebuke, to upbraid.*

Ἐνίσπη: *Enispe, a town in Ar-kadia, B 606.*

ἐνίσπε, see ἐνέπω.

ἐννέα: *nine.*

ἐννέα-βοῖος, 2, (βοῦς): *worth nine oxen.*

ἐννέα-χίλοι: *nine-thousand.*

ἐνέπω, see ἐνέπω.

ἐννεσίη, plur. dat. ἐννεσίησιν: *sug-gestion, prompting.*

ἐνν-ἡμαρ, (ἐννέα, ἡμαρ), adv.: *for nine days.*

Ἐννομος: *Ennōmos, a Mysian augur and ally of the Trojans, B 858.*

ἐννυμι, (ἐς, *Fes*), aor. 1 ἔσσε; perf. mid. part. εἰμένοι; plup. mid. sing. 2 ἔσσο: *to put on, to don, to clothe; τὰ εἰμένοι, clad in which; ἡ τέ κεν ἤδη λάινον ἔσσο χιτῶνα, Γ 57, else ere this thou hadst donned a robe of stone.*

ἐνόησε, see νοέω.

ἐνοπή, (ὄψ, -*Fem*): *shouting, crying.*

ἐν-όρνυμι, act. aor. 1 ἐνώρσεν; mid. aor. 2 ἐνώρτο: act. *to cause, to*

stir up among; mid. to arise among.

ἐν-στρέφωμαι: *to turn, — ἰσχύϊ, in the socket.*

ἐντεα neut. plur., dat. ἐντεσι: *arms, armor.*

ἐν-τείνω, perf. pass. ἐντέταται: *to stretch upon, to plait; ἱμάσιν ἐντέταται, is plaited with thongs.*

ἐν τίθωμι, aor. 2 mid. ind. and imperat. sing. 2 ἐνθεο: *to place, — πατέρας ὁμοίῃ τιμῇ, the fathers in equal honor; to conceive, — χόλον θυμῷ, anger in thy soul.*

ἐντο, see ἱημι.

ἐντός and ἐντοσθε, (ἐν), adv. and prep. with gen.: *within.*

ἐν-τροπαλίζομαι, (ἐντρέπομαι): *to turn back often.*

ἐντύω, imperf. ἐντυεν: *to harness.*

Ἐνυάλιος, (Ἐννώ): *Enyalios, the War-god, epithet of Ares, B 651.*

ἐν-ύπνιον, (ἐν, ὕπνος), adv.: *in sleep.*

Ἐννώ: *Enyō, the war-goddess, Bellona, companion of Ares, E 333, 592.*

ἐνώμα, see νομάω.

ἐν-ωπή, (ὄψ): *the sight, the view; ἐνωπῇ, in the sight of all, openly.*

ἐνώρσε, ἐνώρτο; see ἐνόρνυμι.

ἐξ = ἐκ before vowels.

ἕξ: *six; in compounds the ξ is changed to κ before κ and π.*

ἐξ-αγγέλλω, aor. 1 ἐξήγγειλε: *to tell news, to bear tidings.*

ἐξ-άγω, imperf. sing. 3 and imperat. sing. 2 ἔξαγε; aor. 2 ἐξήγαγε:

to lead forth, to lead away from
or out of.

Ἐξάδιος: *Exadios*, a Lapithe, A
264.

ἐξ-αἰνῶμαι, imperf. ἐξάινυτο: *to take
away*, with double accus.

ἐξ-αἰρετός, 2: *chosen, choice.*

ἐξ-αίρῶ, aor. 2 mid. ἐξείλετο and
ἐξέλετο: *to carry off from, to
take away from.*

ἐξ-αἰκίωμα, aor. opt. ἐξακίσαιω: *to
assuage, to allay.*

ἐξ-αλαπάξω, aor. ἐξαλάπαξε, inf.
ἐξαλαπάξει: *to sack, to plunder,
to lay waste.*

ἐξ-άλλομαι: *to leap out.*

ἐξ-απίνης: *suddenly.*

ἐξ-απο-θίομαι: *to chase from*; [ā].

ἐξ-απ-όλλυμι, aor. 2 mid. opt. plur.
3 ἐξαπολοῖατο: *to perish out of.*

ἐξ-αρπάξω, aor. 1 ἐξήρπαξε: *to
snatch up, to bear away.*

ἐξ-άρχω: *to begin, to be foremost
in*, with acc. B 273.

ἐξ-αυδάω, imperat. ἐξαύδα: *to speak
forth.*

ἐξ-αὐτίς: *again.*

—ἐξείης, (ἐχ, — σεχ): *in order, in
turn.*

ἐξείλετο, see ἐξαιρέω.

ἐξ-εἰμι, inf. ἐξίμμεναι: *to be born
of, to be sprung from.*

ἐξείνισσα, see ξεινίζω.

ἐξ-είρομαι, imperf. sing. 3 ἐξείρετο:
to question.

ἐξεκάθαιρον, see ἐκκαθαίρω.

ἐξέκλεψεν, see ἐκκλέπτω.

ἐξεκυλίσθη, see ἐκκυλίω.

ἐξ-ελάω, aor. ἐξέλασε, part. ἐξελάσας:
to drive away.

ἐξείλετο, see ἐξαιρέω.

ἐξ-έλκω, part. pres. pass. gen.
ἐξελκομένοιω: *to draw forth.*

ἐξ-έμεν, see ἔχω.

ἐξίμμεναι, see ἐξεἰμι.

ἐξ-εναρτίζω, (ἐναρ), imperf. ἐξενά-
ριζεν; aor. ἐξενάρτιξε, -αν: *to strip
a fallen man of his armor, to
despoil; to slay.*

ἐξεπράθομεν, see ἐκπέρθω.

ἐξ-ερίω, fut. to [ἐξείρω]: *I will
declare, I will speak out.*

ἐξ-έρύω, aor. ind. ἐξέρυσ', inf.
ἐξέρύσαι; *to draw out* (a weapon
from a wound).

ἐξισάσσει, see ἐκισάω.

ἐξεσε, see ξέω.

ἐξίσπασσε, see ἐκσπάω.

ἐξισύθη, see ἐκσεύω.

ἐξέταμε, -ον; see ἐκτάμνω.

ἐξεφαάνθη, see ἐκφαίνω.

ἐξήγαγε, see ἐξάγω.

ἐξήγγειλεν, see ἐξαγγέλλω.

ἐξ-ηγέομαι, imperat. 3 ἐξηγείσθω:
to lead forth, with gen.

ἐξ-ήκοντα, (ξξ): *sixty.*

ἐξήρπαξ', see ἐξαρπάξω.

ἐξήρχε, imperf. of ἐξάρχω.

ἐξ-οίχομαι: in pres. *to have gone out.*

ἐξ-ονομαίνω, aor. 1 subj. sing. 2 ἐξ-
ονομήνης: *to tell the name of, to
name.*

ἐξ-όπιθε: *in the rear, behind.*

ἐξ-οχος, 2, (ἐξέχω): *prominent,
pre-eminent*; with gen., as in
B 480, Γ 227, and with dat., as
in B 483, — *pre-eminent among.*
The neuter forms ἐξοχον and
ἐξοχα. as adv.: *prominently,
especially, before all.*

ἐξ-υπ-αν-ίστημι, aor. 2 ἐξυπανέστη : only in B 267, — a weal rose up from his back beneath the sceptre.

εἶο, see οἶ.

εἶοκα, a perf. with pres. meaning, (ἴκ); perf. εἶκε; plup. ἐώκει, dual ἐίκτην; perf. part. εἶκώς, -ότα, -ότες, -ότα, εἰκῶνα : to be like, to resemble; (impersonal), to be becoming, seemly, proper. The part, like an adj., has the meanings, like, resembling; seemly, proper.

εἶοι, εἶοισι, gen. sing. and dat. plur. of εἶος.

εἶόν, εἶόντα, -ας, -ε, -ες; see εἰμι.

εἶοργας, -ε; see ἔρδω.

εἶός, ἐή, εἶόν, (Epic for ὅς, ἦ, ὅν), poss. pron. : his, her.

εἶοῦσα, -ης, -η, -αν; see εἰμι.

ἐπ-αγείρω : to assemble.

ἐπ-αιγίζω, (αἰγίς) : to blow upon, to rush upon.

ἐπ-αινώ, (αἶνος), imperf. plur. 3, ἐπῆνεον; aor. part. plur. -ήσαντες : to praise, to approve.

ἐπ-αίσσω, aor. inf. ἐπαΐξαι, part. ἐπαΐξας : to rush upon, to leap upon, to assail, sometimes with gen., as in E 263.

ἐπ-αίτιος : blameworthy; οὐ τί μοι ὕμεις ἐπαίτιοι, A 335, I do not consider you to blame.

ἐπ-ακούω, aor. ἐπάκουσαν : to hear.

ἐπ-αμείβω, aor. subj. plur. 1 ἐπαμείβομεν : to exchange; in mid., to shift from . . . to; νίκη ἐπαμείβεται ἄνδρας, Z 339, victory shifts from man to man.

ἐπ-αμύνω, aor. I imperat. ἐπάμυνον : to bring succor, to aid.

ἐπ-ανίστημι, aor. 2 ἐπανέστησαν : to rise also; B 85, rose with him.

ἐπ-απειλέω, aor. ἐπηπειλήσε : to threaten.

ἐπ-αρκέω, aor. ἐπήρκεσε : to ward off from, with dat. of pers., B 873.

ἐπ-άρχομαι, aor. ἐπαρξάμενοι; a ritual term : to begin a religious ceremony by pouring a few drops of wine into the cups, to be at once poured out again as a libation; ἐπαρξάμενοι δεπάεσσιν, A 471, having poured the drink offering into the cups.

ἐπ-ασσύντερος, 3, (ἄσσον) : in quick succession, in close array.

ἐπ-αυρίσκω, fut. inf. ἐπαυρήσεσθαι; aor. 2 subj. ἐπαύρωνται : in mid., to reap the fruit of, to enjoy.

ἐπέγναμψεν, see ἐπιγνάμπτω.

ἐπ-έγραψε, see ἐπιγράφω.

ἐπέδησε, see πεδάω.

ἐπέδραμε(ν), see ἐπιτρέχω.

ἐπέεσσι, dat. plur. of ἔπος.

ἐπέθηκε, see ἐπιτίθημι.

ἐπελ, conj. : (1) temporal, — when, after; with ind., to denote an actual fact in the past, as in A 57, 458; with subj., usually with κέ or ἄν, to denote fut. condition, — (Z 83, 412), or a general supposition, (whenever), — (A 168); (2) causal, — since, because, for, — (A 119, 153, 231, etc.). In Γ 59 a conclusion to the ἐπεί clause may be supplied,

- *I will tell thee.* Combined with *ἄν*, ἐπεί takes the form ἐπὴν.
- ἐπείγω, mid. imperat. 3 ἐπειγέσθω, pass. imperf. ἐπείγετο: *to crowd, to press, to overwhelm*; mid., *to haste, to rush*; the part. ἐπειγόμενος, like an adj.: *in haste, swift.*
- ἐπειδή, (ἐπεί, δή), conj. temporal and causal: *when, after, since.*
- ἐπειή, epic for ἐπεί ἤ, A 156, 169: *since, seeing that.*
- ἐπείη, see ἐπειμι.
- ἐπειθ' = ἔπειτα with elision before an aspirate.
- (1) ἐπ-εἰμι, (εἰμί), opt. ἐπείη; imperf. sing. 3 ἐπῆεν: *to be upon.*
- (2) ἐπ-εἰμι, (εἰμι), pres. ind. sing. 3 ἔπεισιν; part. acc. ἐπύοντα: *to come upon, to approach, to attack.*
- Ἐπειοί: *the Epeians*, the most ancient inhabitants of northern Elis, B 619.
- ἐπειραν, see πείρω.
- ἐπειράτο, ἐπειρήσανθ'; see πειράω.
- ἐπεισιν, see ἐπειμι.
- ἔπειτα, (ἐπί, εἴτα), adv.: *then, thereafter, thereupon, therefore*; καὶ τότε ἔπειτα, A 426, and *then at once.*
- ἐπεκράαινε, see ἐπικραίνω.
- ἐπελθών, see ἐπέρχομαι.
- ἐπεμαίετ', see ἐπιμαίομαι.
- ἐπεμήνατο, see ἐπιμαίνομαι.
- ἐπέμυζαν, see ἐπιμύζω.
- ἐπ-εν-ήνοθε, sing. 3 of an old perf.: *was upon, grew upon.*
- ἐπ-έοικε, impers.: *it beseems, it is seemly.*
- ἐπεπειθεθ', imperf. sing. 3 of ἐπι-πείθομαι.
- ἐπέπιθμεν, plur. plur. 1 of πείθω: *we trusted.*
- ἐπέπλειον, see ἐπιπλέω.
- ἐπέπληγον, see πλήσσω.
- ἐπεπωλείτο, see ἐπιπωλείομαι.
- ἐπ-ερείδω, aor. ἐπέρισε: *to add force to a thrust, to drive it home.*
- ἐπέρησεν, see περάω.
- ἐπερρώσαντο, see ἐπιρρώομαι.
- ἐπ-έρχομαι, aor. 2 part. ἐπελθών: *to come on, to approach, to attack.*
- ἐπεσ-βόλος, (ἔπος, βάλλω): *prating.*
- ἔπεσε, aor. 2 sing. 3 of πίπτω: *fell.*
- ἐπέσθην, imperf. dual of ἔπομαι.
- ἔπεισιν, dat. plur. of ἔπος.
- ἐπισσεύοντο, ἐπέσσονται, -το; see ἐπισσεύω.
- ἐπιστενάχοντο, see ἐπιστενάχομαι.
- ἐπιστέψαντο, see ἐπιστέψω.
- ἐπέτελλας, ἐπέτελλε, -ετο; see ἐπιτέλλω.
- ἐπ-ευφημέω, aor. ἐπευφήμησαν: *to shout approval, to vote by acclamation in favor of.*
- ἐπ-εύχομαι, aor. ἐπευξάμενος: *to pray, to exult over.*
- ἔπεφνε, aor. 2 sing. 3 from stem φεν: *slew.*
- ἐπεφράσατ', see ἐπιφράζομαι.
- ἐπῆεν, see ἐπειμι.
- ἐπῆν, (ἐπεί, ἄν): *when, after*; (see ἐπεί).
- ἐπῆνεον, see ἐπαινέω.
- ἐπηξε, see πήγνυμι.
- ἐπηπείλησε, see ἐπαπειλέω.

ἐπήρκει, see ἐπαρκέω.

ἐπί, ἐπ', ἐφ'; (1) adv.: *on, thereon, thereupon, moreover, then*, (A 25, 233, E 705, etc.). (2) prep. with gen., dat., and acc. — With gen.: *on, upon, in, at, near*, after verbs both of rest, (A 46, E 550) and of motion, (A 485); *in the time of*, (B 797, E 637). With dat.: *on, upon, near, at, against, for, about*, after verbs of rest, (A 88) and of motion, (A 382); *υἱὸν ἐπὶ κτεάτεσσι λιπέσθαι*, E 154, *to leave a son for his possessions*; *ποιμαίνων ἐπ' ὄεσσι*, Z 25, *serving as shepherd among the sheep*; *ἐπὶ ψευδέσσι ἀρωγός*, Δ 235, *a helper unto liars*; *ὃ ἐπὶ ἐμόγησα*, A 162, *for which I toiled*; *ἐπ' αὐτῷ γέλασαν*, B 270, *laughed at him*. With acc.: *on, to, towards, against, for, during*; *ἐπὶ χρόνον*, B 299, *for a time*; *ὅσον τ' ἐπὶ*, Γ 12, *for so great (a distance) as*.

In composition ἐπί has the local meanings of the prep., and denotes succession in time, or adds emphasis to the meaning of a verb.

ἐπι, (with accent drawn back) is; (1) the form taken by ἐπί when following its case, — as ὃ ἐπι, A 162, though not when elision takes place, — as νῆας ἐπ', B 150, or when other words intervene between noun and prep., — as ὅσον τ' ἐπὶ, Γ 12; (2) the equivalent of ἔπειτα, as in A 515, οὐ

τοι ἐπὶ δέος, *there is no fear upon thee*, as also in Γ 45.

ἐπι-ιάω, aor. plur. 3 ἐπίαχον: *to shout, to cheer on*.

ἐπι-βαίω, inf. ἐπιβαινέμεν; part. fut. ἐπιβησόμενον; aor. 2 opt. ἐπιβαίην, part. ἐπιβάς, -άντ'; mixed aor. imper. ἐπιβήσεο: *to walk, to stand upright, to go up on, to mount*.

ἐπι-βάλλω: in mid., *to lay one's hands eagerly upon, to strive to get*.

ἐπι-βασκέμεν, inf., (ἐπιβαίω): *to involve in, to bring into*, with gen., — *κακῶν*, B 234, *to bring into evils*.

ἐπιβήσεο, ἐπιβησόμενον: see ἐπι-βαίω.

ἐπι-βρίθω, aor. subj. ἐπιβρίσῃ: *to fall heavily (upon)*.

ἐπι-γίγνομαι: *to be close at hand, to arrive*.

ἐπι-γνάμπτω, aor. ἐπέγναμψε, ἐπιγνάμψας, -ασα: *to curb, to bend, to win over*.

ἐπι-γράφω, aor. ἐπέγραψε: *to graze, to scratch*.

Ἐπίδαυρος: *Epidaurus*, a city in Argolis, on the Saronic Gulf, B 561.

ἐπι-δέξια, adv., neut. plur. of ἐπιδέξιος: *on the right*.

ἐπι-δεύης, -ές, (ἐπιδέομαι): *poor, needy*.

ἐπι-δεύομαι, -εαι, (ἐπιδέομαι): *to lack, to be destitute of, to be inferior to*.

ἐπι-δινέω, aor. part. ἐπιδινήσας: *to swing about in order to hurl*.

- ἐπι-δρομος, -ον, (ἐπιδραμεῖν): *assailable*.
- ἐπι-εἰκελος, -ον, (εἰκός): *like*.
- ἐπι-ευκής, -ές, (εἰκός): *seemly, suitable*.
- ἐπι-εικτός, 3, (εἶκος): *yielding*.
- ἐπι-ειμένος, -μένη; see ἐπιέννυμι.
- ἐπι-έλπομαι, imperat. ἐπιέλπεο: *to hope*.
- ἐπι-έννυμι, perf. pass. part. ἐπιειμένος: *to clothe*; ἐπιειμένε ἀναιδείην, A 149, *thou clothed in shamelessness*.
- ἐπίηρα, see ἤρα.
- ἐπι-θαροῖνω: *to encourage*.
- ἐπιθεῖναι, ἐπιθήσει; see ἐπιτίθημι.
- ἐπιθοντο, see πείθω.
- ἐπι-θρόσκω: *to leap, to leap upon, to trample upon*.
- ἐπι-κειμαι, fut. ἐπικίσεται: *to lie upon, to be laid upon*.
- ἐπι-κεύθω, fut. ἐπικεύσω: *to hide*.
- ἐπι-κίδναμαι: *to spread over*.
- ἐπι-κουρέω, (ἐπίκουρος), fut. part. ἐπικουρήσων, -οντος: *to help*.
- ἐπί-κουρος: *helper, ally*; usually with reference to the allies of the Trojans.
- ἐπι-κραιαίνω, imperf. ἐπεκραίαινε; aor. 2 imperat. ἐπικρήνην: *to fulfil, to grant a prayer*.
- ἐπικρήνην, see ἐπικραιαίνω.
- ἐπι-λεύσσω: *to see ahead, to look forward*.
- ἐπι-μαίνομαι, aor. ἐπεμήνατο: *to desire madly*.
- ἐπι-μαίνομαι, imperf. ἐπεμαίετο; fut. ἐπιμάσσεται: *to feel, to probe, (a wound), to touch up, to strike (horses with the lash)*.
- ἐπι-μειδάω, aor. part. ἐπιμειδήσας: *to smile at*.
- ἐπιμεινον, see ἐπιμένω.
- ἐπι-μέμφομαι, -εαι, -εται: *to be displeased, to be angry, (with gen. of cause)*.
- ἐπι-μένω, aor. imperat. ἐπιμεινον: *to wait, to tarry*.
- ἐπι-μίσγω: mid., *to mingle together, (with the enemy in battle)*.
- ἐπι-μύζω, aor. ἐπέμυζαν: *to murmur at*.
- ἐπιόντα, see (2) ἐπιμι.
- ἐπι-ορκον: *a false oath*.
- ἐπι-πιθόμαι, imperat. ἐπιτείθεο; imperf. ἐπεπειθεθ', (-ετο): *to give obedience, to hearken, to obey*.
- ἐπι-πέτομαι, aor. 2 inf. ἐπιπτέσθαι: *to fly onward (of an arrow)*.
- ἐπι-πλέω and ἐπι-πλώω, imperf. plur. 3 ἐπέπλεον; aor. 1 part. ἐπιπλώσας; aor. 2 part. ἐπιπλώς: *to sail over*.
- ἐπι-πνέω: *to blow upon*.
- ἐπι-προ-ίημι, aor. 2 inf. ἐπιπροέμεν: *to discharge at, to shoot forth at*.
- ἐπιπτέσθαι, see ἐπιπέτομαι.
- ἐπι-πυλόμεαι: *to pass through, to range through, (applied to a commander ranging through the ranks to inspect them)*.
- ἐπι-ρρέω, -ίει: *to flow over*.
- ἐπί-ρροθος, fem.: *a helper*.
- ἐπι-ρρώομαι, aor. ἐπερρώσαντο: *to wave, to fall waving thereat* (A 529).
- ἐπίσπης, -η; see ἐφέπω.

ἐπι-σεύω, subj. sing. 3 ἐπισείησιν :
to brandish over, to shake at.

ἐπι-σεύω, mid. imperf. ἐπεσσεύοντο,
perf. ἐπέσσυται, plur. ἐπέσσυτο :
to rush, to hasten ; to rush
upon, to assail ; εἴ τοι θυμός
ἐπέσσυται, A 173, if thy soul
urges thee.

ἐπι-σσωτρον : tire (of a wheel).

ἐπίσταμαι, imperf. ἐπίστατο ; part.
ἐπιστάμενος, -οι : to know, to
know how, to be skilled in.

ἐπι-στανάχομαι, imperf. ἐπεστανά-
χοντο : to groan also.

ἐπι-στέφω, aor. mid. ἐπεστέψαντο :

to fill full, (ποτοῖο, with wine).

ἐπι-στρέφω, aor. part. ἐπιστρέψας :
to turn round towards.

Ἐπίστροφος : *Epistrōphos* ; (1)
leader of the Phokians at Troy,
B 517 ; (2) leader of the Alizō-
nes, an ally of the Trojans, B
856 ; (3) son of Euēnos, slain
by Achilles at the sack of Lyr-
nessos, B 692.

ἐπι-σφύριον, (σφυρόν) : ankle-clasp.

ἐπι-τάρροθος = ἐπίρροθος : helper.

ἐπι-τέλλω, act. imperf. ἐπέτελλε(ν) ;
aor. ind. ἐπέτειλας, inf. ἐπιτεῖλαι ;
mid. imperf. ἐπετέλλετο, imperat.
pres. ἐπιτέλλεο : to charge, to
enjoin, to lay commands upon.

ἐπιτέτραπται, ἐπιτετράφαται ; see
ἐπιτρέπω.

ἐπι-τιδέε, adv. of uncertain mean-
ing : in sufficient number, or
carefully, zealously.

ἐπι-τίθημι, fut. ἐπιθήσει. aor. I ind.
ἐπέθηκε, aor. 2 inf. ἐπιθεῖναι : to
lay upon, to set upon, to close.

ἐπι-τοξάζομαι, imperf. ἐπετοξάζοντο :
to shoot at.

ἐπιτρέπω, perf. pass. ἐπιτέραπται,
plur. 3 ἐπιτετράφαται : to com-
mit, to entrust ; ᾧ ἐπιτετράφαται
λαοί, B 25, 62, to whom the peo-
ple are entrusted.

ἐπι-τρέχω, aor. 2 ἐπέδραμε(ν) : to
run up at, to spring upon.

ἐπι-τροχά-δην, (ἐπιτρέχω) : fluently.

ἐπι-φέρω, fut. ἐποιήσει : to lay upon ;
βαρείας χεῖρας ἐποιήσει, A 89, shall
lay violent hands upon.

ἐπι-φλέγω : to burn up.

ἐπι-φράζομαι, aor. ind. ἐπεφράσατο,
opt. plur. 3 ἐπιφρασσάιτο : to
give heed to, to notice.

ἐπι-χθόνιος, 2, (χθών) : living on
the earth, earthly ; epithet of
ἀνὴρ, βροτός, ἄνθρωπος.

ἐπλεθ', ἐπλεο, ἐπλετο ; see πέλω.

ἐπλεον, imperf. of πέλω.

ἐπληντο, see πελάζω.

ἐποίσει, see ἐπιφέρω.

ἐπ-οίχομαι, imperf. ἐπόχετο : to go
to, to go to and fro, to assail, to
ply. κῆλα ἐπόχετο πάντη, A 383,
the shafts went everywhere ;
ἐποίχεσθαι ἱστόν, ἔργον, to ply
the loom, — their task ; ἐποιχο-
μένη ἔντευεν ἵππους, E 720, went
and harnessed the horses.

ἐπομαι : to go with, to follow. See
ἐπω.

ἐπ-ορέγω, aor. part. ἐπορεξάμενος :
to reach out for, to thrust at.

ἐπ-όρνυμι, aor. I imperat. ἐπορσον :
to incite against.

ἐπ-ορούω, aor. ἐπόρουσε, -σαν : to
spring upon, to leap at ; ἄψ

ἐπόρουσε, Γ 379, *sprang back again*.

ἵσπορον, see ἐπορνύμι.

ἵπος, -τος, dat. plur. ἑπεί and ἐπέ-
εσι, (root *Feπ*): *word, speech, command*.

—ἐπ-οτρύνω, subj. dual 2 ἐποτρύνητον:
to arouse, to urge on.

ἐπ-οὔρανιος, (οὔρανός): *dwelling in heaven, heavenly*.

ἑπτά, indeclinable: *seven*.

ἑπτά-πυλος, 2, (πύλη): *seven-gated*, epithet of Thebes in Boeotia, Δ 406.

—ἑπτατο, see πέτομαι.

ἐπίοντο, see πυνθάνομαι.

—ἔπω, act. part. pres. ἔποντα; mid. opt. ἔποιτο, inf. ἔπασθαι, imperf. εἶπετο, ἐπέσθην, ἔποντο and εἶποντο; fut. ἔψεται, ἔψονται; aor. 2 ind. ἔσπετο, ἐσπόμεθ', inf. σπέσθαι: act., *to be busy about, to attend to*; mid., *to follow, to accompany, to attend*; ὥς τοι γούναθ' ἔποιτο, Δ 314, *would that thy limbs might obey thee*.

ἐπώχετο, see ἐποίχομαι.

ἔραμαι, (ἔρως): *to love, to long for*.

ἐρατεινός, 3, (ἔραμαι): *lovely, charming*.

ἐρατός, 3, (ἔραμαι): *beloved, lovely*.

ἐργ-άθω, imperf. ἐέργαθεν: *to sever*.

ἔργον, (root *Feργ*): *word, deed, act, business; fields, tilled land*, — B 751; *the work of battle, fighting*, — Δ 470, 539; *the products of labor, work*, — Z 289; *matter, thing*, — A 294, B 252, Δ 14: μέγα ἔργον, E 303, *a mighty deed*.

ἔργω and ἔίργω, (root *Feργ*), im-
perf. ἔεργεν; perf. pass. part. fem. plur. ἐεργμένα: *to enclose, to surround; to turn aside, to drive away*; ἐεργμένα, E 89, (another reading for ἐεργμένα, from εἶρω), *firmly bound together*.

ἔρδω, (root *Feργ*), pres. imperat. ἔρδ'; imperf. plur. ἔρδομεν, ἔρδον; aor. subj. ἔρξης, imperat. ἔρξον, part. acc. masc. ἔρξαντα; perf. ἔοργας, -ε: *to do, to sacrifice*; ἔρδ', Δ 29, and ἔρξον, Δ 37, *do as thou wilt*; with εὖ, ἐσθλά, κακά, *to do good deeds, evil deeds*; often with two accusatives, as in Γ 351.

ἐρεβεννός, 3, (ἔρεβος): *dark, gloomy*.

ἐρεί, ἐρέιν: see (2) εἶρω.

ἐρείνω, (εἶρωμαι), imperf. ἐρέεινε: *to ask, to question, to inquire*.

ἐρεθίζω, inf. ἐρεθιζέμεν, imperf. plur. 3 ἐρέθιζον: *to provoke*.

ἐρέθω, subj. sing. 3 ἐρέθῃσιν: *to provoke*.

ἐρείδω, aor. mid. ἐρείσαστο, ἐρείσάμενος: plup. ἠρήρειστο: *to lean upon*, (with dat. B 109, and gen. E 309); *to be forced through, to press through*, Γ 358.

ἐρείομεν, subj. plur. 1 of ἐρέω.

ἐρείπω, aor. 2 ἤριπε, ἔριπε, ἐριπών, -οῦσα: *to fall*.

ἐρεμνός, 3, (ἔρεβος): *gloomy, terrible*.

ἔρεξε(ν), see ῥέζω.

ἐρέοντο, A 332, see ἐρέω.

ἐρίουσα, see (2) εἶρω.

ἐρίπτομαι: *to eat, to champ* (of horses).

ἐρίτης: *oarsman, rower.*

ἐρετμόν: *oar.*

Ἐρευθαλίω, -ωνος: *Ereuthallon*, an Arkadian slain by Nestor in the war between the Pylians and the Arkadians, Δ 319.

ἐρίψω, aor. ἔρεψα: *to cover with a roof, to build*; εἴ ποτέ τοι ἐπὶ νηὸν ἔρεψα, A 39, *if I ever roofed over a temple for thee.*

Ἐρεχθεύς, -ης: *Erechtheus*, a son of Earth, reared by Athene in her temple, and, as the primitive hero of Athens, worshipped together with the tutelary goddess of the city, B 547.

ἐρίω = ἐρῶ, fut. of (2) εἶρω, A 76 etc.

ἐρίω, subj. plur. 1 ἐρείομεν, A 62; mid. imperf. ἐρέοντο, A 332: *to ask, to consult, to question.*

ἐρήμος, 3: *forsaken.*

ἐρητύω, (ἐρύω), imperf. plur. 3 ἐρήτυον; aor. 1 iterative ἐρητύσασκε, opt. ἐρητύσειε; aor. pass. plur. 3 ἐρήτυθεν: *to hold back, to restrain, to check, to curb*; ἐρήτυθεν καθ' ἑδρας, B 99, 211, *were kept in their seats.*

— ἐρι-, an inseparable particle, used, like ἀρι-, to strengthen the idea of a word: *very.*

ἐρι-βάλαξ, -ακος, (βάλος): *large-clodded, deep-soiled.*

ἐρι-γδοντος, 2, (γδοῦπος): *loudly thundering*, epithet of Zeus.

ἐριδαίω, (ἐρίζω): *to strive, to contend.*

ἐρίζω, (ἔρις): inf. ἐριζέμεναι, imperf. ἔριζεν; aor. opt. ἐρίσσειε, part. dual ἐρίσαντε: *to strive with, to contend against, to quarrel; to rival*, B 555; ᾧ οὐ τίς τοι ἐρίζεται, E 172, *in which no one rivals thee.*

ἐρί-ηρος, plur. ἐρίηρες, (ἀραρίσκω): *trusty, dear.*

ἐρι-θηλής, -ης, (θάλλω): *very blooming, luxuriant*

ἐρι-κυδής, -ης, (κῦδος): *very glorious, excellent.*

ἐρινεός: *the wild fig-tree.*

ἐριπτε, ἐριπών, -ούσα; see ἐρείπω.

ἔρις, -ιδος: *strife, contention, battle, quarrel, wrangling.*

Ἐρίς, -ιδος: *Eris, Strife*, the goddess who caused discord and fighting, Δ 440.

ἐρίσαντε, ἐρίσσειε; see ἐρίζω.

ἐρισμα, (ἐρίζω): *an occasion of strife, an apple of discord.*

ἐρί-τιμος, (τιμή): *greatly honored, holy*,—epithet of the aegis, B 447.

ἔρκος, -κος: *fence* (of an orchard, E 90); *a barrier against, a covering from, a bulwark*; ἔρκος ἀκόντων, βέλων, *a barrier against darts*; ἔρκος Ἀχαιῶν, *a bulwark of the Achaeans*; ἔρκος Ἀχαιοῖσιν πολέμοιο, *a bulwark to the Achaeans against war*; ἔρκος ὀδόντων, Δ 350, *the barrier of the teeth*, i. e. the barrier which the *teeth* are to the tongue, or the barrier which the *lips* are to the teeth.

ἔρμα, -ατος: *a prop, a shore*, — A 486, B 154; as occurring Δ 117, the word is of disputed etymology, and is variously rendered, — *a chain, a magazine or reservoir, a source*.

Ἑρμείας and **Ἑρμῆς**, dat. **Ἑρμέα**: *Hermes*, son of Zeus and Maia, messenger of the gods, (διάκτορος), B 104, E 390.

Ἑρμιώνη: *Hermiōne*, a maritime town in Argolis, B 560.

ἔρξης, **ἔρξον**, **ἔρξαντα**; see **ἔρδω**.

ἔρος, acc. **ἔρον**, = **ἔρως**: *desire*.

ἔρρεεν, imperf. of **ῥέω**.

ἔρρηξεν, see **ῥήγνυμι**.

ἔρριγῃσι, see **ῥιγέω**.

Ἐρυθῖνοι, -ων: *Erythīni*, a town in Paphlagonia, B 855.

Ἐρύθραι, -ῶν: *Erythrai*, an ancient Boeotian city on the Asōpos, B 499.

— **ἔρῳ**, (ἔρύω), aor. 1 **ἔρυξαν**, part. **ἐρύξας**; aor. 2 ind. **ἤρυκακε**, imperat. plur. **ἐρυκάκετε**, inf. **ἐρυκακέειν**: *to hold, to hold back, to keep away, to detain*; λαὸν ἐρυκάκετε, Z 80, *hold back the people from flight*.

ἔρῳ, -ατος, (ἔρύομαι): *a protection*.

ἐρύομαι, **εἰρύομαι**, **ἔρυμαι**, **ἔρμαι**; pres. ind. plur. 3 **εἰρύσονται** (A 239), imperf. **ἐρύετο**, **ἔρυντο**; aor. 1 ind. **ἐρύσατο**, **ἐρύσσατο**, **εἰρύσατο**, inf. **εἰρύσασθαι**: *to shield, to protect, to guard; to observe, to give heed to, to watch over; to ward off*.

— **ἐρυσίππολις**, (ἔρύομαι): *city-pro-*

tecting, epithet of Athene, Z 305.

ἔρύω, aor. ind. act. **ἔρυσσεν**, **ἔρυσαν**, subj. sing. 2 **ἐρύσσης**, plur. 1 **ἐρύσσομεν**, part. fem. **ἐρύσας**; aor. mid. ind. **ἐρύσαντο**, opt. sing. 2 **ἐρύσαιο** plur. 3 **ἐρυσάιαιο**, part. **ἐρυσάμενος**; perf. pass. plur. 3 **εἰρύσται**, Δ 248: *to draw, to draw off, to drag away, to draw up, to launch*; **ῆες εἰρύσται**, *the ships are drawn up*.

ἔρχομαι, imperat. sing. 2 **ἔρχεο**, **ἔρχεν**; fut. **ἐλεύσομαι**, -εται; aor. 2 ind. **ἦλυθον**, -ες, -ε and **ἦ'θον**, -ε, subj. sing. 3 **ἔλθῃσι**, opt. **ἔλθοι**, imperat. **ἐλθέ**, inf. **ἐλθεῖν ἐλθέμεν ἐλθέμεναι**, part. **ἐλθών**, -ούσα, -όντος; perf. **εἰλήλουθα**, -ας; plup. **εἰληλούθει**: *to go, to come*, the direction of the motion being usually determined by prepositions or adverbs.

ἐρώω, fut. **ἐρώσει**; imperat. **ἐρώει**: *to flow; to yield, to relax*.

ἐρωή: *violence, impetus, force, strength*.

ἔρως, -ωτος, and **ἔπος**, -ου: *love, desire*.

ἐς = **eis**, prep.

ἐσ-άγω: *to lead in*.

ἐσ-αθρέω, aor. opt. sing. 3 **ἐσαθρήσειεν**: *to get sight of, to discern*.

ἔσαν, imperf., **ἔσαι**, **ἔσεσθαι**, **ἔσεσθε**, **ἔσεται**, fut. forms of **εἰμί**.

ἐσέρχομαι, fut. **ἐσελεύσομαι**: *to go into*.

ἐσθίω, aor. 2 **ἔφαγε**: *to eat, to devour*.

ἐσθλός, 3: *good, brave, noble, excellent.*

ἔσκει, iterative imperf. of εἰμί.

ἐσκιδναντο, imperf. of σκιδναι.

ἔσομαι, -νται; fut. forms of εἰμί.

ἐσ-όσομαι, see εἰσοράω.

ἐσπάσατο, see σπάω.

ἔσπετε, epic imperat. of a reduplicated aor. 2, (root σπ): *tell.*

ἔσπετο, ἐσπέσθην, ἐσπόμεθα; see ἔπω.

ἔσσε, ἔσσο; see ἔννυμι.

— ἔσσευα aor., ἐσσεύοντο imperf., ἐσ-
όμενον perf. part., ἔσσυτο plup.,
of σεύω.

ἔσσει pres. sing. 2, ἔσσομαι and ἐσ-
σεῖται fut., of εἰμί.

ἔσσυμένος: *speedily.*

ἔσταν aor. 2 plur. 3, ἐστάσιν perf.
2 plur. 3, ἐστάμεν perf. inf.,
ἐσταότα, -ες perf. part., ἔστασαν
plup. plur. 3, of ἵστημι.

ἔστί, pres. plur. 2 of εἰμί.

ἐστεφάνωνται, see στεφανώνω.

ἔστεῶτα, see ἵστημι.

ἔστη ἔστητε aor. 2, ἔστησε -σαν
aor. 1, ἔστηκας -κε -κασιν perf.,
of ἵστημι.

ἐστήριξε, see στηρίζω.

ἐστί(ν), pres. sing. 3 of εἰμί.

ἐστιχώντο, see στιχάομαι.

ἐστόν, pres. dual 2 of εἰμί.

ἐστρατώνοντο, see στρατόομαι.

ἔστρεφον, see στρέφω.

ἐστυφέλιξε, see στυφέλλω.

ἔστω, ἔστων; imperat. of εἰμί.

ἐσύλα, see συλάω.

ἐσύλευον, see συλεύω.

ἔσφαξαν, see σφάζω.

ἐσχατόν, -όωσα; *furthest away,
on the borders.*

ἔσχε, aor. 2 act. of ἔχω: *held,
withheld, checked.*

ἔσχοντο, aor. 2 mid. of ἔχω: *re-
frained.*

ἑταῖρος and ἑταρος: *comrade, com-
panion, attendant.*

ἑτάρη, fem.: *companion, atten-
dant.*

ἔτεινε, aor of τείνω.

ἔτεκες, -ε, see τίκτω.

ἐτέλειετο, ἐτέλεστας, -εν; see τελίω,
τελείω.

Ἑτεοκλῆιος, adj.: *of Eteokles;
βίη Ἑτεοκληΐη, the mighty
Eteokles.*

ἐτέον, adv.: *verily, in truth.*

ἕτερος, 3: *other, the one, the other,
(of two); ἄρνε, ἕτερον λευκόν,
ἐτέρην δὲ μέλαιναν, Γ 103, lambs,
— one white ram, and one black
ewe; χωλὸς ἕτερον πόδα, B 217,
lame in one foot.*

ἐτέρωθεν, adv.: *on the other side.*

ἐτέρωθι, adv.: *elsewhere, from an-
other, from afar.*

ἐτέρωσε, adv.: *to the other side.*

ἔτεμνον, -ε, τέτμε, defective aor. 2:
to find, to meet.

ἐπέτυκτο, see τεύχω.

Ἑτεωνός: *Eteōnos, a town in Boe-
otia, B 497.*

ἑτης, plur. ἔται, ἑτησι, ἑτας: *friend,
acquaintance.*

ἐτήτυμον, adv.: *truly.*

ἔτι, adv.: *yet, still, besides; with
negatives, no longer.*

ἔτικτε, see τίκτω.

ἐτίναξε, see τινάσσω.

ἐτίωμι imperf., ἔτισας ἔτισε aor.,
of τίω.

ἐτίσατο, aor. of τίω.

ἐτιταίνετο, see τιταίνω.

ἐτλη, aor.; see τλῆναι: *ventured, dared.*

ἐτοιμάζω, aor. imperat. ἐτοιμάσατ':
to make ready.

ἔτος, -εος: *year.*

ἔτραπιν, -ετο, aor. 2 of τρέπω.

ἐτραφέτην, aor. pass. dual of τρέφω.

ἔτρεψε, aor. 1 of τρέπω.

ἔτυχες, aor. 2 of τυγχάνω.

ἐτύχθη, aor. pass. of τεύχω.

ἐτάσιος: *useless, in vain.*

εὖ and ἑὺ: *well, skilfully, happily*; εὖ ἔρξατα, E 650, *though he had done a good deed.*

Εὐαίμωνιδης: *son of Euaimon, — Euryphylus*, E 76.

Εὐαίμων, -ονος: *Euaimon*, B 736, E 79.

Εὐβοία: *Euboea*, B 536.

εὖ-δμητος, 2, (δέμω): *well-built.*

εὔδω, imperf. εὔδον, subj. 3 εὔδῃσι:
to sleep.

εὖ-ειδής, (εἶδος): *well-shaped, comely.*

εὖ-εργής, (ἔργον): *well-wrought.*

εὖ-ζωνος, 2, (ζωνή): *fair-girdled.*

Εὐήνης: *Euēnos*, B 693.

εὖκλος, 2: *undisturbed, in peace.*

εὖ-κημής, -ιδος: *well-greaved*, epithet of the Achaeans.

εὖ-κτιμενος, 3, (root κτι): *well-built.*

εὖ-κτιτος, 2, (κτιζω): *well-built.*

εὖ-κυκλος, 2: *well-rimmed or well-rounded.*

Εὐμηλος: *Eumēlos*, son of Admētos and Alkestis, B 714.

ἐν-μμήλης, gen. -ίω, (μμήλη): *having a good (ashen) spear, famous with the spear.*

ἐννάω, (ἐνή), aor. pass. part. ἐννηθίντε, -θείσα: *to lie down*; the pass. part.: *lying.*

ἐνή: *bed, couch, nuptial couch.*

ἐνάι: *mooring-stones*, A 436.

εὐξάμενος, εὐξάντο; see εὐχομαι.

ἐύ-ξοος, 2, (ξίω): *well-polished.*

εὖ-πατέρεια, (πατήρ): *daughter of a noble father, high born*, Z 292.

εὖ-πεπλος, 2: *fair-robed.*

εὖ-πηκτος, 2, (πήγνυμι): *well-built.*

εὖ-πλεκής, -ίς, (πλέκω): *well-woven, well-plaited.*

εὖ-πλόκαμος, 2, (πλέκω): *fair-tressed, fair-haired.*

εὖ-ποίητος: 2 and 3, (ποιέω): *well-made.*

εὖ-πρυμνος, 2, (πρύμνη): *with stern well built, or well-adorned*, epithet of ships.

εὖ-πυλος, 2: *rich in horses.*

εὐρίσκω, aor. 2 εὔρε εὔρον, inf. εὔρέμεναι, part. εὔρων: *to find.*

Εὐρος: *Euros, the east-wind*, B 145.

εὖ-ρρεής, gen. εὐρρείος, and εὖ-ρρεϊτης, gen. -αο, (ρέω): *fair-flowing.*

εὐρυ-άγυια, adj. fem.: *with broad streets.*

Εὐρύαλος. *Euryālos*, a valiant Argive, B 565, Z 20.

Εὐρυβάτης: *Eurybātes*; (1) herald of Agamemnon, A 320; (2) herald of Odysseus, B 184.

Εὐρυδάμας, -αντος: *Eurydāmas*, a Trojan interpreter of dreams, E 149.

εὐρυ-κρείων, -οντος: *wide-ruling*, epithet of Agamemnon, A 102 etc.

Εὐρυμέδων, -οντος: *Eurymēdon*, the squire (θεράπων) of Agamemnon, Δ 228.

εὐρύ-οπα, both nom. and acc.; variously derived from ὤψ, *the eye*, and from ὄψ, *the voice*: *far-seeing* or *far-sounding*, *far-thundering*; epithet of Zeus.

Εὐρύπυλος: *Eurypýlos*; (1) ruler of Ormenios in Thessaly, who led forty ships to Troy, B 736; (2) son of Poseidon, and king of the island of Kos, B 677.

εὐρυ-ρέων: *broad-flowing*.

εὐρύς, -εία, -ύ, gen. -έος, -είης, acc. εὐρύν and εὐρέα; comp. εὐρύτερος: *broad, wide, roomy*.

Εὐρύτος: *Eurýtos*; (1) brother of Kteatos, B 621; (2) an Oichalian, B 596.

εὐρύ-χορος, 2 (χορός): *with broad dancing-places, with wide lawns*.

εὖς, εὖ; **ῥῆς**, ῥή, gen. ῥῆος, acc. εῖν, ῥῖν: *good, excellent, noble, valiant*.

εὖ-σελμος, 2, (σελμα): *well-decked*.

Εὐσσωπος: *Eussōros*, father of Akamas, from Thrace, Z 8.

—εὔτε, conj. of time: *when*; adv. of comparison; *as*, Γ 10.

εὖ-τείχος, 2, (τείχος): *well-walled*.

Εὐτρησις, -ιος: *Eutrēsis*, a village in Boeotia, B 502.

εὖ-τυκτος, 2, (τεύχω): *well-made*.

Εὐφήμος: *Euphēmos*, an ally of the Trojans, B 846.

εὐφραίνω, fut. inf. εὐφρανέειν: *to make glad, to cheer*.

εὐ-φρονέων, (φρονέω): *with kindly purpose, with good intent*.

εὐφρων, -ονος, (φρήν): *heart-cheering, warming*.

εὖ-φυής, -ής, (φύω): *well-shaped*.

εὐχετάομαι, inf. εὐχετάσθαι, (εὐχομαι): *to pray*.

εὐχομαι, ind. pres. sing. 2 εὔχαι, imperat. εὔχεο; imperf. εὔχοντο; aor. εὔξαντο, εὐξάμενος: *to avow, to declare, to profess, to boast; to vow, to promise; to pray, to implore*.

εὔχος, -ιος: *glory, honor, renown*.

εὐχολή, (εὐχομαι): *a shout of triumph, a boast, a vow*.

εὖ-ώδης, -ιος, (ὀζω, ὀδωδα): *sweet-smelling, fragrant*.

ἐφ' = ἐπί with elision before an aspirate.

ἔφαγε, see ἐσθίω.

ἔφαθ' = ἔφατο with elision before an aspirate; see φημί.

ἔφ-αλος, (ἄλς): *by the sea*, epithet of maritime towns.

ἐφάμην imperf. sing. 1, ἔφην, plur. 3, ἔφατο, -αντο imperf. mid., of φημί.

ἐφάνη, see φαίνω.

ἐφ-άπτω, perf. pass. ἐφῆπται, plup ἐφῆπτο: *to fasten upon; in pass., to be destined to, to hang over*.

ἐφ-ίζομαι, imperf. ἐφέζετο: *to sit upon*.

ἐφέλω, subj. aor. 2 of ἐφίημι.

- ἐφίπω, aor. 2 subj. ἐπίσπης, -η: *to meet, to encounter.*
- ἔφες, imperat. aor. 2 of ἐφίημι.
- ἐφίστηκει, ἐφέστασαν; plup. sing. 3 and plur. 3 of ἐφίστημι.
- ἐφίστιος, 2, (ἰστία): *at home in the city, a native.*
- ἐφ-ετμή, (ἐφίημι): *charge, injunction, command.*
- ἐφ-εὐρίσκω, aor. 2 opt. ἐφεύροι: *to find.*
- ἔφη, ἔφησθα; imperf. of φημί.
- ἐφήκα, -ε, aor. 1 of ἐφίημι.
- ἔφηνε, aor. 1 of φάινω.
- ἐφήπται, -το; see ἐφάπτω.
- ἐφήσεις, fut. sing. 2 of ἐφίημι.
- ἐφθιάτο, ἐφθιάθ', plup. plur. 3 of φθίω.
- Ἐφιάλτης: *Ephialtes*, a giant, E 385.
- ἐφίημι, pres. part. ἐφίεις; fut. ἐφήσεις; aor. ind. ἐφήκα, -ε, subj. ἐφείω, imperat. ἔφες: *to set on, to incite, to instigate; to cast, to hurl, to shoot; to bring upon.*
- φίλατο aor. mid., ἐφίληθεν aor. pass. plur. 3, ἐφίλησα, -ε aor. act., of φιλέω.
- ἐφίστημι, plup. sing. 3 ἐφεστήκει, plur. 3 ἐφέστασαν: *to stand upon, to make stand against.* The perf. and plup. have pres. and imperf. meaning; οἱ ἐφέστασαν ἔγχε' ἔχοντες, E 624. *made stand against him with their spears; ἡ γε πύργῳ ἐφίστηκει, Z 373, she had taken her stand, or was standing, on the tower.*
- ἐφύβηθεν, aor. pass. plur. 3 of φοβέω.
- ἐφούτα, imperf. of φοιτάω.
- ἐφ-οπλίζω: *to prepare.*
- ἐφ-οράω: *to look upon, to behold.*
- ἐφώρα, imperf. of φορέω.
- ἐφ-ορμάω, aor. act. ἐφώρμησαν, aor. pass. part. ἐφορμηθέντες: *in act., to incite against, to bring upon; in pass., to rush upon, to assault.*
- Ἐφύρη: *Ephýre*; (1) the ancient name of Corinth, Z 152, 210; (2) an ancient city in north Elis, B 659.
- ἔχαδε, see χανδάνω.
- ἐχάρη, ἐχάρησαν; see χαίρω.
- ἔχεεν, aor. sing. 3 of χέω.
- Ἐχέμμων, -ονος: *Echemmon*, son of Priam, E 160.
- ἔχε-πενκῆς, -ές: *piercing, keen.*
- Ἐχέπωλος: *Echepólos*, a Trojan, Δ 458.
- ἔχεσκες, -ε; see ἔχω.
- ἔχευαν, -ε, ἐχεύατο; see χέω.
- ἔχθιστος, 3, superl. of ἐχθρός: *most hated.*
- ἐχθο-δοπέω, aor. inf. ἐχθοδοπήσαι: *to be at variance with, to act as an enemy toward.*
- ἔχθος, -eos: *enmity; ἔχθεα λυγρά, grievous enmities.*
- Ἐχίναί, νῆσοι: *the Echinēan Islands*, a group of nine small islands in the Ionian sea; afterwards known as the Ἐχινάδες; B 625.
- ἔχω, (root σεχ, ἐχ, ἐχ); besides many Attic forms, the following are found; — pres. inf.

ἐχέμεν: imperf. ἔχον, -ε, -έτην, -ον; iterative imperf. ἔχεσκες, -ε; fut. inf. ἐξέμεν; aor. 2 ind. plur. 3 σχέλον; imperf. mid. ἔχεθ' for ἔχετο: aor. 2 mid. opt. plur. 3 σχοίατο: *to hold, to have; to have on, as a garment or weapons; to hold fast, to keep; to hold back, to check; to direct, to guide, as in E 752; to have, to possess, to have as wife; to dwell in; to hold out, to persist, to endure; in mid. to hold one's self, to cling, to abide, to refrain; τοῦ περ θυγάτηρ ἔχεθ' Ἔκτορι, Z 398, whose daughter was married to Hektor; οἱ ἔχουσι πόνον, Z 525, who endure toil; τρόμος ἔχε, Z 137, trembling seized him; νωλεμέως ἐχέμεν, E 492, to hold out unflinchingly.*

ἐχώσατο, see χόομαι.

ἐψεται, -ονται: see ἔπω.

ἔω, subj. pres. sing. 1 of εἰμί.

ἐφ, dat. sing. masc. of ἑός.

ἐφκει, see ἔοικα.

ἐώμεν, see ἑάω.

ἑών, ἑούσα, ἑόν; part. pres. of εἰμί.

ἐφνοχόει, imperf. of οἰνοχόω.

ἕως, ἕως, ἕως: *while, until.*

Z

ζα-, (διά), inseparable strengthening particle: *very.*

ζά-θεος, 3: *very holy.*

ζά-κτος: *churlish.*

Ζάκυνθος: *Zakynthos*, an island in the Ionian sea, subject to Odysseus, B 634. (Before the Z of this word, and of Ζέλεια, a short vowel ending the preceding word is not lengthened; see passages cited.)

ζα-χρηής, -ές: *violent.*

ζεί-δωρος, 2 (ζεαί): *grain-giving.*

Ζέλεια: *Zeleia*, a city in Lykia, B 824, Δ 103. (See note to Ζάκυνθος.)

ζεύγνυμι, inf. ζευγνύμεναι: *to yoke.*

Ζεύς, gen. Διός, Ζηνός, dat. Δί, Ζηνί, acc. Δία, Ζήνα, voc. Ζεῦ: *Zeus*, Juppiter, son of Kronos and Rhea, father of gods and men. He is supreme ruler over the gods, who are far inferior to him in power and dignity. He is the author of all natural phenomena: thunder and lightning are the tokens of his anger. He decides the fates of men, and presides especially over the destinies of kings. The sister and wife of Zeus is Here, who frequently opposes his will and has to be disciplined with threats and chastisement. The symbols of his power are the thunderbolt and the aegis. Frequent epithets of Zeus are Κρονίδης, αἰθέρι ναίων, νεφεληγερέτα, κελαινεφής, τερπικέραυνος, ἐρίγδουπος, ὑπατος κρειόντων.

ζέφυρος, (ζόφος): *Zephyros*, the west wind, one of the four principal winds mentioned by Homer. As appears in the

passages B 147, Δ 276, 423, zephyros was a violent wind, and often brought clouds and storms.

Ζηρός, Ζηρί: see Ζεύς.

ζυγόν, (ζεύγνυμι): *yoke*.

(1) ζωγρέω, (ζώος, ἀγρέω), imperat. ζώγρει: *to take alive, to spare the life of*, Z 46.

(2) ζωγρέω, (ζωή, ἐγείρω), imperf. ζώγρει: *to bring to life, to revive*, E 698.

ζῶμα, (ζώννυμι): *the kirtle of leather, worn by warriors; fastened to the lower end of the θώρηξ and reaching to the knee*, Δ 187, 216.

ζώνη, (ζώννυμι): *girdle, belt; waist*.

ζώννυμι, iterative imperf. ζωνύσκετο: *to gird*.

ζώος, 3, and ζῶς, (E 887): *alive, living*.

ζωστήρ, -ήρος, (ζώννυμι): *belt, worn by warriors for protection, covering the lower part of the cuirass; probably made of leather, and fastened with buckles*.

ζῶω, part. ζῶντος, ζῶοντε, ζῶοντες: *to live*.

H

ἡ, gen. τῆς, fem. of demonstrative pron. and article, ὁ, ἡ, τό.

ἡ; (1) gen. τῆς, fem. of relative pron., ὅς, ἡ, τό; (2) gen. ἧς, fem. of relative and demonstrative pron. ὅς, ἡ, ὅς; (3), (with

ἐή), gen. ἧς and ἐῆς, fem. of possessive pron. ὅς (ἐός), ἡ (ἐή), ὅν (ἐόν); (4) an adv. = ὥς, in the formula ἡ θέμις ἐστί, *as is right*.

ἢ and ἢέ, conjunction; (1) disjunctive: *or*; ἢ — ἢ, *either — or* (A 27); in questions, *whether*; ἢ (ἢέ) — ἢ (ἢέ, ἢ, ἢέ), *whether — or* (E 86); (2) comparative: *than*.

ἦ, adv.: *surely, truly, indeed*; often used to introduce questions, to express scorn and indignation, as A 133; and after a general question, to introduce a special one, as in A 203, — τίπῃ εἰλήλουθας; ἦ ἴνα ἴδῃ; — *why hast thou come? Is it that thou mayst see?*

ἦ, imperf. sing. 3 of ἡμι.

ἦ, dat. fem. of rel. pron. ὅς, ἡ, ὅς, also used as adv.: *where, whither*.

ἦα, imperf. of εἶμι.

ἦβαιόν, adv.: *a little*; οὐδ' ἦβαιόν, *no, not a whit*.

ἦβάω, (ἦβη), aor. part. dual ἦβήσαντε: *to become of age*.

Ἥβη: *Hebe, daughter of Zeus and Here, cup-bearer of the gods*, Δ 2; she helps Here prepare her chariot, E 722, and bathes her brother Ares, E 905.

ἡγάγε, aor. 2 of ἀγα.

ἡγάδιος, 3: *very sacred, holy*.

ἡγάσασατο, aor. of ἀγαμαι.

ἡγε, imperf. of ἀγα.

ἡγείρα, aor. of ἐγείρω.

ἡγέροντο, imperf. of ἀγείρω.

ἡγεμονεύω, (ἡγεμών) : *to be leader of, to command.*

ἡγεμών, -όνος : *leader, commander.*

ἡγέομαι, imperf. ἡγεόμην, ἡγέιτο ; aor. ἡγήσατο, ἡγησάσθην, opt. ἡγήσαιτο : *to lead, to guide, with dat. A 71 ; to lead, to command, to be captain of.*

ἡγείρομαι, (ἀγείρω) : *to assemble, to come together.*

ἡγέρθεν, aor. pass. plur. 3 of ἀγείρω.

ἡγήτωρ, -ορος : *leader, captain.*

ἡγνοίησεν, aor. of ἀγνοίω.

ἡγομεν, ἡγον, imperf. of ἄγω.

ἡγορόωντο, imperf. of ἀγοράομαι.

ἡδέ, conj. : *and* ; ἡδὲ καί, *and also.*

ἡδε, fem. of the demonstrative pron., ὅδε, ἡδε, τόδε.

ἡδεε or ἡδη, plup. to οἶδα ; see εἶδω.

— ἡδη, adv. of time : *now, already, forthwith* ; ἡδη ποτέ, A 260, *in old times* ; Γ 203, *once upon a time.*

ἡδος, -εος, (ἡδύς) : *joy, pleasure.*

ἡδυ-επής, (ἔπος) : *pleasant of speech.*

ἡδύς, -εια, ύ, (ἀδεῖν, ἀνδάνω) : *sweet, pleasing, agreeable* ; neut. as adv., ἡδὺ γέλασσαν, B 270, *laughed heartily.*

ἡέ (ἡε) ; see ἦ.

ἡέλιος, (poetical for ἥλιος) : *the sun.*

Ἡέλιος, Ἡλιος : *Helios, the sun-god*, Γ 104, 277.

ἦεν, imperf. sing. 3 of εἶμι.

ἦερα, ἦερα, acc. and dat. of ἄηρ.

ἡερίθομαι, (ἀείρω) : *to hang, to wave ; to be slightly.*

Ἡερίβοια : *Eëriboia*, E 389.

ἡέριος, 3 (ἦρι) : *early, in the morning.* (Translate by adv. in predicate.)

ἡερο-εἰδής, -ές, (εἶδος) : *hazy, misty ; ὅσον ἡεροεἰδὲς ἀνὴρ ἶδεν*, E 770, *as far as a man sees into the haze of distance.*

Ἡερίων, -ωνος : *Eetion, king of Thebe in Kilikia, father of Andromache*, (A 366, Z 396), slain, with his seven sons, by Achilles, Z 415.

ἡθείος, 3, (ἔθος, ἥθος) : *dear, honored* ; in voc. as noun, Z 518 : *Sir.*

ἡθος, -εος, (root ἔθ) ; plur. ἡθεα : *accustomed pastures, haunts.*

ἦε, ἦε, imperf. of εἶμι.

ἡλθεος : *a youth, a young man, a stripling.*

ἡλεαν, -εν ; see ἄλσσω.

ἡλώεις, -εσσα, -εν, (ἡών) : *having high banks*, epithet of the Skamandros.

Ἡιόνες, -ων, pl. : *Eiðnes*, a village in Argolis, B 561.

ἡίχθη, aor. pass. of ἄλσσω.

ἡίων, -όνος, fem. : *sea-shore, beach, strand.*

ἦκα, adv. : *softly, gently.*

ἦκα, ἦκε ; aor. of τημι.

ἡκέσατο, aor. of ἀκτόμαι.

ἡκεστος, 3, (ἀκέντητος) : *never yet goaded, untamed, unbroken.*

ἡκουσεν, aor. of ἀκούω.

ἦκω : *to come, to have come, to be present.*

ἡλακάτη: *a distaff.*

ἡλασ', -ε, -αν: see ἐλαύνω.

ἡλάσκω, (ἀλάομαι): *to hover, to swarm.*

ἡλέκτωρ, -ορος: *the shining sun.*

ἡλήλατο, see ἐλαύνω.

ἦλθε, -ον; aor. 2 of ἔρχομαι.

Ἑλīs, -ιδος, acc. Ἑλιδά: *Elis*, the westernmost district of the Peloponnesos, bounded by Achaia, Arkadia, Messenia, and the sea. In northern Elis, on the Peneios, the Epeians were the ruling race: southern Elis belonged to Nestor's kingdom: B 615, 626.

ἦλος: *a nail, a stud.*

ἦλυθον, -ε, -ες, -ον; aor. 2 of ἔρχομαι.

Ἑλώνη: *Elōne*, a town of the Perhaibians, B 739.

ἡμαθούς, 2 (ἄμαθος): *sandy*, epithet of Pylos.

ἦμαι, sing. 2 ἦσαι, plur. 3 ἔσται εἴσται, imperat. ἦσο, inf. ἦσθαι, part. ἦμενος, -η; imperf. sing. 1 ἦμην, 3 ἦστο, dual 3 ἦσθην, plur. 3 ἦντο εἶατο: *to sit*; ἦσαι ὀνειδίζων, B 255, *thou continuest to revile, or thou revilest continually.*

ἦμαρ, -ατος, (ἡμέρα): *day*; νύκτας τε καὶ ἦμαρ, *day and night.*

ἦμβροτες, see ἀμαρτάνω.

ἦμείβετο, imperf. of ἀμείβομαι.

ἡμεῖς, gen. ἡμέων ἡμέλων, dat. ἡμῖν ἅμμι, acc. ἅμμι; plur. of ἐγώ: *we, us.*

ἦμέν, conj., always used in connection with another particle, usually ἦδέ: *both — and.*

ἦμενος, part. pres. of ἦμαι.

ἡμέτερος, 3, possessive pron. first pers. plur.: *our.*

ἦμί, found only in imperf. sing. 3, ἦ: *so said he*; ἦ ῥα γυνή, Z 390, *so spoke the woman*; always used after a quoted speech, and generally with a following καί.

ἦμι-, in composition: *half.*

ἦμι-ονος, fem.: *mule*, (half-ass).

ἦμισυς, -εια, -υ, (ἦμι): *half*; the neut. used like a noun, Z 193.

ἦμι-τελής, -ές, (τελέω): *half-finished.*

ἦμος, adv. of time: *when*; followed in principal clause by δὴ τότε or καὶ τότε ἔπειτα.

ἦμύω, aor. opt. ἦμύοις: *to bend, to nod, to bow*, of growing grain; *to bow, to fall in ruins*, of a city.

ἦν, (εἰ, ἄν; εἰν is not found in Homer): *if*, with subj.

ἦν, imperf. of εἰμί.

ἦνδανε, imperf. of ἀνδάνω.

ἦνεμός, -εσσα, -εν, (ἄνεμος): *windy*, epithet of high places.

ἦνεον, imperf. of αἰνέω.

ἦνία, neut. plur.: *the reins* of chariot horses, made of leather, and often ornamented with gold and ivory.

ἦνι-οχεύς, -ῆος and ἦνι-οχος, -ου, (ἦνία, ἔχω): *charioteer.*

ἦνίπαπε, see ἐνίπατο.

ἦνις, -ιος, acc. plur. ἦνις, for ἦνις: *sleek, shining.*

ἦνιόρην, epic. dat. ἦνιόρην, (ἀνὴρ): *manly strength, manhood.*

ἦντετο, see ἄντομαι.

ήντησε, aor. of άντάω.

ήντο, see ήμαι.

ήνώγει, see άνωγα.

ήπειλῃσε, see άπειλάω.

ήπειρος, fem.: *land*, as distinguished from the sea, and *mainland*, as distinguished from islands.

ήπεροπευτής, voc. -τά: *deceiver*.

ήπεροπεύω: *to deceive, to beguile*.

ήπιό-δωρος, 2, (δῶρον): *kind in giving, bountiful*.

ήπιος, 3: *kindly, gracious; soothing*.

ήρα, used only in the phrase επί ήρα φέρειν, with dat.: *to render a kindness, to do a favor*.

ήραθ' = ή άρο with elision before an aspirate.

Ήρακλειδης: *son of Herakles* (Hercules); (1) Tlepolēmos, B 653, E 628; (2) Thessalos, B 679.

Ήρακλήειος, 3: *relating to Herakles*; βίη Ήρακλειή, (the Herculean might), *the mighty Herakles*.

ήραρε, see άραρίσκω.

ήρατο, see άρνυμαι.

ήρατο, see άράομαι.

ήρει, ήρεον: imperf. of αἰρέω.

Ήρη: *Here*, — Juno, — daughter of Kronos and Rhea, wife and sister of Zeus, the queen of heaven, the most exalted and most honored of goddesses. She is proud, ambitious, and deceitful, often quarrels with her husband, and feels the ef-

fects of his anger. In the conflict between the Greeks and the Trojans she energetically favors the former. Her favorite cities are Argos, Mykenai, and Sparta. Frequent epithets of Here are βοῶπις, ήύκομος, λευκώλενος, χρυσόθρονος, A 536, Δ 51, E 767, etc.

ήρηρειστο, see έρείδω.

ήρήσατο, -αντο; see άράομαι.

ήρι-γένεια, (ήρι, γίγνομαι): *early born, child of the morning*, epithet of Eos, A 477.

ήριπε, see έρείπω.

ήρκεσε, see άρκέω.

ήρμοσε, see άρμόζω.

ήρτύνετο, see άρτύνω.

ήρύκακε, see έρύκω.

ήρχον, -ε, -ον; imperf. of άρχω.

ήρως, -ως, dat. plur. ήρώεσσι: *a hero, a noble*; applied to kings, princes, and warriors generally. The word does not appear in Homer in its later meaning of demigod.

ήσαι, ήσθαι, ήσθην, ήσο; see ήμαι.

ήσαν, ήσθα; imperf. forms of εἰμι.

ήσκειν, see άσκέω.

ήστην, imperf. dual of εἰμι.

ήττε, see αἰτέω.

ήτίμασε, see άτιμάζω.

ήτίμησε, see άτιμάω.

ήτοι, (ή τοι), a strengthening particle: *surely, verily, in truth, and now, yet*.

ήτορ, -ορος: *lungs*, (B 490); *heart*, as the seat of the vital power,

of joy, of courage, of the intellect; hence, also, *life, soul, spirit*.

ηῦδα, see αἰδῶ.

ἡν-κομος, 2: *fair-haired*.

ἡς, ἡν: see εἷς.

ἡσσε, see αἶω.

ἥτε, a particle of comparison: *as, as when*; νέφος μελάντερον ἰόν, ἥτε πίσσα, Δ 277, *a cloud ever blacker as it goes, even as black as pitch*.

Ἥφαιστος: *Hephaistos*, Vulcan, son of Zeus and Here, god of fire and of the mechanic arts which need the aid of fire, especially of metallurgy. He and his sister Athene preside over all the arts mentioned in Homer. In the Iliad he, like his mother, is on the side of the Greeks, but protects the Trojan Idaios for the sake of his father Dares, who was his priest, — E 23. He was ugly and lame from birth. — In B 426 the name Ἥφαιστος is used as a common noun for *fire*.

ἡχή: *noise, din*.

ἡχέεις, -εσσα, -εν, (ἡχή): *echoing, roaring*.

ἡχι, adv., epic for ἧ: *where*.

ἡψατο, aor. of ἄπτομαι.

ἡώς, gen. ἡούς: *the dawn, the morning*.

Ἥως: *Aurora*, the goddess of the dawn, daughter of Hyperion and wife of Tithonos. She is called ἡριγένεια, *early-born*, and ροδοδάκτυλος, *rosy-fingered*.

Θ

θάλαμος: *chamber, sleeping-room*, (Γ 423); *women's room*, (Γ 142); *store-room, treasure-chamber*, (Δ 143).

θάλασσα: *the sea*.

θαλάσσιος: *pertaining to the sea*; θαλάσσια ἔργα, *sea-faring matters*.

θαλερός, 3, (θάλλω): *blooming, lusty, vigorous*; *large, gushing*.

Θάλπιος: *Thalpios*, leader of the Epeians at Troy, B 620.

θαλπωρή: *comfort, consolation*.

Θαλυσιάδης: son of Thalysios, — Echepōlos, Δ 458.

θαμβάω, aor. θάμβησε: *to marvel, to be astonished*.

θάμβος, -ιος: *wonder, astonishment*.

θαμίς, fem. θαμιαί, (θαμά), an adj. found only in plur.: *in great numbers, crowded*.

Θάμυρις, -ιος, acc. Θάμυριν: *Thamyris*, a mythical bard from Thrace, deprived by the muses of his sight and his art, B 595.

θάνατος, (θνήσκω θανέιν): *death*.

θάνε, θανέσθαι, θάνης: see θνήσκω.

θαπ-, stem from which is derived the perf. τέθηπα, part. τεθηπώς, -ōτος: *to be astonished, dazed*.

θαρσαλός, 3, (θάρσος): *bold, courageous*.

θαρσύνω, imperat. θάρσει, part. θαρσύνων; aor θάρσησε, part. θαρσήσας: *to be of good courage, to take courage*.

θάρος, -εος: *courage, hardihood*.
 θαρσύνω, iterative imperf. θαρσύνεσκε: *to encourage*.

θάσσω, -ον, comparat. of ταχύς; neut. θάσσω, as adv.: *more speedily, more quickly*.

θαύμα, -ατος: *a wonder, a marvel*.

θαυμάζω, pres., Ε 601, θαυμάζομεν; imperf., Β 320, θαυμάζομεν: *to wonder, to marvel*; ἑσταότες θαυμάζομεν οἷον ἐτύχθη, *we stood and wondered at what was done*; οἷον θαυμάζομεν Ἑκτορα αἰχμητὴν ἔμεναι, *what a great warrior do we, wondering, see Hektor to be!*

Θαυμακίη: *Thaumakie*, a town in Thessaly, Β 716.

Θεά: *a goddess*.

Θεάνω: *Theāno*, wife of Antēnor, priestess of Athene in Ilios, Ε 70.

θεέ, imperf., θέειν inf., θεῆ subj. sing. 3, of θέω.

θεῆν θεέν aor. 2 opt., θεῖναι inf., of τίθημι.

θεῖνω, part. pres. pass. θεινόμενος: *to strike, to beat*.

θελομεν, subj. plur. 1 aor. 2 of τίθημι.

θεῖος, 3, (θεός): *divine, glorious, godlike*.

θέλω: *to wish, to be willing*; μήτε σὺ θέλ' ἐπιζέμεναι, Α 277, *nor presume thou to contend*.

θέμεναι, aor. 2 inf. of τίθημι.

θέμις, θέμιστος, (root θε, θεῖναι): *whatever is consecrated by custom and tradition; order, right, what is reasonable; ἡ*

θέμις ἐστίν, *as is fitting: law, right*; ὃς οὐ τινα οἶδε θέμιστα, *who acknowledges no law*. In plur., θέμιστες: *traditions, judgments, decrees*; οἳ τε θέμιστας πρὸς Διὸς εἰρύεται, *who by Zeus' command watch over the traditions*.

-θεν, a local ending added to the stem of a noun or pronoun, to denote place *whence*, — as οὐρανό-θεν: *from heaven*.

θέναρ, -αρος: *the palm of the hand*, Ε 339.

θεο-ειδής, -ής, (εἶδος): *god-like*, only with reference to outward form.

θεο-εἰκελος, 2: *god-like*.

θεο-προπίω, (θεοπρόπος): *to prophesy*.

θεο-προπῆ and θεο-πρόπιον: *sooth-saying, divine command, oracle*.

θεός, masc. and fem.: *a god, a goddess, a divinity*.

θεράπων, -οντος: *a servant, an attendant, a comrade*; not a δούλος, but a voluntary attendant, of free birth and often of noble descent.

θερομαι, subj. θερῆται, (θερος): *to grow warm, to be scorched, to be burnt up*, — πυρός, *with fire*.

Θερσίτης, voc. -ῖτα: *Thersites*, the ugliest of the Greeks before Troy. His slanderous tongue spared not even the men of highest dignity and rank. Odysseus puts an end to his revilings, Β 212-271.

θέσαν, θές, θέσθω; see τίθημι.

θέσκελος, 2: *supernatural, wonderful*.

Θέσπεια: *Thespeia*, an ancient city in Boeotia, B 498.

θεσπίσιος, 3: *divine, heavenly, of heaven*,—A 591; *divine, exalted, glorious, very great*; **θεσπισίη**, dat. fem. as adv.: *by divine command*.

Θεσσαλός: *Thessalos*, son of Herakles, B 679.

Θεστορίδης: *son of Thestor*,—Kalchas, A 69.

θέσ-φατον, (θεός, φημί): *an oracle*; *θεῶν ἐκ θέσφατα*, oracles (*proceeding*) from the gods.

Θέτις, -ιδος: *Thetis*, daughter of Nereus and Doris, wife of Peleus and mother of Achilles. She implores Zeus to avenge the wrong done to her son, A 502, etc. Her dwelling is in the depth of the sea. She is called *ἡύκομος* and *ἀργυρόπεζα*.

θέτο, aor. mid. ind. sing 3 of **τίθημι**.

θέω and **θέλω**, inf. **θέειν**; imperf. **θέε**, **θέεν**, **ἔθειεν**, **θέουν**: *to run*.

Θήβη, -ης and plur. **Θήβαι**, -ων: *Thebes*, (1) the oldest and most important city in Boeotia, built by Kadmos, from whom the acropolis was called Kadmeia. It is called **ἐπτάπυλος**, *seven-gated*, Δ 378. (2) a town in Troas, on the borders of Mysia, at the foot of Mt. Plakos (*ὑποπλακίη*), the residence of Eetion, father of Andromache, A 366, B 691, Z 397, 416; usually in sing.

θήγω, aor. mid. imperat. 3. **θηξάσθω**: *to whet, to sharpen*.

θήη, subj. sing. 2 aor. 2 of **τίθημι**. **θήκε(ν)**, aor. act. ind. sing. 3 of **τίθημι**.

θήλυς, **θήλεια**, **θήλυ**, also of two endings, as E 269: *female*.

θήν, enclitic particle: *forsooth, I am sure*.

θήρ, **θηρός**: *a wild beast*.

θήρη, (θήρ): *hunting, the chase*.

θηρητήρ, -ήρος, (θηράω): *hunter, huntsman*.

Θησεύς, acc. **Θησία**: *Theseus*, the Attic national hero, son of Aigeus and Aithre, or, by another tradition, son of Poseidon; A 265.

-θι, a local ending, added to the stem of a noun or pron., to denote place *where*, as in **αὐτόθι**, *in that very place*.

θίς, **θινός**, **θινί**, **θίνα**: *shore, strand*.

Θισβή: *Thisbe*, an ancient city in Boeotia, B 502.

θλάω, aor. **θλάσσε**: *to crush*.

θνήσκω, (root **θαν**, **θνη**): imperf. **θνήσκον**; aor. 2 ind. sing. 3 **θάνε**, subj. sing. 2 **θάνης**; perf. opt. **τεθναίης**, -αίη, part. **τεθνηώς**, -ῶτα, -ῶτας; fut. mid. inf. **θανέεσθαι**: *to die, to be slain*; perf. part.: *dead*; **θάνε** B 642, *had died, was dead*.

θνητός, 3, (θνήσκω): *mortal*.

Θόας, -αντος: *Thoas*, king in Aitolia, B 638, Δ 527.

θοός, 3, (θέω): *swift, quick, active*.

θοράν, see **θράσσω**.

θοῦρος, fem. θοῦρις, -ίς, (θρώσκω, θορεῖν) : *impetuous, ardent.*

Θῶν, -ωνος : *Thoon*, a Trojan, slain by Diomedes, E 152.

θοῶς, adv., (θοός) : *quickly.*

θρασυ-μέμων, -ονος (= θρασέως μεμαῶς) : *bold-spirited*, E 639.

— θρασύς, -εία, -ύ, (θάρσος) : *bold; violent, raging.*

θρέπτρα, neut. plur., (τρέφω) : *payment for nurture*; οὐδὲ τοκεῦσιν θρέπτρα φίλοις ἀπέδωκε, Δ 478, *he repaid not to his dear parents the recompense of his nurture.*

θρέψα, -ε; aor. of τρέφω.

Θρήϊξ, -ικος, and Θρηῖξ, -κός, dat. plur. Θρηῖκεσσι : *Thracian*. The Thracians are allies of the Trojans.

θρίξ, τριχός, acc. plur. τρίχας : *hair, wool.*

Θρόνιον : *Thronion*, chief town of the Epiknemidian Lokrians, B 533.

θρόνος : *throne.*

θρόος : *a call, a cry, speech.*

Θρύον : *Thryon*, a city in Elis, under Nestor's government, B 592.

θρώσκω, (θορ, θρο) : aor. 2 ἔθορε, part. θορών : *to leap, to spring.*

Θυγάτηρ, -τέρος, -τρός : *daughter.*

In all the cases having more than three syllables the *v* is made long for the sake of the verse.

θύεσσιν, dat. plur. of θύος.

θύελλα, (θύω) : *a tempest, a storm; άνέμοιο θύελλα, a blast of wind.*

Θυέστης. Θυέστα : *Thyestes*, son of Pelops and brother of Atreus, B 107.

θυμ-αλγής, -ές, gen. -έος, (θυμός, ἄλγος) : *heart-grieving, rankling, bitter.*

Θυμοίτης : *Thymoites*, a Trojan of note, Γ 146.

θυμο-λέον, -οντος : *lion-hearted.*

θυμός, (θύω) ; primarily, the moving and animating principle in man : *soul, life*, A 593, Δ 524 ; *heart*, as seat of the emotions, and especially of violent passions, Δ 208, E 29 ; *will, desire, appetite*, A 136, 468 ; *mind, spirit*, B 196. With many words denoting mental activity the expressions θυμῷ (local dative), ἐν θυμῷ, κατὰ θυμόν are used with the meaning *inwardly, in the innermost soul.*

θυμο-φθόρος, 2, (φθείρω) : *life-destroying*; σήματα θυμοφθόρα, Z 169, *signs bidding that the bearer be slain.*

θύνω, imperat. θύνε (E 250), imperf. θύνε (E 87), θύνων : *to storm, to rage, to move eagerly*; θύνον κρίνοντες, B 446, *eagerly marshalled.*

θύος, -εος, (θύω) : *incense, burnt-offering.*

θύραζε, (θύρη), adv. : *out.*

θύρετρα, neut. plur. : *door.*

θύρη : *door*, usually in plur., *doors, folding doors*; ἐπὶ Πριάμοιο θύρησιν, B 788, *at Priam's doors, or, in front of Priam's dwelling.*

θυσανόεις, -εσσα, -εν (or θυσανόεις) : *tasselled, having tassels.*

θύσανος : *tassel, fringe.*

θύελλα, neut. plur., (θύω) : the sacred utensils used in the Bacchic rites, *wands, torches*, Z 134.

θύω : *to rave, to rage*.

θώραξ, -ηκος : *coat of mail, cuirass*, defensive armor for the upper part of the body, from the neck to the waist. To the lower edge of it was attached the ζῶμα.

θωρήσσω, (θώραξ) : imperf. mid. θωρήσσετο, -οντο ; aor. subj. plur. 1 θωρήξομεν, inf. θωρήξαι ; aor. pass. ind. plur. 3 θωρήχθησαν, inf. θωρηχθῆναι : act., *to arm (another) ; mid. and pass., to arm (one's self), to put on one's cuirass and other armor, to equip one's self for battle*.

I

ια = μία ; see ιος.

Ίαλμενος : *Ialmēnos*, son of Ares, — a Boeotian leader, B 512.

ιάομαι, aor. ἴησατο, ἴησασθαι : *to heal*.

ιαχή : *shout, clamor*.

ιάω, imperf. ἰάχε, -ον : *to shout, to shriek, to cry (as a child), to plash (as waves), to twang (as a bowstring)*.

Ἰαωλκός : *Iolkos*, a town in Magnesia, B 712.

Ἰδαίος : *Idaios* ; (1) a Trojan herald, charioteer of Priam, B 248 ; (2) son of Dares, — a Trojan, E 11.

ἰδέ, conj., = ἦδέ : *and*.

ἰδε(ν), ἰδοσκε, ἰδεῖν, ἰδίσθαι ; see (εἶδω) (1).

Ἴδη : *Idē, Idū*, a lofty mountain range in north-western Asia Minor, whose north-western slope formed the plain of Troy ; B 821.

ἰδῃαι, ἰδῆναι, ἰδῆτε ; see (εἶδω) (1).

Ἴδη-θεν : *down from Ida*, Γ 276, Δ 475.

ἰμεν, see (εἶδω) (3).

ἰνώω, pass. ἰνύωθι : *to bow down, to bend over*.

ἰδοιμ, -οις, -οι, ἰδοιτο ; aor. 2 opt. forms of (εἶδω) (1).

Ἴδομενεύς, -ῆος, -ῆι, -ῆα, -εῦ : *Idomēneus*, king in Crete, distinguished for his valor before Troy ; B 405, 645, Δ 252.

ἰδον, ἰδοντο, ἰδόντες, ἰδοῦσ' ; aor. 2 ind. and part. forms of (εἶδω) (1).

ἰδρώ, fut. ἰδρώσει, aor. ἰδρωσα : *to sweat ; ἰδρῶ δὲν ἰδρωσα*, Δ 27, *the sweat that I sweated*.

ἰδρύω, (root ἰδ, σεδ), and ἰδρύνω, imperat. ἰδρυε, aor. pass. ἰδρύνθησαν : act. *to cause to sit down ; pass. to sit down*.

ἰδρῶς, -ῶτος, acc. ἰδρῶ : *sweat*.

ἰδυίῃσι, dat. plur. of ἰδυία, fem. of εἰδώς, part. of οἶδα ; see (εἶδω) (3).

ἰδωμαι, subj. mid. ; ἰδών, part. act., of aor. 2 of (εἶδω) (1).

ι(ν), imperf. sing. 3 of εἶμι.

ιαι, imperf. sing. 3 ; ἰεῖσι, pres. plur. 3, of ἵημι.

ιδμένων, gen. plur. of part. ἰέμενος. from ἵημι.

λέντες, pres. act. part. plur. of
 ἵημι.

λέπεια, fem of λέπεις : *priestess*, Z
 300.

λέπεις and λέπης, -ῆος, (ἱερός) : a
priest. The *λέπεις* is priest of
 a particular god, as Chryses,
 A 11, is priest of Apollo, and
 Dares, E 10, is priest of He-
 phaistos, both Trojans. In A
 62 the *λέπεις* is classed with the
μάντις, — the soothsayer, and
 with the *ὀνειροπόλος*, — the in-
 terpreter of dreams.

λέπῳ, fut. inf. *λεπυσέμεν*, aor. *λέ-
 πευσεν* : to consecrate and slay
 a sacrificial victim, — *to sacri-
 fice*; hence also, *to slaughter*,
 since of every animal slaugh-
 tered for food a part was de-
 voted to the gods.

λερόν and ἱρόν, neut. of ἱερός : a
*sacrifice, the victim slain as a
 sacrifice*.

ιερός, ἱρός, 3 : *holy, sacred, conse-
 crated to a god*.

ἱετο, imperf. mid. sing. 3 of
 ἵημι.

ἵω, (root ἔδ), imperf. *ἵζει, ἵζοντο* ;
 imperat. mid. *ἵξεν* : *to sit, to sit
 down*. In B 53 some editions
 read *βουλὴν* (acc.), in which
 case *ἵζει* is transitive : *caused to
 sit, collected*.

Ἰηλυσός : *Ialysos*, a town on the
 island of Rhodes, B 656.

ἵημι, (stem ἔ), pres. act. ind. sing.
 3 *ἵησι*, plur. 3 *ἱέισι*, part. plur.
λέντες ; imperf. sing. 3 *ἵει* ; aor.
ἦκα, ἦκε ἔηκεν ; pres. mid. plur.

3 *ἵενται*, part. *λεμένων* ; imperf.
ἵετο ; aor. plur. 3 *ἔντο* : act. *to
 send, to cast, to hurl, to shoot,
 to utter* ; mid. *to hurry, to be
 eager, to go eagerly, to shoot
 forth* (as sparks) ; (with *ἐξ*, as
 in A 469), *to put away, to ap-
 pease*.

ἰήσασθαι, ἰήσατο ; see ἰδομαι.

ἱητήρ, -ῆρος, (ἰάομαι) : *physician,
 surgeon*.

Ἰθάκη : *Ithāke*, Ithāca, a small
 island in the Ionian sea, be-
 tween the coast of Akarnania
 and the island of Kephallenia ;
 the home of Odysseus, B 632.

Ἰθακήσιος : *the Ithākan*, — Odys-
 seus, B 184.

ἴω, originally imperat. of εἶμι, but
 often used as a participle : *come,
 come now !*

ἴωμα, -ατος, acc. plur. *ἴωμαθ'*, E 778 :
a step ; plur. *walk, gait*.

ἰθύνω, (ἰθύς), imperf. *ἰθύνειν* : *to di-
 rect, to guide* ; mid. *to aim at* ;
ἀλλήλων ἰθυνομένων, Z 3, as they
aimed at each other.

ἰθύς, adv. : *straight at*, with gen.,
 E 849 : *straight forward*, E
 506.

ἰθύς, -ύος, acc. ἰθύν : *movement,
 undertaking, issue*.

ἰθύνω, aor. *ἴθυσε, -σαν* : *to press
 straight forward* ; *ἐνθα καὶ ἐνθα
 ἴθυσε μάχη*, Z 2, *the battle swayed
 this way and that*.

Ἰθώμη : *Ithōme*, a fortress in Thes-
 saly, B 729.

ἰκάνω : *to come, to come to, to come
 upon, to visit* ; usually trans.

Ἰκάριος: *Ikarian*. The Ikarian Sea was that part of the Aegean opposite the southern portion of the west coast of Asia Minor, B 145.

ἴκελος, 3, (ἴοικα): *like, similar*.

Ἰκετάων, -ονος: *Hiketāon*, son of Laomedon and brother of Priam, Γ 147.

ἴκετο, ἴκηαι, -ται; see ἰκνέομαι.

ἴκεμος, found only in the combination, ἴκεμος οὖρος: *a fair wind*.

ἰκνέομαι and ἴκω, fut. ἴξομαι, -εται, inf. ἴξεσθαι; aor. 1 ἴξε(ν), ἴξον; aor. 2 ind. ἴκετο, -όμεσθα, -οντο, subj. ἴκωμαι, ἴκηαι, ἴκηται, opt. ἰκοίμην, -οιτο: *to come, to come to, to come up to, to come upon; ὑπὸτροπος ἴξομαι*, Z 367, *I shall come back again; ποθὴ ἴξεται νῆας Ἀχαιῶν*, A 240, *longing will seize the sons of the Achaeans*.

ἰα-δόν, adv., (ἰλη): *by companies*.

ἰάομαι, (ἰαος), pres. ind. plur. 3

ἰάονται: *to propitiate*.

ἰαος: *propitious, gracious*.

ἰάσσομαι, imperf. ἰάσκοντο; aor. subj. sing. 2 ἰάσσεαι, plur. 1, ἰασόμεσθα, part. ἰασσάμενοι: *to propitiate*.

Ἴλιος, fem.: *Ilios*, capital of the Trojan kingdom, so named from its founder Ilos (Ἰλος); also called Τροίη. The name Ilios sometimes applies also to the Troad, the district about the city, as in A 71. Epithets of Ilios are ἡνέμοσσα, εὐτείχεος, ἐρατεινή.

ἰμάς, -άντος: *leather strap, thong*.

ἰμάσσω, aor. ind. ἴμασε, subj.

ἰμάσῃ: *to lash, to scourge*.

Ἰμβρασίδης: *son of Imbrāsos*, — Peiroos, Δ 520.

ἴμεν, inf. of εἶμι.

ἰμερόεις, -εσσα, -εν: *lovely, charming*.

ἴμερος: *longing, desire*.

ἰμερτός, (ἰμείρω): *lovely, pleasant*, B 751.

ἴνα, (1) adv. of place: *where*; (2) conj., usually with subj. after a primary tense, and with opt. after a secondary one: *in order that*.

ἴνα, acc. of ἰς: *strength, might*.

ἰνών: *the back of the head, the nape of the neck*.

ἰξάλος: *bounding, springing*, epithet of the ibex.

ἴξομαι, -εται, -εσθαι, ἴξε(ν), -ον; see ἰκνέομαι, ἴκω.

ἴομεν, subj. plur. 1, ἴόντες, part., of εἶμι.

ἰό-μωπος, 2; a word of doubtful origin and meaning: *skilled in fighting with arrows*, — or *boastful, braggart*.

ἰός: *arrow*.

ἴος, ἴα, ἴον, dat. neut. ἰῶ: *one*.

ἰότης, -ητος: *will, counsel, bidding*; ἀλλήλων ἰότητι, E 874, *by one another's devices*.

ἰο-χέαιρα, (ἴος, χέω): *arrow-shooting, archer*; epithet of Artemis.

ἵππειος, 3, (ἵππος): *belonging to horses*; ἵππειον ζυγόν, *the horses' yoke*.

ἵππεύς, -ης: *horseman, chariot-fighter*, in distinction from the **πεζός**, — *footman*. The **ἵππεύς**, however, more frequently descended from his chariot, when he had confronted his adversary, and fought on foot. Warriors fighting on horseback, like the **ἵππεύς** of later times, are unknown to Homer.

— **ἵππ-ηλάτα**, (**ἐλαύνω**): *horseman, horse-driver*.

ἵππο-χαλτης, (**χαλτη**): *of horse-hair*.

ἵππο-βοτος, 2, (**βόσκω**): *horse-pasturing*, epithet of places.

Ἴπποδάμεια: *Hippodamīa*, wife of Peirithoos, B 742.

ἵππο-δάμος, 2, (**δαμάω**): *horse-taming*, a frequent epithet of Greek and Trojan heroes, and of the Trojans generally.

— **ἵππο-δάσεια**, only fem.: *thick with horse-hair, made of horse-hair*.

Ἴππόθοος: *Hippothōdos*, a leader of Pelasgians, B 840.

ἵππο-κορυστής: *equipped with horses and chariots, horse-driving*.

Ἴππόλοχος: *Hippolōchos*, son of Bellerophontes and father of Glaukos, Z 119, 197.

ἵππος, masc. and fem.: *horse, mare*; usually masc. where the gender can be determined, but sometimes fem. for no apparent reason. In dual and plural: *the span, the team, the chariot*; ἀφ' ἵππων ἀποβάντες, Γ 265, *dis-mounting from the chariot*.

The Homeric warriors employed horses only for drawing the war-chariot, not for riding.

ἵπποσύνη, (**ἵππος**): *horsemanship*.

ἱππότης, (**ἵππος**): *knightly*, epithet of heroes.

ἵππο-ουρίς, acc. -ιν, (**οὐρά**): *with horse-hair crest*.

ἵπτομαι, fut. ἵψεται, aor. ind. sing. 2 ἵψαο: *to afflict*.

ἱεὺς, see **ἱερεὺς**.

Ἴρις, -ιδος: *Iris*, the messenger of the gods. In Γ 121 Iris goes of her own volition to summon Helen to the wall. She is called ἄγγελος ποδήνεμος, ποδήνεμος, πόδας ὠκέα.

ἱρόν, plur. **ἱρά**; see **ἱερόν**.

ἱρός, 3, see **ἱερός**.

ἴς, acc. **ἴνα**: *strength*.

ἴσαν, see **εἶμι**.

Ἰσάνδρος: *Isandros*, son of Bellerophon, Z 197, 203.

ἴσασι, see (**εἶδω**) (3).

ἰσό-θεος, 2: *equal to gods, godlike*.

ἴσος, ἴση, ἴσον: *equal; similar, like*. The neut. sing. and plur., **ἴσον, ἴσα** as adverbs: *like, equally with*.

ἰσο-φαιρίζω, (**ἴσος, φέρω**): *to match, to rival*.

ἴσσε, see (**εἶδω**) (3).

ἵσσημι, (root **στα**); pres. mid.

ἵσταμαι, ἱστάμενος; imperf. act.

ἵστασαν, mid. **ἵστατο, ἵσαντο**;

aor. 1 act. **ἔστησε(ν) στήσε(ν)**,

ἔστησαν, imperat. **στήσουν**, part.

fem. **στήσασα**, mid. **στήσαντο**,

στήσασθαι; aor. 2 ind. **ἔστη στή**,

iterative **στάσκεν, στήτην, ἔστητε**,

ἴσταν, subj. sing. 3 στήη, imperat. στήτε, part. στάς, στάσα, στάντων; perf. ἴστηκας, ἴστηκε, ἴστηκας and ἴσῳ, inf. ἴσῳ, part. ἴσῳτες and ἴσῳτα; plur. ἴσῳται, ἴσῳσαν; the pres., imperf., and aor. 1 are transitive in meaning, and the aor. 2, perf., and pluperf. are intransitive. Trans. tenses: *to place, to cause to stand, to raise, to bring to a stand, to stop*. Intrans. tenses: *to place one's self, to stand, to come to a stand, to stop, to rise, to stand up, to be inactive*. In mid., especially in aor. 1: *to set, to set up*, with reference more or less distinct to the subject.

Ἱστία: *Histiaia*, a town in Euboia, B 537.

ἰστιον, (ἰστός), plur. ἰστία with sing. meaning: *sail*.

ἰστο-δόκη, (ἰστός, δέχομαι): *mast-holder*, a fork or crotch in the stern of a ship for holding the mast when it was lowered, A 434.

ἰστός, (ἴσθημι): (1) *a ship's mast*; (2) *loom*. The warp on the Homeric loom was stretched in a vertical position, and the weaver stood at her work, stepping to and fro; ἰστόν ἐποίησθαι; (3) *the warp itself, the web*, any woven fabric, Γ 125.

ἰσχάνω, pres. plur. 3 ἰσχάνουσιν: *to hold in, to restrain*.

ἰσχίον: *the hip-joint, the hip*.

ἴσχω, (σισεχω, reduplication of ἔχω), imperat. mid. ἴσχεο, ἴσχεσθε: act. *to hold in, to check, to restrain*; mid. *to abstain, to refrain*.

ἴτε, imperat.; ἴτην, imperf. dual, of εἶμι.

ἴνυς, -υος, fem.: *felloe*.

Ἴτων, -ωνος: *Iton*, a town in Thessaly, B 696.

ἰφθίμος, 3: *strong, mighty, brave*.

ἰφί, (ἴς), adv.: *with power, with violence, amain*.

Ἴφικλος: *Iphiklos*, father of Protesilaos, famous as a runner, B 705.

ἰφίος (ἰφί): *strong, robust, well-conditioned*.

Ἴφίτος: *Iphitos*, an Argonaut from Phokis, B 518.

ἰχώρ, -ῶρος, acc. ἰχῶ: *ichor*, the blood of the gods, E 340, 416.

ἰψαο, see ἵπτομαι.

ἰψ, see ἰος, ἱα, ἱον.

ἰψή: *blast, blowing*.

ἰψή: *onslaught, battle-tumult*.

ἰών, part. pres. of εἶμι.

Κ

κάββαλεν for κατέβαλεν; see καταβάλλω.

καγχάλλω, pres. plur. 3 καγχάλλωσι: *to laugh exultingly, to laugh in contempt*.

κάδ, epic for κατά before δ, as in B 160.

Καδμείος: *Kadmēan*, descended from Kadmos; Καδμείοι: *Thebans*.

Καδμίων, plur. -ονες, = **Καδμίοι**.
Καίρα, fem. of **Κάρ**: a *Karian woman*.

κάη, see **καίω**.

καθ-άπτομαι: to address, to accost.

καθ-έξομαι: to sit down.

καθ-εῖσα, (εῖσα), defect. aor. 1: to cause to sit down.

καθ-εύδω, imperf. **καθεῦθε**: to sleep.

κάθ-ημαι, pres. imperat. **κάθησο**, part. **καθήμενος**; imperf. **καθῆστο**: to sit, to sit down.

καθ-ίζω, pres. imperat. **κάθιζε**; imperf. **καθίζε**; aor. imperat. **κάθισον**: trans., Γ 68, Z 360, to cause to sit; intrans., Γ 246, 394, to sit.

καθ-ὑπέρθε, adv.: above, over it, above which.

καί, conj.; (1) copulative, connecting words, phrases, and clauses: *and*; **ἓνα καὶ δύο**, B 346, *one or two*. It stands in the conclusion of relative and conditional sentences, as in A 494, E 898, in which cases it cannot be translated. (2) Emphasizing single words and ideas: *even, also, although*; **καὶ εἰ**, *even though*.

Καινείδης: son of *Kaineus*, B 746.

Καινεύς, -έος: *Kaineus*, king of the Lapithae, A 264.

— **καί-νυμαι**, (stem **καθ**), perf. part. voc. **κεκασμένη**, plup. **ἐκέκαστο**; the perf. and plup. have pres. and imperf. meaning: *to excel*.

καί-περ, always separated by the word to be emphasized: *al-*

though; **καὶ ἀχνύμενοί περ**, B 270, *although grieved*.

καίριον, (καιρός): *deadly spot*, a place on the body where wounds are fatal.

καίω, imperf. **καίε**, **καίοντο**; aor. act. **ἔκηα**; aor. pass. **ἐκάη** **κάη**: act. *to burn, to consume with fire*; pass. *to burn, to be consumed*.

κακκείοντες, see **κατακέω**.

κακο-μήχανος, (μηχανή): *evil-devising, mischievous*.

κακός, 3: *bad, evil, ruinous, destructive, cowardly*, the opposite of *ἀγαθός*. The neut. **κακόν**, plur. **κακά**, as noun: *evil, harm, injury, damage, misfortune, woe*.

κακότης, -ητος, (κακός): *baseness, cowardice, wickedness*.

κάκτανε, see **κατακτείνω**.

κακῶς, adv. (κακός): *insolently, violently, grievously*; **ἢ εὖ ἢ κακῶς**, B 253, *whether for good or for evil*.

καλέω, pres. act. **καλέει** **καλεῖ**, **καλέουσι**, mid. **καλέονται**, opt. **καλεοίμην**; imperf. **καλέεσκε** (iterative), **κάλεον**, mid. **καλεῦντο**; fut. part. fem. **καλέουσα**; aor. 1 act. subj. sing. 1 **καλέσσω**, imperat. **κάλεσσον**, inf. **καλέσσαι**, part. **καλέσασα**; aor. 1 mid. ind. (ε) **καλέσσατο**, **καλέσαντο**, part. **κα'εσσάμενος**; perf. mid. or pass. **κέκλημαι**, part. **κεκλημένος**; fut. perf. sing. 2 **κεκλήσῃ**: *to call, to name; to call, to summon*; **κέκλημαι**, *I am called*; **κεκλήσῃ**, *thou shalt be called*.

Καλήσιος: *Kalesios*, comrade and charioteer of Axýlos, Z 18.

καλλίειω, see **καταλείπω**.

Καλλίαιρος: *Kalliaïros*, a town in Lokris, B 531.

καλλι-γυναικα, acc. (καλός, γυνή): *abounding in fair women*.

καλλι-θριξ, -τριχος: *having beautiful hair or mane*, epithet of horses.

καλλι-πάρης, (παρειά): *fair-cheeked*.

καλλιπε, **καλλιφ'**; see **καταλείπω**.

καλλι-ρροος, (ρέω): *fair-flowing*.

καλλιστος, 3, superl. of καλός.

καλλίτριχας, acc. plur. of καλλιθριξ.

— **κάλλος**, -εος: *beauty*.

καλός, 3, superl. καλλιστος: *beautiful, fair, fitting, just, excellent*. The neut. sing. and plur., καλόν and καλά are often adverbs: *nobly, well, as is fitting*; οὐ καλὰ χόλον τόνδ' ἔνθεο θυμῷ, Z 326, *thou dost not well to cherish this rancor in thine heart*.

Καλύδναι, νῆσοι: *the Kalydnian islands*, near Kos, B 677.

Καλυδόν, -ῶνος: *Kalydon*, ancient city in Aitolia, B 640.

καλύπτω, aor. κάλυψε, ἐκάλυψε, -αν: *to cover, to veil, to shroud, to wrap, to hide, to hold up as a protection*.

Κάλχας, -αντος, voc. Κάλχαν: *Calchas*, son of Thestor, a famous seer of the Greeks; A 69-72, B 300.

κάματος, (κάμνω): *weariness*.

κάμε, καμέτην, καμείται; see κάμνω.

Κάμειρος: *Kameiros*, a town on the island of Rhodes, B 656.

κάμνω, (root καμ), imperf. κάμνε; fut. καμείται; aor. 2 κάμε, καμῆτην, κάμον ἔκαμον, subj. κάμω, part. καμόντας; perf. κέκμηκας, part. dat. κεκμηῶτι: *to become weary with toil, to toil, to take pains; to make with toil, to make*; ἐπεὶ κε κάμω πολεμίζων, A 168, *when I have grown weary with fighting*; κέκμηκας, *thou art weary*; ἀνὴρ κεκμηῶς, *a man who is weary*; καμόντες, *the weary, the tired out*, i. e. *the dead*; μήτηρ τὴν χαλκῆς κάμον ἄνδρες, *the taslet that copper-smiths made*.

κάμπω, aor. subj. κάμψη: *to bend*.

καμπύλος, (κάμπω): *curved*.

κάπ, epic for κατά before π and φ, Z 201.

Καπαρεύς, -ῆος: *Karḗneus*, son of Hipponoos and Laodike, father of Sthenelos, B 564, Δ 403, E 319.

Καπανηιάδης and **Καπανήιος** υἱός: *the son of Karaneus*, — Sthenelos, Δ 367, E 108, 109.

καπνίζω, (καπνός), aor. κάπνισσαν: *to make fires*.

καπνός: *smoke*.

κάππεσον, -εν: see **καταπίπτω**.

κάπρος: *wild boar*; joined adjectively with οὖς, E 783.

Κάρ, **Καρός**: *a Karian*, B 867.

καρδίη and **κραδίη**: *the heart*, as the seat of the feelings, desires impulses, and passions.

κάρη, neut., gen. κρατός, dat. κρατί: *the head*, of men and animals.

καρη-κομόντες, (often printed separately): *long-haired*, with long hair over the entire head, — epithet of the Achaeans. Compare ὀπιθεν κομόντες, B 542, applied to the Abantes.

κάρηνον, (κάρη): *head; peak, summit*, (of mountains); *citadel, fortress*, (of cities).

καρπαλλίως, adv.: *quickly, speedily*.

(1) καρπός: *fruit, products of the field, grain, harvest*.

(2) καρπός: *the wrist*.

καρρῆζουσα, see καταρέζω.

καρτερό-θυμος: *strong-souled, steadfast*.

καρτερός, (κάρτος): *strong, mighty, bold, brave*.

—κάρτιστος, superl. to κρατύς: *strongest, mightiest, fiercest*.

Κάρυστος: *Karystos*, a town in Euboea, B 539.

κασί-γνήτη: *sister*.

κασί-γνήτος, (κάσις, γίγνομαι): *brother*.

Κάσος: *Kasos*, an island in the Karpathian Sea, B 676.

Κάστωρ, -ορος: *Kastor*, son of King Tyndareos and Lede, brother of Helen and twin brother to Polydeukes, famous as a tamer and manager of horses; Γ 237.

κατά; (1) adv.: *down, quite, wholly*. (2) prep. with gen. and acc.: Gen., *down from*, (down) *over*, (down) *upon*;

Acc., *in, into, on, upon, to, at, through, along over, according to, by*. κατ' ὀφθαλμῶν κέχυτ' ἄχλυσ, E 696, *mist spread over his eyes*; τὸν δὲ κατ' ὀφθαλμῶν νύξ ἐκάλυψεν, E 659, *night shrouded him, (settling down) upon his eyes*; κατὰ χθονὸς δρυματὰ πῆξας, Γ 217, *fixing his eyes on the ground*; κατ' αἶσαν οὐδ' ὑπὲρ αἶσαν, Γ 59, *in measure, and not beyond measure*; μαχόμεν κατ' ἑμ' αἰτόν, A 271, *I fought by myself*; κατὰ φύλα, B 362, *by tribes*. In composition κατά signifies motion downward, or serves to strengthen the meaning of a word. When following the word it limits, as adv. or prep., κατά takes the form κάτα.

κατα-βαίνω, aor. 2 inf. καταβῆναι; mixed aor. ind. sing. 3 κατεβήσето, imperat. καταβήσεο: *to go down, to dismount*.

κατα-βάλλω, aor. 2 κάββαλεν: *to throw down, to drop*.

κατ-άγω, mixed aor. inf. καταξέμεν: *to lead down, to bring down*.

κατα-δύω, aor. 2 κατέδυν, inf. καταδύμεναι, part. καταδύντα, -τι; mixed aor. κατεδύσето (Δ 86): *to enter into, to mingle in, to put on (armor): to set spoken of the sun*; ἐς ἥλιον καταδύντα, A 601, *till sunset*.

κατα-θνήσκός, 2: *mortal*.

κατα-καίω, aor. act. κατέκη: *to burn, trans., used Z 418 of the ceremony of burning the dead*.

κατα-κείω, part., A 606, κακείοντες: *to desire to lie down, — to sleep.*

κατα-κοιμάω, inf. aor. pass. κατακοιμηθῆναι: *to lie down to sleep.*

κατα-κοσμέω, imperf. κατεκόσμη: *to adjust.*

κατα-κτείνω, fut. plur. 3 κατακτανέουσιν; aor. 2 sing. I κατέκταν, sing. 3 κατέκτα κατέκτανε κάκτανε, inf. κατακτάμεναι; aor. pass. plur. 3 κατέκταθεν: *to slay, to kill.*

κατα-λείπω, aor. 2 κάλλιψ' (for κάλιπε): *to leave behind.*

κατα-λύω, aor. κατέλυσε: *to demolish, to destroy.*

κατα-μάρπτω, aor. subj. καταμάρψῃ: *to overtake.*

κατ-αμύσσω, aor. mid. καταμύζατο: *to scratch.*

κατα-νεύω, fut. κατανεύσομαι; aor. subj. κατανεύσω, imperat. κατάνευσον, inf. κατανεύσαι: *to nod in confirmation of a promise, to pledge, to assent.*

κατα-πίσσω, aor. subj. καταπέψῃ: *to swallow, to digest, to restrain.*

καταπέφνη, see κατέπεφνον.

κατα-πήγνυμι, aor. κατέπηξεν: *to thrust, to fix; ἔγχος ἐπὶ χθονὶ κατέπηξεν, Z 213, he planted his spear in the earth.*

κατα-πίπτω, aor. dual 3 καππεσέτην: *to fall down.*

κατα-πλήσσω, aor. pass. κατεπλήγη: *to strike down; in pass. to be confounded, to be startled.*

κατα-πτύσσω: *to cower, to shrink.*

κατα-ρῖζω and καρρῖζω, aor. κατέρεξεν: *to stroke, to caress.*

κατα-ρρέω, part. neut. καταρρέον: *to flow down.*

κατασχομένη, see κατέχω.

κατα-τίθημι, aor. I act. κατέθηκε(ν); aor. 2 mid. κατέθεντο: *to lay down, to set down, to place.*

κατα-φυλαδόν, adv., (φυλή): *by tribes.*

κατα-χέω, aor. κατέχευε(ν), -αν: *to pour down upon, to shed upon, to lavish upon; to throw down, to cast down.*

κατεβήσето, see καταβαίνω.

κατέδν, κατεδύσето; see καταδύνω.

κατ-έδω: *to devour, used figuratively, Z 202.*

κατέθεντο, κατέθηκε; see κατατίθημι.

κάτ-εμμ, part. κατιούσα: *to go down.*

κατέκαιον, imperf., κατέκτηε, aor., of κατακαίω.

κατεκόσμη, see κατακοσμέω.

κατέκταν, κατέκτα, κατέκτανε, κατέκταθεν; see κατακτείνω.

κατελθέμεν, κατελθόντ'; see κατέρχομαι.

κατέλυσε, see καταλύω.

κατέμαρπτε, imperf. of καταμάρπτω.

κατένευσα, -εν, aor. of κατανεύω.

κατ-έπεφνον, -ε, subj. καταπέφνη, an epic aor. 2: *to slay.*

κατέπηξεν, see καταπήγνυμι.

κατεπλήγη, see καταπλήσσω.

κατ-ερίπω, aor. κατήριπεν: *to perish, to fall in ruins.*

κατ ἐρύκε, imperf. κατέρυκε : *to detain, to delay.*

κατ-έρχομαι, aor. 2 inf. κατελθέμεν, part. κατελθόντα : *to come down, to go down.*

κατ-εσθίω, imperf. κατήσθιε : *to devour.*

κατ-ευνάω, aor. pass. plur. 3 κατεύνασθαι : in pass. *to lie down.*

κατέχευ(ν), -αν ; see καταχέω.

κατ-έχω, imperf. κάτεχε, aor. 2 mid. part. κατασχομένη : *to hold fast; in mid., to wrap one's self.*

κατ-ηπιώω, imperf. mid. κατηπιώοντο : *to assuage, to alleviate, to soothe.*

καθήριπε, see κατερέπω.

κατήσθιε, see κατεσθίω.

κατηφείη : *a shame, a humiliation.*

κατιούσα, see κάτειμι.

κατ-ίσχω, (κατέχω) : subj. pres. mid. sing. 2 κατίσχειαι : *to keep all to one's self.*

καῦμα, -ατος, (καίω) : *heat; καύματος ἐξ ἀνέμοιο δυσσαέος ὀρνυμένοιο, E 865, a stormy wind arising after heat.*

καύστειρα, adj. fem., (καίω) : *fiery.*

Καῖστρος : *Kaïstros*, a river in Ionia which rises in Lydia and empties into the sea near Ephesos, B 461.

καὶ αὐτός, a crasis, rare in Homer, for καὶ αὐτός, Z 260 ; *thou thyself also.*

καφ or καπ, a root meaning *to gasp, to breathe out*, from which is formed the perf. part. κεκαφηότα,

— in the phrase, E 698, κεκαφηότα θυμόν, *breathing out his soul.*

κέ, κέν, an enclitic modal particle, nearly identical in use and meaning with ἄν, though of much more frequent occurrence. A subj. with κέ in a principal clause is usually to be translated by a simple future indicative. A relative with κέ and the subj. may often be rendered by *-ever* ; ὅς κε θεοῖς ἐπιπείθεται, *whoever obeys the gods*. Clauses with κέ joined with historical tenses of the indic. and with the opt. may be translated with the English auxiliaries of mode, — *would, should, might.*

Κεάδης : *son of Keas*, — Troizēnos, B 827.

κεδάννυμι, aor. ἐκέδασσέ ; aor. pass. part. κεδασθέντες : act. *to sweep away* ; pass., *to scatter, to disperse.*

κεῖ-θι, adv. : *there.*

κείμει, inf. κείσθαι ; imperf. ἔκειτο, κείτο : *to lie, to lie idle, to be placed, to be stored up.*

κειμήλιον, (κείμει) : *a valuable thing, a treasure.*

κεῖνος, 3 (ἐκεῖνος) : *that, that one, he.*

κεῖνός : *empty.*

κείσε, adv. : *thither.*

κεκάδοντο, see χάζομαι.

κεκασμένε, see καίνυμι.

κεκαφηότα, see root καφ.

κέκλετο, see κέλομαι.

κεκληγώς, see κλάζω.

κέκλημαι, κεκλημένος, κεκλήσῃ ; see καλέω.

κακλιμένος, see κλίνω.

κίκλυτε, see κλύω.

κίκμηκας, κικμηῶτι; see κάμνω.

κικορυθμένος, see κορύσσω.

—κελαινεφής, -ές, (κελαινός, νέφος):
wrapped in dark clouds, epithet of Zeus; dark-colored, epithet of blood, Δ 140.

κελαινός, 3: dark-colored, black.

κέλευθος, fem., plur. κέλευθα, neut.:
way, path.

κελεύω, (κέλομαι): fut. κεύσω;
imperf. ἐκέλευε(ν), ἐκέλευον κέλευον;
aor. ἐκέλευσα, κέλευσε: to command, to summon, to exhort, to prescribe; followed by accus. of the thing and dat. of the pers., and by accus. with inf.

κέλομαι, ind. pres. sing. 2 κέλει;
imperf. κελόμην; reduplicated aor. 2 ἐέκλετο κέκλετ': to bid, to command; to call to, with dat.

κέν, see κί.

κενός, 3: empty, with object unaccomplished.

κενεών, -ώνος: the flank.

κεντρ-ηνεκής, -ές, (κέντρον): goaded on, urged onward with the goad.

κέντωρ, -ορος, (κεντέω): a driver, an urger (of horses).

—κεραῖω: to lay waste, to make havoc of, to slay.

κέραμος: a vessel, a caldron.

κεράννυμι, subj. mid. κέρωνται: to mix.

κεραο-ξός, (κέρας, ξέω): horn-polishing; with τέκτων, a worker in horn.

κεραός, adj.: horned.

κέρας, -ας, plur. κέρα: a horn.

κερδαλιό-φρων, -ον, (κερδαλέος, φρήν): crafty-minded.

κέρδιον, comp. neut. from κέρδος: better, more advantageous.

κέρδιστος, superl. from κέρδος: craftiest.

κερτομέω: to taunt, to revile.

κερτόμιος, 3: taunting, mocking, bitter; neut. as noun, mocking words.

κέρωνται, see κεράννυμι.

κευθάνω and κεύθω: to hide, to conceal.

κεφαλή: head, life.

Κεφαλλήνες, plur. of Κεφαλλήν: the Kephallenians, subjects of Odysseus, Β 631.

κεχαρισμένοι, see χαρίζομαι.

κεχαροίατο, see χαίρω.

κεχολωμένον, κεχολώσται, -ται; see χολόω.

κίχυντ', κίχυνθ', κίχυνται; see χέω.

κῆδος, -εος: sorrow, care, distress, woe.

κῆδω, pres. mid. ind. sing. 2 κῆδαι; imperf. ἔκηδε, κῆδε κῆδετο: act., to vex, to hurt, to distress; mid., to be anxious for, to have pity on, with gen.; to be grieved, to be vexed.

κῆλον: shaft, arrow; used only of missiles of the gods.

κῆρ, κῆρς, fem.: death, violent death, to which a warrior was conceived as predestined; fate; κῆρες θανάτοιο, the fates of death.

κῆρ, κῆρος, neut.: *the heart*, as seat of the emotions and passions; Πυλαιμένεος λάσιον κῆρ, B 851, *the rugged heart of Pylaimēnes*, or *rugged-hearted Pylaimēnes*.

Κήρινθος: *Kerinthos*, a town in Euboea, B 538.

κῆρυξ, -υκος: *herald*, an officer of high rank and dignity, attending a king. His functions were to convoke assemblies and to preserve order in them, to conduct negotiations, to serve as messenger for the king, and to assist in sacrifices. Frequent epithets of heralds are θεῖοι, Διὶ φίλοι, Διὸς ἄγγελοι.

κηρύσσω: *to make proclamation as a herald, to summon*.

κητώεις, -ισσα, (κῆτος): *having many ravines, situated among gorges*.

Κηφισίς, -ίδος, λίμνη: the Kephisian Lake, in Boeotia, E 709.

Κηφισός: *the Kephisos*, a river in Phokis, B 522.

κηῶδης, -ες: *fragrant*.

κηῶεις, -ισσα, -εν: *vaulted*.

κίε(ν), see κίω.

κίθαρις: *cithara*, lyre. The words κίθαρις and φόρμιγξ are used by Homer without distinction.

κιθαριστής, -ύς: *cithara-playing, the art of playing the cithara*, B 600.

κικλησκει, (καλέω), imperf. κίκλησκει: *to call, to summon, to name*.

Κίκονες, plur. of Κίκων: *the Kikōnes*, a people in Thrace, B 846.

Κίλικες, plur. of Κίλιξ: *the Kilikians*, a people dwelling in Homer's time in Greater Phrygia, where they were divided into two kingdoms, one of which had its chief city at Thebe, near Mt. Plakos, and the other at Lyrnessos. Later the Kilikians migrated to the district named from them Kilikia. Z 397, 415.

Κίλλα: *Killa*, a small town in the Troad, with a temple of Apollo, A 38, 452.

κινέω, aor. pass. κινήθη, part. gen. κινήθεντος; aor. act. subj. κινήση: *act., to move, to stir, to put in motion; pass., to move, to sway, intrans.*

κινύμαι, (κινέω); imperf. κίνυντο: *to move, intrans.*

κίον, see κίω.

Κισσηίς, -ίδος: daughter of Kisseus, — Theāno, Z 299.

κιχάνω, imperf. ἐκίχανε: fut. inf. κικήσεσθαι; aor. 1 κικήσατο, subj. sing. 1 κικήσομαι; aor. 2 subj. κικείω, opt. κικείη, part. κικήμενον: *to find, to come to, to reach, to overtake, to obtain; βέλος κικήμενον*, E 187, *my weapon just as it lighted*.

κίω, part. κίων, imperf. κίε κίων: *to go*.

κλαγγή: *clamor, screeching, twanging*.

κλαγγῆδόν, adv.: *with loud cries*

κλάω, aor. ἐκλαγαν; perf. part., with pres. meaning, κεκληγώς: *to rattle, to clang, to shout.*

κλαίω: *to weep, to cry.*

κλειτός, 3, (κλείω): *renowned, noble, excellent.*

κλῖος, -ος: *rumor, fame, glory.*

κλέπτης: *a thief*, Γ 11.

κλέπτω; aor. ἐκλεψε: *to steal, to beguile, to practise stealth.*

Κλεωναί: *Klēonai*, a town in Argolis, B 570.

κλήις, -ιδος: *key; collar-bone.*

κλήρος: *lot.*

κλίνω, aor. 1 plur. 3 ἐκλιναν, part. fem. κλίνασα; aor. pass. ἐκλίνθη; perf. mid. part. κεκλιμένος; plup. ἐκέκλιτο: act., *to turn, to turn aside, to turn back, to rout*; mid. and pass., *to turn away (intrans.), to shrink, to lean upon (with dat.); κεκλιμένος λίμνη*, E 709, *leaning against the lake, i. e. dwelling by the lake.*

κλισίη: *hut*, the extemporized dwelling of the warrior in camp; built of posts interlaced with osiers, and thatched with reeds.

κλισίη-θεν, adv.: *from (my) hut.*

κλισίην-δε, adv.: *to (thy) hut.*

κλονέω, imperf. mid. or pass. κλονέοντο: act., *to drive, to put to rout*; mid. and pass., *to throng together in confusion, to be thrown into disorder.*

Κλονίος: *Klonios*, leader of the Boeotians before Troy, B 495.

κλόνος: *press, storm, volley.*

κλύθι, see κλύω.

Κλυμένη: *Klymēne*, an attendant of Helen, Γ 144.

Κλυταιμνήστρη: *Klytaimnestra*, daughter of Tyndareos and Lede, sister of Helen and wife of Agamemnon, A 113.

Κλυτίος: *Klytios*, brother of Priam, Γ 147.

κλυτό-παλος: *having famous horses*, epithet of Hades, E 654.

κλυτός, 3 and 2: *famed, renowned.*

κλυτο-τέχνης: *of famous skill, famous for art.*

κλυτό-τεφος: *of famous bow, famous for archery.*

κλύω, imperf. — with aor. meaning — ἐκλυες, ἐκλυε, ἐκλυον; aor. 2 imperat. κλύθι, κλύτε; perf. imperat. κέκλυτε: *to hear, to listen favorably to.*

κλωμακοίς, -εσσα, (κλώμαξ): *rocky.*

κνέφας, -ας: *darkness.*

κνήμη: *the leg*, from knee to ankle.

κνημῖς, -ιδος, (κνήμη): *a greave*, a piece of defensive armor for the lower part of the leg, consisting of metal plates covering the shin and fastened behind the calf with buckles.

κνημός: *a woody gorge.*

κνίσκη: *the odor or vapor of burnt fat, savor; fat*, as in A 460.

Κνωσός: *Knosos*, chief town of the island of Crete, B 646.

κοῖλος, 3: *hollow; lying in a valley.*

κοιμάω, imperf. mid. κοιμᾷθ', κοιμῶντο; aor. κοιμήσαντο: mid., *to lie down to sleep, to sleep.*

— **καιρανίω**: *to be ruler, to lord it, to range among as commander.*

κοίρανος: *master, ruler.*

Κοίρανος: *Koirānos*, a Lykian, E 677.

κολεόν, κουλεόν: *sheath, scabbard.*

κολλητός, 3 (κολλάω): *firmly fastened, well built.*

κόλπος: *bosom; gulf.*

κολώω: *to scold*, B 212.

κολώνη: *hill, mound.*

κολφός: *wrangling.*

κομάω, part. κομόωντες: *to have long hair; see καρηκομόωντες.*

κόμη: *hair.*

— **κομίζω, (κομέω), imperat. κόμιζε; aor. act. ἐκόμισσε, κόμισαν; aor. mid. κομίσαντο, imperat. κόμισαι: act., to pick up, to get, to attend to; mid., to care for, to save.**

κοναβέω and κοναβίζω, aor. κονάβησε: *to resound, to echo.*

κονίη, frequent in plur.: *dust.*

κονίσταλος: *dust-cloud, dust.*

Κόρινθος: *Corinth*, B 570, the later name of the ancient Ἐφύρη; see Z 152, 210.

κόρη: *the temple, a part of the head.*

κορυθ-αίολος, (αἰόλλω): *helmet-shaking, with glancing helmet.*

κόρυς, -υθος: *helmet.* The most conspicuous features of the Homeric helmet were its **φάλος**, (ridge, or cone), and its **λόφος**, (crest). It was fastened under the chin by a strap, — **ῥχεύς**.

κορύσσω, (stem κορυθ), imperf. mid. dual κορυσσέσθην; perf. pass. part. κεκορυθμένος: act.,

to excite, to stir up, B 273; mid., *to arm one's self* (Δ 274), *to rise* (spoken of Eris, Δ 442), *to swell* (of a wave, Δ 424); **κεκορυθμένος, armed; κεκορυθμένα χαλκῷ**, (of spears, Γ 18), *bronze-headed.*

κορυστής: *fully equipped, in full array.*

κορυφή: *peak, summit, crest.*

— **κορυφώω**: *to form into a peak; mid., κορυφοῦται: towers on high*, Δ 426.

Κορώνεια: *Koroneia*, a town in Boeotia, B 503.

κορώνη: *the curved end of a bow, the tip*, Δ 111.

κορώνις, -ιδος, (κορώνη): *curved*, epithet of ships.

Κόρωνος: *Korōnos*, a king of the Lapithae in Thessaly, B 746.

κοσμέω, (κόσμος), aor. κόσμησε(ν), inf. κοσμήσαι, part. mid. κοσμησάμενος; aor. pass. plur. 3 κόσμηθεν, part. κοσμηθέντες: to marshal, to array, to set in order.

κοσμήτωρ, -ορος, (κοσμέω): *captain, commander, marshal.*

κόσμος: *order, propriety, decency; decoration, ornament; κατά κόσμον in good order.*

κοτέω, aor. subj. sing. 3 κοτέσεται, E 747: to be indignant, angry, vexed.

κοτήεις, -έσσα, -εν: *wrathful, angry.*

κότος: *anger, displeasure.*

κοτύλη: *cup-bone, hip-joint.*

κουλεόν, see **κολεόν**.

—κοῦρη: *maiden, daughter, young woman.*

κουρῖδιος, 3: *wedded.*

κούρος: *youth, young man, child.*

κουρότερος, 3: *younger, more vigorous.*

κραδίη, see καρδίη.

κραίαινω: aor. imperat. κρήνην: *to fulfil, to execute.*

κραιπνός, 3: *nimble*; neut. as adv., κραιπνά: *nimbly, fleetly.*

Κρανίη: *Krande*, an island to which Paris first brought Helen when he had carried her off from Lakedaimon, Γ 445.

κραναός: *rough, stony, rocky*; epithet of Ithaka.

Κράπαθος: *Karpdthos*, an island between Crete and Rhodes, B 676.

κραταιός, 3: *mighty, powerful.*

κρατερός, 3: *mighty, stalwart, violent, bitter, stern.*

κρατερ-ᾶνυξ, -υχος, (ᾶνυξ): *strong-hoofed.*

κρατέω, (κράτος): *to be ruler, to lord it; to rule over* (with gen.).

κράτος, -εος: *strength, might; mastery, victory.*

κρατός, κρατή; see κάρη.

κρέας, -ατος, plur. κρέα: *flesh, meat.*

κρείσσων, -ων, gen. -ονος, comparat. to ἀγαθός: *stronger, mightier.*

κρίων, -οντος: *lord, ruler, sovereign.*

κρήγυος, -ον: *good, advantageous.* A 106.

κρήνην, see κραιάινω.

Κρήθων, -ωνος: *Krethon*, from Pherai, in Messenia, E 542.

κρήνη: *a spring, a fountain.*

Κρής, Κρητός, plur. Κρηῆτες: *a Cretan*, B 645.

Κρήτη: *Crete*, B 649.

Κρήτη-θεν: *from Crete*, Γ 233.

κρητήρ, -ήρος, (κεράννυμι): *the mixing-bowl*, in which the wine was mixed with water, and from which it was dipped into the drinking-cups.

κρή, (κριθή), nom. and acc.: *barley.*

κρίνω, aor. ἔκρινεν, ἐκρίνατο, part. κρίνας: *to separate, to pick, to select, to marshal*; mid., *to decide by fighting, to fight, to interpret* (as dreams).

Κρίσα: *Krisa*, an ancient city in Phokis, B 520.

κροαίνω: *to beat with the hoofs*; Z 507, *with loud hoof-beats.*

Κροκύλεια: *Krokyleia*, a small village on the island of Ithaka, B 633.

Κρονίδης, -αω and -εω: *son of Kronos*, — Zeus.

Κρονίων, -ωνος and -ονος: *son of Kronos*, — Zeus.

Κρόνος: *Kronos*, Saturn, son of Uranos and Gaia, husband of Rhea, father of Zeus, Poseidon, Hades, of Hera, Demeter, and Hestia.

κρόταφος: *the temple*, a part of the head.

κρουνός: *spring, source.*

κρύβεις, -εσσα, -εν, (κρύος): *benumbing, palsying*, as with cold.

κρυπτάδιος, 3, (κρύπτω): *secret*; κρυπτάδια φρονέων, *secretly meditating*.

Κρώμνα: *Kromna*, a town in Paphlagonia, B 855.

κτάμεναι, κτάμενος, κτάνει; see κτείνω.

κτέαρ, -ατος, dat. plur. κτεάτεσσι: *possessions, property*.

Κτέατος: *Kteatos*, father of Amphimachos, B 621.

κτείνω, fut. inf. κτενέειν; aor. 1 subj. (or pres.) κτείνῃ, κτείνωμεν, inf. κτείνειν, part. κτείνας; aor. 2. ἔκτανε, κτάνει, ἔκτα, inf. κτάμεναι, part. mid., with pass. meaning, κτάμενος: *to kill, to slay*.

κτῆμα, -ατος, (κτάομαι): *a possession*; in plur., *possessions, wealth*.

κτῆσις, -ιος, (κτάομαι); *property, wealth*.

κτίλος: *ram*. [dusky.]

κυάνεος, 3, (κύανος): *dark-colored*, κυδαίνω, (κύδος): *to glorify, to make beautiful*.

κυδάλιμος: 2: *glorious, famous*.

κυδιάνερα, (ἀνὴρ), fem. adj.: *conferring glory upon men, honorable*.

κυδίσων, part. of κυδιάω, (κύδος): *glorying, boasting*.

κυδιστος, 3, superl.: *most glorious, most noble*.

— κυδοιμός: *turmoil*. [fame.]

κῦδος, -εος: *splendor, glory, honor*,

— κυκάω, pres. part. dat. κυκῶντι: *to stir*.

κύκλος: *circle*; plur. κύκλα: *wheels*.

κυκλόσει, adv.: *in a circle*.

κυκλοτερής, -ές: *round, circular*; κυκλοτερὲς τόξον ἔτεινε, Δ 124, *he bent the bow round, — into a circle*.

κύκνος: *swan*.

κυκῶντι, see κυκάω.

Κυλλήνη: *Kyllēne*, a mountain chain in Arkadia, B 603.

κύμα, -ατος: *a wave*.

κύμβαχος, adj.: *with head foremost, headlong*.

κυνή: *helmet*. The κυνή "Αἶδος, E 845, rendered its wearer invisible.

κύνεσσιν, dat. plur. of κύων.

κυνέω, aor. κύσε: *to kiss*.

Κύνος: *Kynos*, seaport of the Opuntian Lokrians, B 531.

κυνός, see κύων.

κυν-ώπης, voc. κυνώπα, masc., and κυνώπις, -ιδος, fem., (ὄψ): *dog-faced, shameless*.

Κυπαρισσῆις, -εντος: *Kyparissēis*, an ancient town in Triphylia, B 593.

Κυπάρισσος: *Kyparissos*, a small town near Delphi, B 519.

κύπελλον: *drinking-cup, beaker*.

Κύπρις, -ιδος, acc. Κύπριδα and Κύπριν: *the Cyprian*, epithet of Aphrodite.

κύπτω, aor. part. dat. κύψαντι: *to bend over, to bow down*.

κύρμα, -ατος, (κύρω): *prey, spoil*.

κύρσας, see κύρω.

κυρτός, 3: *rounded, curved; curving, curling*.

κύρω, aor. part. κύρσας: *to meet by chance, to find*.

κύσι, see κύσις.

κύστις, -ιος: *the bladder*.

Κύτωρος: *Kytōros*, a town in Paphlagonia, B 853.

Κύφος: *Kyphos*, a town in Thesaly, B 748.

κύων, κύρις, dat. plur. κύσι and κύ-
νεσσι, masc. and fem.: *dog*.

Frequently used as a term of reproach, to signify shamelessness, impudence, and thus applied by Helen to herself, Z 344, 356.

Κόραι: *Korai*, an ancient town in Boeotia, B 502.

κόρη: *hill*.

Κῶς, acc. Κῶν: *Kos*, a small island in the Ikarian sea, off the coast of Karia, B 677.

Λ

λάας, acc. λᾶαν, dat. plur. λάεσσι: *stone, a stone*.

Λάας, acc. Λᾶαν: *Laas*, an ancient city in Lakonia, B 585.

λάβε, λαβέτην, λάβη, λάβοιμεν; see λαμβάνω.

λάβρος, 3: *violent*.

λαβών, -ούσα; see λαμβάνω.

λαγχάνω, aor. 2 plur. 1 λάχομεν: *to receive as one's due, as one's allotted portion*.

Λαερτιάδης, -εω: *son of Laertes*, — Odysseus, Γ 200.

λάζομαι, opt. plur. 3 λαζοίαιτο; imperf. λάζετο: *to seize, to grasp*, — ὀδάζ, with the teeth, i. e. *to bite*; πάλιν λάζετο μῦθον, *took back his words*.

λάβεν, see λανθάνω.

λάβρη, (λανθάνω): *secretly, without the knowledge of*.

λάβωμαι, see λανθάνω.

λαίλαψ, -απος: *storm, whirlwind*.

λάινος, (λᾶας): *of stone*.

λαιστήριον: *a target, or light shield, probably made of leather*.

Λακεδαίμων, -ονος: *Lakedaimon*, the district in the Peloponnese known later as Lakonia; called *hollow* (κοίλη) from its position in the valley between the mountain ranges Taygetos and Parnon; also called κητώ-
εσσα, *abounding in ravines*.

λαμβάνω, aor. 2 ἔλαβε ἔλλαβε λάβε, λαβέτην, subj. λάβη, opt. λάβοιμεν, part. λαβών, -ούσα: *to take, to take hold of (with gen.), to seize, to take prisoner, to accept*.

λαμπεύω, part. pres. dat. λαμπερόντι: *to gleam, to flash*, A 104.

Λάμπρος: *Lampos*, son of Laomedon and brother of Priam, Γ 147.

λαμπρός, 3: *bright, shining*; neut. as adv., E 6: *brightly*.

λάμπω, imperf. mid. λάμπετο: *to shine, to glitter*.

λανθάνω and λήθω, imperf. mid. ἐλήθετο λήθετο; aor. 2 mid. λάθεν, subj. mid. λάθωμαι; redup. aor. 2 λελάθοντο; perf. mid. λέλασται: act., *to be unseen by, to escape the notice of (with acc.)*; mid., *to forget (with gen.)*.

λάξ, adv.: *with the heel*; λάξ προσβίς, *planting his foot (on the body)*. —
 Λαοδάμεια: *Laodameia*, daughter of Bellerophontes, Z 197.
 Λαοδίκη: *Laodike*, daughter of Priam, Γ 124, Z 262.
 Λαόδοκος: *Laodokos*, son of Antenor, a Trojan, Δ 87.
 Λαομεδοντιδης: *son of Laomedon*, — Priam, Γ 250.
 Λαομέδων, -οντος: *Laomedon*, son of Ilos, father of Tithōnos, Priam, and Lampos, and king of Troy, E 269.
 λαός, plur. λαοί with same meaning: *the people, the host, the collective mass of fighting men in the army*.
 λαπάρη: *the flank*, the part of the side between the hip-bone and the lower ribs.
 Λάρισα: *Larisa*, a town of the Pelasgians, near Kyme, in Asia, B 841.
 λάσιος, 3, *hairy, shaggy, rugged*.
 λάχνη, *wool, woolly hair*, contemptuous expression for the hair of Thersites, B 219.
 λαχνήεις, -εσσα, -εν: *shaggy*.
 λάχομεν, see λαγχάνω.
 λέγω, imperf. λέγε; aor. mid. subj. sing. 3 λέγεται, inf. λέξασθαι; aor. pass. ἐλέχθην. The aor. mid. subj. λέγεται, Δ 131, is from stem λεχ, and means: *to lie in slumber*; the other forms are from stem λεγ: *to utter, to say* (B 222); *to gather together* — (B 215); *to number among* (Γ

188); *μηκέτι λεγώμεθα, let us no longer converse*.
 λαιάνω, aor. part. λείψας: *to polish*.
 λείβω, imperf. λείβε: *to pour a libation*.
 λειμών, -ώνος: *meadow*.
 λείος, 3: *smooth*.
 λείουσιν, see λίων.
 λείπω, imperf. λείπε; aor. 2 ind. ἔλιπον λίπον, ἔλιπε λίπε, λίπον; opt. λίποι, λίποιμεν, λίποιτε, λίποιεν, mid. λίποιτο; inf. mid. λιπέσθαι; part. λιών λιπούσα; perf. act. λέλοιπεν, plup. mid. ἐλέλειπτο: *to leave, to leave behind*; ἐλέλειπτο, *was left*.
 λειριεύς, -εσσα, -εν, (λείριον): *lily-like, tender, delicate*.
 λελάθοντο, λέλασται; see λανθάνω.
 λελίμαι, old epic perf. with intensive pres. meaning; found only in part. λελιμένος: *eager, longing*.
 λέλοιπεν, see λείπω.
 λέλυνται, see λύω.
 Λεοντεύς, -ης: *Leonteus*, a Lapithe, B 745.
 λέπαδνον: *breast-strap*, a broad leather strap by means of which the yoke was fastened under the neck of a draught animal.
 λίπω, aor. ἔλεψε: *to strip*.
 λευκός, 3: *white, gleaming*.
 Λεύκος: *Leukos*, companion of Odysseus, Δ 491.
 λευκ-ώλενος, (ὠλήνη): *white-armed*; epithet of Here, Helen, and Andromache.
 λείσσω: *to look, to see*.

λεχε-ποίη, adj. fem. (λέχος, ποίη):
couched in grass, epithet of
rivers and cities.

λέχος, -ος, dat. plur. λέχεσσι:
couch, bed.

λέχου-δε, adv.: to the couch.

λείων, -οντος, dat. plur. λείουσι:
lion.

λήγω, imperat. λήγ', A 210; imperf.

λήγε, A 224; aor. plur. 3 λήξαν:
to cease, cease from (with gen.).

λήθη: forgetfulness, B 33.

Λήθος: Lethos, king of the Pelas-
gians in Larisa, B 843.

λήθω, see λανθάνω.

λήμιον: a crop, a harvest, standing
in the field.

Λήμιτος: Leitos, leader of Boeo-
tians, B 494.

Λήμνος: Lemnos, an island in the
northern Aegean, perhaps with
a city of the same name, A 593,
B 722.

Λητώ, -ους: Leto, Latona, mother
of Apollo and Artemis by Zeus,
A 9, E 447.

λίσσασθαι, aor. pass. part. λισσθείς:
to retire, to separate one's self.

λίγγω, aor. λίγξε: to twang (of a
bow), Δ 125.

λίγως, adv.: clearly, impressively.

λίγξε, see λίγγω.

λιγυρός, 3: whistling, shrill.

λιγύς, -εία, -ύ: clear-voiced, fervid.

λιγύ-φθογγος, 2, (φθογγή): loud-
voiced.

λίην, adv.: too much, beyond meas-
ure; καὶ λίην, yea, surely.

λίθος: stone.

λικμάω: to winnow, E 500.

Λικύμνιος: Likymnios, uncle of
Herakles, B 663.

Λίλαια: Lilaia, a town in Phokis,
B 523.

λιλαίωμαι, pres. ind. sing. 2 λιλαί-
ει: to desire greatly (with inf.),
to long for (with gen.).

λιμήν, -ένος: haven, bay.

λίμνη: lake.

Λίνδος: Lindos, a town on the
island of Rhodes, B 656.

λίνο-θώρηξ, -ηκος: with linen corse-
let.

λίνον: flax, net.

λίπαρός, 3 (λίπα): shining,
bright.

λίπ-ον, -ε, -οι, -οιμεν, -οιτε, -οιεν,
-οιτο, -έσθαι, -ών, -ούσα; see
λείπω.

λίσσομαι, imperf. ἐλίσσεται ἐλλίσ-
σεται λίσσεται, λίσσοντο; aor.
imperat. λίσαι: to pray, to im-
plore, to beseech.

λοιβή, (λείβω): libation, drink-
offering to the gods.

λοιγίος, 3: sad, ruinous; λοίγια
ἔργα, a sad business.

λοιγός: pestilence, destruction,
death.

λοιμός: pestilence.

Λοκροί: the Lokrians, dwellers in
Lokris, B 527.

λούω, aor. λούσεν; perf. part. mid.
λουόμενος: to wash, to bathe;
mid. forms are intrans.

λόφος: crest of a helmet; usually
a tuft of horse-hair.

λόχον-δε, adv.: into an ambush.

λόχος, (λεχ, λέγω): an ambush;
λόχον εἶσαι, to set an ambush.

λυγρός, 3 : *grievous, pitiful.*

λυγρῶς, adv. : *grievously, sorely.*

λύθη, see λύω.

λύθρον : *filth, gore.*

Λύκαστος : *Lykastos*, a town on the island of Crete, B 647.

Λυκάων, -ονος : *Lykæon* ; (1) ruler in Lydia, father of Pandaros, B 826, Δ 89 ; (2) son of Priam and Laothoe, Γ 333.

— Λυκη-γενής, -έος, (λύκη, γίγνομαι) : *light-born, son of the light*, epithet of Apollo, Δ 101.

Λυκίη : *Lykia* ; (1) a district on the coast of Asia Minor, between Karia and Pamphylia, B 877 ; (2) a region on the river Aisepos, at the foot of one of the northern spurs of Ida, including the town Zeleia. Its inhabitants are also called Τρώες, B 826, probably because they were under the government of Troy ; Ε 173.

Λυκίη-θεν, adv. : *from Lykia*, Ε 105.

Λυκίην-δε, adv. : *to Lykia*, Ζ 168, 171.

Λύκιοι : *the Lykians*, — dwellers in Lykia, B 876.

Λυκόργος : *Lykurgos*, king of the Edones in Thrace, a contemner of Dionysos ; Ζ 130.

λύκος : *a wolf.*

Λύκτος : *Lyktos*, an ancient town in Crete, B 647.

λύμα, -ατος, (λούω) : *defilement, impurity.*

Λυρνησσός : *Lyrnessos*, a town in Mysia, B 690.

λύω, fut. λύσω, λύσει, part. mid.

λυσόμενος ; aor. ἔλυσε(ν) λύσε, λύσαν, inf. λύσαι, part. fem. λύσασ' ; perf. pass. plur. 3 λέλυνται ; aor. pass. λύθη : *to loose, to unyoke, to set free, to dismiss (an assembly), to ransom (in mid.), to destroy, to relax* (Ε 176, 296).

λωβάομαι, aor. opt. sing. 2 λωβήσαιο : *to offer insult.*

λώβη : *shame, disgrace.*

λωβητήρ, -ήρος : *a railer.*

λῶτων, λῶιον, comp. to ἀγαθός : *better.*

λωτός : *clover*, Β 776.

M

μ' stands usually for μέ, but sometimes, as in Ζ 165, for μοί.

μά, adv. of swearing : *by*, followed by acc. of the name of the god or the thing by which one swears ; οὐ μὰ γὰρ Ἀπόλλωνα, *no, by Apollo* ; ναὶ μὰ τόδε σκήπτρον, *verily, by this sceptre.*

Μάγνητες : *the Magnētes*, dwellers in Magnesia, in Thessaly, Β 756.

μαῖός : *nipple.*

μάθον, see μανθάνω.

Μαίανδρος : *the Maiandros* (Maeander), a river in Ionia and Phrygia, noted for its winding course, Β 869.

μαιμάω, part. fem. μαιμώωσα, aor. μάιμησε : *to desire earnestly, to rage, to be furious.*

μαίνομαι : *to rage, to rave, to be furious.*

Μαλιν, -ονος: *Maion*, son of Haïmon, a Theban, Δ 394.

μακάρι, -αρος: *blessed, happy*.

μακρός, 3; *long, high*; the neut. forms **μακρόν μακρά**, as adverbs: *far*, — **μακρά βιβών**, *with long strides*; with verbs meaning to shout, to call: *loud*, — **μακρόν ἔνυε**, *shouted loud*.

μάλα, a strengthening adv.: *very, very much, by all means*; ἄλλα **μάλα**, *but indeed, but of course*.

μαλακός, 3: *soft, gentle*.

μάλιστα, adv., superl. of **μάλα**: *chiefly, especially, most*.

μᾶλλον, adv., comparat. of **μάλα**: *more, rather, better*.

μάν, (μήν): *in truth, moreover*; ἄγρει **μάν**, *come now*.

μαρθάνω, aor. 2 **μάθον**: *to learn*.

μαντεύομαι, (μάντις): *to prophesy, as a seer*.

Μαντινῆ: *Mantinēa*, a town in Arkadia, B 607.

μάντις, -ιος: *seer, prophet, soothsayer*.

μαντοσύνη: *art of divination, soothsaying*.

μαργαίνω: *to rage*, E 882.

μαρμαίρω: *to sparkle*.

μαρναμαι, part. gen. dual **μαρναμένων**: *to quarrel, to contend*.

μάρτυρος: *a witness*.

Μάσσης, -ητος: *Mases*, a city in Argolis, B 562.

μαστιγῶ, aor. **μάστιξεν**: *to lash, to whip*; **μάστιξεν δ' ἐλάαν**, E 366, *she lashed the horses to start them*.

μάστιξ, -ιγος: *a lash, a whip*.

ματώ, aor. subj. dual 3 **ματήσεται**: *to shrink, to hang back*.

μάχαιρα: *knife*.

Μαχάων, -ονος: *Machāon*, son of Asklepios, famed for his skill in the art of healing; B 732, Δ 193.

μαχείται, μαχείτο, -οινο, μαχέσαιο, μαχέσασθαι; see **μάχομαι**.

μάχη: *battle, fight; battle-field*.

μαχητής, (μαχέομαι): *fighter, warrior*.

μάχομαι and μαχέομαι; pres. opt.

μαχείτο, -οινο and μαχοίαιτο;

imperf. **μαχόμεν**; fut. **μαχήσομαι**,

μαχείται, μαχήσεσθαι; aor. ind.

μαχσάμεθα, opt. **μαχέσαιο**, inf.

μαχέσασθαι: *to fight, to contend*,

as in battle; *to quarrel, to*

strive, to be at variance.

μάψ, adv.: *recklessly, impudently, idly, in vain*.

μαψιδίως: *wantonly*.

μέ, acc. of ἐγώ: *me*.

μεγάθυμος, (θυμός): *great-hearted*.

μεγαίρω: *to grudge*.

μεγαλ-ήτωρ, -ορος, (ήτορ): *great-hearted, high-spirited*.

μέγαρον, (μέγας): *the main room of a house, hall; house, palace*.

μέγας, μεγάλη, μέγα, gen. **μεγάλου, -οιο, etc.**: *great*; applied to

moral qualities, persons and

things, and denoting extension

in all directions. E 161, **σὺν**

μεγάλῳ ἀπέτισαν, *they make*

amends with great sacrifice, or

they make dear amends. — The

neuters **μέγα** and **μεγάλα** are

used as adverbs: *very, very*

much, mightily, loudly, earnestly, by far. — Comp. μέζων, superl. μέγιστος.

μέγεθος, -εος: *size.*

Μέγης, -ητος: *Meges, son of Phyleus, B 627.*

μέγιστος, superl. of μέγας.

μεδίων, -οντος: *ruler; *Ἰδθην μεδίων, who rulest from Ida.*

Μεδιών, -ῶνος: *Medŷon, a town in Boeotia, B 501.*

μέδομαι, imperf. dual 3 μεδέσθην: *to take thought for, to give heed to (with gen.); to devise, to contrive.*

μέδων, -οντος: *ruler, captain.*

Μέδων, -οντος: *Medon, son of Oileus, and commander of the warriors from Methŷne, B 727.*

μεθ-ᾶλλομαι, aor. part. μετάλμενος: *to leap upon, to leap at.*

μεθίω, μεθέμεν; see μεθίημι.

μεθ-ίτω, imperf. μεθεπε: *to drive (horses) after, to drive in quest of (with two accusatives).*

μεθ-ήμων, -ον, (μεθίημι): *slack, negligent.*

μεθ-ίημι, ind. pres. sing. 2 μεθείς; aor. 2 subj. μεθείω, inf. μεθέμεν: *to abate, to relax, to desert; to be slack, to shrink from (with gen.).*

μεθ-ίστημι, imperf. μεθίστατο: *to stand among, to join the company of, to join.*

μεθ-ομιλέω, imperf. sing. 1 μεθομίλεον: *to associate with, A 269.*

μειδῶ, aor. μειδῆσεν, part. μειδῆσασα: *to smile.*

μέζων, comparat. of μέγας.

μελινος, (μελή): *ashen, of ash wood.*

μελίχιος, 3: *gentle, soft, kindly.*

μεῖναι, μέιναι, μένειας, μέναι; aor. forms of μένω.

μέιρομαι, perf. sing. 3 ἔμμορε: *to receive as one's share; in perf. to have, to enjoy (with gen.).*

μεῖς, μηνός, μηνί, μήνα: *month.*

μείων, comparat. of μικρός: *less, lesser.*

μέλαθρον: *roof-timber, ceiling, dwelling.*

μελαίνω, (μέλας), imperf. pass. μελαίνεται: *to blacken, to stain.*

Μελάνθιος: *Melanthios, a Trojan, Z 36.*

μέλας, μέλαινα, μέλαν, gen. μέλανος, etc., comparat. μελάντερος: *black.*

Μελέαγρος: *Meleager, former king of the Aitolians, B 642.*

μέλι, -ιτος: *honey.*

Μελίβοια: *Meliboia, a town in Thessaly, B 717.*

μελή: *ash-tree, ashen spear.*

μελι-γηδής, (μέλι, ἡδύς): *honey-sweet.*

μέλισσα, (μέλι): *bee.*

μελί-φρων, -ον, (φρήν): *honey-sweet.*

μέλλω: *to be about to, to be on the point of, to be going to, to be destined to (with following inf.).*

μέλπω: *to celebrate with song.*

μέλω, fut. μελήσει, μελήσουσι, and μελήσεται; perf. μέμηλεν, subj. μεμήλη, part. μεμηλώς; plup. μεμήλει: *to be an object of care, concern, or thought, the object of the care or concern being*

the subject of the verb, and the person concerned in the dat. In Z 708, — πλούτιοι μεμῆλως, — the part. is used personally, — *caring for his wealth*.

μέμα, epic perf. with intensive pres. meaning; imperat. **μέματω**, part. **μεμαώς**, **μεμανῖα**, **μεμαῶτος**, etc., and **μεμαότες**; plup: plur. 3 **μέμασαν**: *to be eager, to long for* (with gen.); *to press eagerly on*.

μεμακνῖα, see **μηκάομαι**.

μέμηλεν, -η, -ός, -ει; see **μέλω**.

μέμνημαι, **μεμνημένος**; see **μυμνήσκω**.

μέμονα, perf. with intensive pres. meaning: *to be eager, to wish*.

μέν, as conj., in connection with a following **δέ**, serves to contrast two words or phrases; **ὑμῖν μὲν θεοὶ δοῖεν, παῖδα δ' ἐμοὶ λῦσαι**, A 18, *may the gods grant you . . . , and do ye release to me . . .*; **ἐννήμαρ μὲν . . . , τῇ δεκάτῃ δὲ . . .**, A 53. — As adv., **μέν** is a strengthening particle, as in A 154, 234, and may sometimes be rendered by such a word as *verily*, *indeed*, but oftener cannot be well translated by any English word.

μενεαίνω, inf. pres. **μενεαινέμεν**: *to be very eager, to be furious*.

Μενέλαος: *Menelāos*, king of Lakadaimon, son of Atreus, brother of Agamemnon and husband of Helen. He is described as a warrior of great bodily prowess, but without his brother's genius for command. His disposition

is marked by benevolence and gentleness. As a warrior he is courageous and valiant, but not so impetuous and bold as Aias and Diomedes. B 408, 581.

μενε-πτολεμος, 2: *stubborn in battle*.

Μενεσθεύς, -ῆος: *Menestheus*, leader of the Athenians, B 552.

Μενίσθος: *Menesthes*, a Greek, slain by Hektor, E 609.

Μενoitιάδης, -ας: *son of Menoitios*, (Patroklos), A 387.

μένος, -τος: *anger, valor, fury, strength*, in plur., with same meaning.

μένω, imperf. **ἔμενον μένον**, inf. **μένέμεν**; aor. **ἔμεινας**: *to wait, to await, to abide, to remain*.

μερμηρίζω, imperf. **μερμήριζε**; aor. **μερμήριξε**: *to be in doubt, to ponder, to be divided in mind, to be perplexed*.

μέροψ, -οπος: *mortal*.

Μέροψ, -οπος: *Merops*, ruler and famous seer in Perkōte on the Hellespont, B 831.

Μέσθλης: *Mēsthles*, leader of the Maionians, B 864.

μέσος, **μέσσος**, 3: *middle, in the middle*. The neut. **μέσον**, **μέσσον**, frequent as a noun: *the middle, the midst, the space between* (with gen.).

Μέσση: *Messe*, a city and harbor in Lakonia, B 582.

μεσσηγύς, prep. with gen.: *between*.

Μεσσηίς, -ίδος: *Messēis*, a spring in Thessaly, Z 457.

μετά; (1) adv.: *among (them)*, A 48, *around* A 199. (2) prep. with dat. and acc.; with dat., *among, in the midst of*; with acc., *into the midst of, after, next to*; κάλλιστος μετὰ Πηλεΐωνα, B 674, *the fairest next to Peleus' son*.

μετα-δρομάδην, adv.: *while running after, in pursuit*.

μεταλλάω, imperat. μετᾶλλα; aor. μετᾶλλῃσαν: *to inquire after, to question*.

μετάλμενος, see μεθαλλομαι.

μετα-μάζιος, (μαζός), adj.: *between the nipples, between the breasts*.

μεταμῶνιος, 2: *void, of no effect*.

μεταξύ, adv.: *between*, A 156.

μετα-πρέπω: *to be conspicuous, to be pre-eminent*, (with dat.).

μετα-συσύομαι: *to hasten after*.

μετα-τρέπω: mid., *to turn towards, to pay heed to* (with gen.).

μετ-αυδάω, imperf. μετηύδα: *to speak, — among, or to*.

μετά-φημι, imperf. μετέφη; aor. μετέειπε(ν): *to speak, — among, or to*.

μετα-φράζομαι, fut. μεταφρασόμεσθα: *to consider afterward*, A 140.

— μετά-φρενον: *the upper part of the back*.

μετέειπε(ν), see μετάφημι.

(1) μέτ-ειμι, (εἰμί), subj. μετήσων, opt. μετήϊ; fut. μετέσσομαι -εται *to be present among, to belong to; to intervene* (B 386).

(2) μέτ-ειμι, (εἰμι): *to go after, to follow*; pres. with fut. meaning.

μετ-έρχομαι, imperat. μετέρχεο, fut. μετελεύσομαι, aor. 2 part. μετελθών: *to go after, to enter among, to go into, to attend to*.

μετασσεύοντο, imperf. of μετασσεύομαι.

μετέσσομαι, -εται; see μέταμι (1).

μετέφη, see μετάφημι.

μετ-οίχομαι, imperf. μετόχετο: *to go after, to pursue*.

μετ-όπισθε(ν), adv.: *behind, there-after, afterwards*.

μέτ-ωπον, (μετά, ὤψ): *forehead*.

μεθ, gen. of ἐγώ: *of me, me*.

μή, (1) negative adverb: *not, that not*; (2) conjunction: *lest*. The adv. μή denies conditionally, or relatively to the will or the thought of the speaker or some other person, while οὐ denies absolutely. Hence μή is used, — in prohibitions and threats, as in A 26, 295, 363, 545, 550; in conditions, as in A 137, 324; in sentences of purpose, with ἵνα, ὥς, ὅφρα, as in A 118, 578; with general relatives, as in B 302: in wishes, as in Z 57.

Μή is conj., *lest*, in A 28, 555, 566, 587.

μηδέ: *but not, and not, not even*; μηδέ . . . μηδέ, *neither . . . nor*.

μήδομαι, imperat. μήδεο; aor. μήσατο: *to devise, to plan, to take counsel*.

μήδος, -εος: *plan, device, counsel*.

Μηθώνη: *Methōne*, a town in Magnesia, B 716.

μηρίαμαι, perf. part. fem. μεμα-
κνυία: *to bleat.*

μηκέτι, adv.: *no more, no longer.*

Μηκιστεύς, -ης and -δος: *Mekisteus*, B 566.

Μηκιστιάδης: *son of Mekisteus*, —
Euryalos, Z 28.

μήλον: *sheep, goat*; plur., *small cattle, sheep and goats.*

μήν, strengthening particle: *in truth, verily.*

μήρα, μήρας; see μίς.

μήρις, -ιος: *lasting anger, wrath.*

μηρίω, aor. part. μηνίσας: *to be violently angry, to continue in wrath.*

Μηρονίη: *Maionia*, ancient name of Lydia, Γ 401.

Μηρονίς, -ίςος: *a Maionian woman*, Δ 142.

μήρα, irreg. plur. of μηρίον.

μηρίον, plur. μηρία and μῆρα: *thigh, thigh-piece*. The thigh-pieces were cut from the thighs of animals killed for sacrifice, were covered with pieces of flesh from other parts, wrapped in a double covering of fat, and thus burnt on the altar.

Μηριόνης: *Meriðnes*, a friend of Idomeneus, B 651.

μηρός: *the thigh*, of men and of animals.

μηστωρ, -ωρος, (μήδομαι): *counsellor, master, deviser, causer.*

μήτε, (τέ): *and not, nor*; μήτε... μήτε, *neither... nor.*

μήτηρ, μητέρος μητρός. μητέρι μητρὶ, μητέρα, μήτηρ: *mother.*

μητίετα, (μητίομαι): *counsellor, lord of counsel*, epithet of Zeus.

μητρίομαι, aor. subj. μητίσομαι: *to devise, to plan.*

μήτις, -ιος: *wisdom, counsel.*

μητρική: *step-mother.*

μήτρως, -ως, (μήτηρ): *mother's brother, uncle.*

μήχος, -εος: *resource, help, counsel, relief.*

Μήων, -ονος: *a Maionian*, B 864.

μία, see εἷς.

μιαίνω, aor. subj. μίην; aor. pass.

plur. 3 μιάσθην: *to dye, to stain.*

μιαί-φόνος, (φόνος): *blood-stained, stained with slaughter*, epithet of Ares.

μίγνυμι and μίσγω, subj. mid. sing.

2 μίσγεται, part. μισγόμενος; imperf. μίσγον; plur. pass. ἐμέ-

μικτο; aor. 1 pass. plur. 3 ἔμυχθεν, part. μυχθείς; aor. 2

pass. ind. ἐμίγην, μίγη, subj. μυγέωσιν, opt. μυγείης, inf. μυγή-

μεναι, part. μυγέντα: *to mix; mid. to consort with, to mingle*

with, have intercourse with, to meet in hostile encounter;

γλώσσ' ἐμέμικτο, Δ 438, *their speech was mixed.*

Μίδεια: *Mideia*, a town in Boeotia, B 507.

μικρός, 3: *little, short*. Comp. μείων.

ΜΩητος: *Milētos*; (1) a famous and wealthy commercial city of the Ionians, B 868. (2) a city in Crete, B 647.

μιλτο-πάρηος, 2, (μῖλτος, παρήιον) : *red-cheeked*, epithet of ships, which had their bows painted red.

μιμνᾶω, (μένω) : *to linger, to tarry*.

μimνήσκω and μνᾶμαι, fut. μνήσονται, inf. μνήσεσθαι; imperf. ἐμνῶντο; aor. act. part. μνήσασα; aor. mid. μνήσαντο, opt. plur. 3 μνησαίαθ', imperat. μνήσασθε; perf. mid. μέμνημαι, part. μεμνημένος : act., *to remind of* (with gen.); mid., *to recall to mind, to remember, to bethink one's self of, to pay heed to*. The perf. has pres. meaning, — μέμνημαι, *I remember*.

μimνω (= μμένω), imperf. μίμνον; pres. part. dat. plur. μιμνόντεσσι : *to remain, to linger, to wait for*.

μimν, acc. sing. of the pron. of the 3d pers. in all three genders, equivalent to αὐτόν αὐτήν αὐτό : *him, her, it*.

Μimνύειος, adj. : *of the Minyai*, B 511.

μimνυθα, adv. : *for a little while*.

μimνυθάδιος : *of short duration, destined to a short life*.

μimνυρίζω : *to whine*.

μimνυ-ἄγκεια, (ἄγκος) : *a meeting-place of waters*, Δ 453.

μimνω, see μίγνυμι.

μimνύλλω, imperf. μιστυλλον : *to cut into small pieces*.

μimνρη : *taslet, kilt of mail*, a broad girdle worn by warriors below the belt and the cuirass.

μimνχέις, see μίγνυμι.

μimνήσονται, μimνήσεσθαι, μimνήσασα, μimνήσαντο, μimνῃσαίαθ', μimνήσασθε; see μimνήσκω.

μimνηστός, (μimνᾶμαι) : *wooed, wedded*.

μimνέω, (μimνός) : aor. (ἐ)μimνῃσα : *to toil, to travail*.

μimνός : *toil, labor*, Δ 27.

μimνῖρα, (root μερ) : *fate, portion, lot, destiny, life-time; what is right, just, and proper; κατὰ μimνῖραν, according to right, as is just*.

μimνρη-γενής, -ής : *favoured by fate at birth, child of fortune*, Γ 182.

μimνολούσα, see βλώσκει.

μimνολπή, (μimνῶ) : *song*.

μimνομύρω : *to roar, to thunder*.

μimνός, (μimνίρομαι) : *lot, fate, doom*.

μimνόςμιμος, 2 : *fated, destined*.

μimνόνος, (μimνός) : *alone*.

Μimνῖσα : *Muse*.

μimνυθίζω : *to pine, to suffer*, B 723.

Μimνύδων, -ονος : *Mygdon*, king in Phrygia, Γ 186.

Μimνύδων, -ωνος : *Mydon*, a Paphlagonian, E 580.

μimνυέμαι, aor. subj. plur. 1 μimνυήσονται : *to tell, relate, recount, interpret*.

μimνυός : *speech, word, saying*.

μimνυῖα : *fly*.

Μimνυκᾶλη : *Mykæle*, a mountain in Ionia, opposite Samos, B 869.

Μimνυκαλησσός : *Mykalessos*, a town in Boeotia, B 498.

μimνυκάομαι, aor. 2 plur. 3 μimνυκόν : *to creak, to groan*.

Μimνυκῆνη : *Mykæne*, a city in Argolis, where Agamemnon reigned, B 569, Δ 476.

μimνυκόν, see μimνυκάομαι.

Μύνης, -ητος: *Mynes*, king at Lyrnessos, B 692.

μυρικός, adj.: *of tamarisk, tamarisk-*.

Μυρίνη: *Myrine*, daughter of Teukros, wife of Dardanos, B 814.

μύριος, 3: *very much, very large*; in plur., *very many, countless*.

Μυρμιδόνες, plur.: *the Myrmidons*, an Achaian people in Thessaly, under the rule of Achilles, A 180.

μύρομαι: *to weep, to lament*.

Μύρσινος: *Myrsinos*, a town in Elis, B 616.

Μυσοί, plur.: *the Mysians*, B 858.

μυχός: *innermost part, heart*.

μῶλος: *toil, tumult*.

μωμάομαι; fut. **μωμήσονται**: *to blame, to scorn*.

μῶνυξ, -υχος, (δρυξ): *single-hoofed, whole-hoofed*.

N

ναί, particle of strong affirmation: *yes, yea verily*.

ναιετάω, iterative imperf. **ναιετάσκειν**: *to dwell, Γ 387; to inhabit, B 539; to lie, to be situated, to be dwelt in, B 648, Δ 45; δόμοι εὖ ναιεῖσθαι, Z 370, houses well built, or pleasantly situated*.

ναίω, iterative imperf. **ναίεσκειν**: *to dwell, B 412; to inhabit, Γ 74; of places, to be situated, B 626; εὖ ναίμενον, A 164, well peopled, populous*.

Νάστης: *Nastes*, leader of the Karians, B 867.

Ναυβόλλης: *son of Naubolos*, — Iphitos, B 518.

ναύτης, (ναῦς): *sailor*.

ναῦφιν, epic. gen. plur. of **νηῦς**: *from the ships*.

νεαρός, (νέος): *young*.

νεβρός, (νέος): *fawn*.

νέες, νεάν, νέεσσι, νέας; see **νηῦς**.

νέηαι, see **νέομαι**.

νεαῖρα, (νέος): *lower*; **νεαίρη ἐν γαστρὶ**, E 359, *in the lower part of the belly*.

νεάτος, probably old superl. of **νέος**: *lowest, extreme, nethermost*.

νεκείω, iterative imperf. **νεκείεσκον**; see **νεκίω**.

νεκίω, aor. **νεκίσσεν**: *to rail at, to upbraid, to abuse, to revile*.

νείκος, -εος: *discord, wrangling, strife*.

νείμαν, see **νέμω**.

νεκάς, -άδος, dat. plur. **νεκάδεσσι**: *heap of dead*.

νεκρός: *dead body*; **νεκρούς τεθνηῶτας**, Z 71, *dead corpses*.

νέκταρ, -ος: *nectar, the drink of the gods*.

νεκτόρεος, 3: *fragrant, like nectar; beautiful*.

νέκυς, -υος, (νεκρός): *dead body*; **ἐν νεκύεσσι**, E 397, *among the dead, in the lower world*.

νεμεσάω and **νεμεσάω**, aor. act. **νεμέσησε**, aor. pass. plur. 3 **νεμέσθηεν**: *to be indignant, to be angry with*.

νέμεσσομαι: *to be angry with, to be amazed that.*

νέμεσις, -ιος, dat. νεμέσει, fem.: *just indignation, blame; οὐ νέμεσις, Γ 156, it is no blame.*

νέμεσσάω, see νεμεσάω.

νέμεσσηθεν, see νεμεσάω.

νέμεσσητός: *blameworthy, sinful, shameful.*

νέμεσι, Z 335, dat. of νέμεσις.

— νέμω, aor. plur. 3 νείμαν: *to distribute, to divide; to dwell upon, or in; to graze; ὥσῃ περὶ χθὼν νέμοιτο, B 780, as if the land were being consumed with fire.*

νέομαι, subj. sing. 2 νέηαι: *to go, to come, to return, to go home.* Pres. often with fut. meaning, as in Γ 257.

νέον, adv. from νέος: *lately, newly, but just.*

νέος, 3: *new, fresh, young, youthful; νέοι, as noun: young men.*

νεός, gen. of νηῦς.

νεοσσός: *young bird.*

νεο-τευχής, -ές, (νέος, τεύχω): *newly made.*

Νεστόρεος, 3: *Nestorian, Nestor's,* B 54.

Νεστορίδης: *son of Nestor, — Antilöchus, Z 33.*

Νέστωρ, -οπος: *Nestor, son of Neleus, ruler of Pylos in Messenia; conspicuous among the Greeks for age, wisdom, and eloquence; A 247, 249, 262, B 555, Δ 319.*

νευρή: *bow-string.*

νεῦρον: *cord made of sinew, used for fastening the iron head of an arrow to the shaft, Δ 151; bow-string, Δ 122.*

νεύω, aor. νεύσε: *to nod, to nod assent, said of Zeus, A 528.*

νεφέλη: *cloud, mist.*

νεφέλ-ηγερέτα, (νεφέλη, ἀγείρω): *cloud-gatherer, epithet of Zeus.*

νέφος, -εος: *cloud.*

νεώτερος, comparative of νέος: *younger.*

νήα, νήας; see νηῖς.

νηγάτεος, of uncertain meaning: *newly-made or bright-shining.*

νήδυμος: *sweet, refreshing; epithet of sleep.*

νήιος, 2, (νηῖς): *belonging to a ship; νήιον δόρυ, ship-timber.*

νηῖς, -ίδος, (νάω): *naiad, fountain-nymph.*

Νηληϊός, 3: *Neleian, epithet of Nestor, son of Neleus, B 20.*

νηλῆς, -ές, dat. νηλεί, (νη-, ἔλεος): *pitiless, cruel.*

νημερτής, -ές, (νη-, ἀμαρτάνω): *unerring, true; neut. sing. νημερτές, and neut. plur. νημερτέα, as adverbs: verily, truly.*

νηνεμία, (νη-, ἀνεμος): *stillness in the air, calm; νηνεμίας, gen., in a calm, E 523.*

(1) νηός, Att. ναός, (ναῶ): *dwelling of a god, temple.*

(2) νηός: gen. of νηῖς.

νηπίαχος, 2: *childish, silly, young.*

νήπιος, 3: *tender, infant, B 311; fond, foolish, B 873.*

Νήριτον: *Neriton, a mountain in Ithaca, B 632.*

νήσος, fem.: *island*.

νηός, νηός νεός, νηί, νῆα νέα, νῆες νέες, νηῶν νεῶν ναῦφιν, νηυσὶ νήεσσι νέεσσι ναύφιν, νῆας νέας, fem., (νάω): *ship*.

νικᾶω, fut. inf. νικησέμεν: *to conquer, to be victorious, to triumph, to prevail*.

νίκη: *victory*.

νικησέμεν, see νικᾶω.

Νιρεός, -ης: *Nireus*, the fairest of the Greeks at Troy, after Achilles, B 671.

Νῖσα: *Nisa*, a town in Boeotia, B 508.

Νίσυρος: *Nisyros*, an island near Kos, B 676.

νιφάς, -άδος, dat. plur. νιφάδεσσι, fem.: *snow-flake*.

νοέω, (νόος), aor. ἐνόησε and νόησε: *to see, to perceive by the senses, to mark*, Γ 374; *to be wise*, A 577; *to take thought*, E 665; νοῆσαι ἄμα πρόσω καὶ ὀπίσω, A 577, *to look before and after*.

Νοήμων, -ονος: *Noemon*, a Lykian, E 678.

νόθος, 3: *bastard*.

Νομίλων, -λωνος: *Nomion*, a Karian, father of Amphimächos, B 871.

νόμος, (νέμω): *pasture*.

νόος: *mind*, A 363; *purpose, plan*, B 192.

νοστήω, (νόστος): *to go back, to return home*.

νόστος, (νόομαι): *a return home, or homeward*.

νόσφι(ν): *away from, apart; v-*

σφιν βουλευέωσι, B 347, *take secret counsel*.

νοσφίζομαι, (νόσφι): *to turn away from, to reject*.

Νότος: *South wind*, B 145, Γ 10.

νόσος, (Att. νόσος): *disease, plague*.

νό, enclitic, weakened from νῦν: *now*, B 258; *so, then*, A 382; a particle of inference, often hardly translatable; strengthens a question, A 414, Δ 31; or a statement of a reason, A 416.

νύμφη, voc. νύμφα: *bride, lady*.

νῦν: *now, now then*.

νύξ, νυκτός: *night, darkness*.

νύξ', aor. of νύσσω, E 46.

νύος, (νυρός): *daughter-in-law, or any woman connected by marriage*.

Νυσῆιον: *Nyseion*, a mountain in Thrace, Z 133.

νύσσω, aor. νύξε: *to pierce*.

νώ, see νῦν.

νῶι, dual of ἐγώ; nom. νῶι, gen. and dat. νῶιν, acc. νῶι, νῶ: *we two, us two*.

νολέμεως: *without pause, unflinchingly*.

νομᾶω, (νέμω): *to distribute, to give to each his portion*, A 471; *to wave to and fro*, Γ 218; *to wield, to brandish*, E 594.

νόροψ, -ονος: *flashing*, epithet of bronze.

νότον, plur. νῶτα: *back*, of men and animals; *the back, or the surface*, of the sea.

Ξ

ξανθός, 3: *yellow, blond, golden-haired.*

Ξάνθος: (1) *Xanthos*, a Trojan, son of Phainops, E 152; (2) *the Xanthos*, a river of Lykia, B 877, E 479; (3) *the Xanthos*, a river of the Troad, so called by the gods, but known among men as the Skamander (Σκάμανδρος), Z 4.

ξενίον: *a gift of hospitality*, given by a host to a departing guest; and hence, generally, *a friendly gift.*

ξενίζω, aor. ἐξείνισσα, ξείνισσε, ξείνισσε: *to receive as a guest, to entertain.*

ξεινο-δόκος, (ξείνος, δέχομαι): one who receives guests, *a host.*

ξείνος, (Att. ξένος): *a stranger*; hence, one connected by ties of hospitality, *a guest*, or *a host*; or even, as in Z 215, a descendant of such, *an hereditary guest-friend.*

ξεστός, 3, (ξίω): *polished*; an epithet of building material, stone or wood.

ξίω, aor. ἔξεσε: *to scrape, to polish*, ἀπὸ δ' ἔξεσε χεῖρα, Z 81, *lopped off his hand.*

ξίφος, -εος: *sword.*

ξύλ-οχος, (ξύλον, ἔχω): *wood-land, thicket.*

ξύν, prep.: *with*; see σύν.

ξυν-άγω: *to bring together, to collect*; ξυνάγειν Ἄρηα or ἔριδα Ἄρηος, *to begin the battle.*

ξυν-δέω, aor. ξυνδῆσαι: *to bind* (hand and foot).

ξυν-έηκε, ξύν-ες, ξύν-εν: see ξυνέημι.

ξύν-ειμι (ξύν, εἶμι): *to go together.*

ξυνήιος, 3: *common*; ξυνῆια, A 124, *things owned in common, common stock.*

ξυν-έημι, aor. 1 ξυνέηκε, aor. 2 imperat. ξύνες, imperf. plur. 3 ξύνεν: *to bring together, to instigate; to listen to, to obey, to recognize.*

ξυστόν, (ξύω): *spear-shaft, spear.*

Ο

ὁ, ἡ, τό, pronoun and article. Besides Attic forms, the following epic ones are found;—gen. sing. τοῖω, nom. plur. masc. and fem. τοί, ταί, (these forms being always pronouns), gen. plur. fem. τῶων, dat. τοῖσι, τῇσι, τῇς. As pron.: *this, that; he, she, it*, A 9, 12, 43, 47, 57, etc.; ὁ μὲν . . . ὁ δέ: *the one, . . . the other.* As def. art.: *the*, A 33, 35, 56, etc. The neut. sing. acc. τό as adv.: *therefore*, Γ 176, E 827.

ὅ, ἥ, τό, relative pronoun, declined like the preceding, except that ὅ, ἥ, οἷ, αἷ are accented: *who, which, what.* Equivalent in meaning to ὅς, ἥ, ὅ, as relative. A 36, 72, 125, 249, 319, 388, 392, 430.

ὅ, neut. of ὅς, ἥ, ὅ, used as conj. = ὅτι: *that*, A 120, 244, 412, 518.

δαρ, -apos, dat. plur. δρασσω, fem.: *wife*.

δαρίζω, imperf. δάριζε: *to dally, to converse familiarly*.

δελός: *a spit*.

δερμο-εργός, (ἐργον): *violent of deed*.

δερμο-πάτηρ, (πατήρ): *daughter of an awful sire*, epithet of Athene.

δερμος, 2: *strong, mighty, violent, ponderous*.

δεδάκοντα, (δκτώ): *eighty*.

δ γε, ή γε, τό γε, the pron. δ, ή, τό strengthened by the intensive particle γε: *this, that; he, she it*.

δγκος: *barb*.

Ὀγχηστός: *Onchestos*, a town in Boeotia, B 506.

δδάξ, (δάκνω), adv.: *with the teeth*.

δδε, ήδε, τόδε, the pron. δ, ή, τό strengthened by the demonstrative enclitic δέ: *this*; sometimes to be translated by the adv. *here*, as ἀνδρὶ ὅστις ὅδε κρατεῖ, E 175, *at this man who lordeth it here*.

Ὀδῖος: *Odῖos*, leader of the Ali-zōnes, B 856, E 39.

δδός, f.: *way, journey*.

δδούς, δδόντος: *tooth*.

δδύνη, dat. plur. δδύνῃσι; in plur.: *pangs, pains*.

δδυνή-φατος, (root φεν): *pain-destroying, assuaging, soothing*.

δδύρομαι: *to wail, to lament*.

δδύσαντα, see δδύσσομαι.

Ὀδυσσεύς, Ὀδυσσεύς, -ῆος, -ῆι, -ῆα, -εῦ: *Odysseus*, Ulysses, son of Laertes and Antikleia, husband of Penelōpe and father of Telemāchos. Odysseus had his dwelling in Ithaca, and his dominion extended over that and the neighboring islands and the opposite mainland. He ranks as the shrewdest and craftiest of the Greeks. Frequent epithets of Odysseus are πολύμυτις, μῆτιν ἀτάλαντος Δαί, πολίπορθος, πολυμήχανος.

δδύσσομαι, aor. δδύσαντο: *to be angry*.

δεσσι, see διε.

δξος: *twig, branch, bough; descendant*.

δθεν, adv.: *whence*.

δθε, adv.: *where*.

δδομαι, imperf. δδοτο: *to care for, to heed*, with gen.; *to scruple*, with part.; οὐκ δδοε' αἰσυλα ῥέζων, E 403, *scrupled not to do evil*.

δδώνη: *linen*; plur.: *veil*.

δδριξ, δδριχος, acc. plur. δδριχας (θριξ): *of like hair, like in coat*, B 765.

οι, enclitic, dat. sing. of the personal pron. of the 3d pers.: *(to) him, (to) her*, A 72, 79, etc.

οιγνυμι, imperf. οιγνυτο; aor. οιξε, part. οιξασα: *to open*.

οιδα, οισθα, οιδε; see ειδω (3).

οιότης, -ες, (ἔτος): *of the same age*.

οιζυρός, 3: *wretched, lamentable, grievous*.

οιζύς, -ύος: *sorrow, woe*.

οἶζω: *to endure sorrow, to be afflicted.*

οἰκάδω, adv. (οἶκος): *homeward, home.*

οἰκέτης, -ης: *member of the household; plur., the household, the family.*

οἰκέω, opt. pass. οἰκέοιτο; aor. pass. plur. 3 ᾤκηθεν: *to inhabit, to settle; τριχθὰ ᾤκηθεν, B 668, they settled in three parts.*

οἰκίον, (οἶκος): *house, home.*

οἰκοί, adv.: *at home.*

οἰκόν-δε, adv.: *homeward, home.*

οἶκος: *house, home, dwelling.*

Ὀϊλεύς, -ης: *Oileus, king in Lokris, and father of the lesser Aias and of Medon, B 527, 727.*

οἰμωγή. *groaning.*

—οἰμώζω, (οἶμοι), aor. ᾤμωξεν, part. οἰμώξας: *to groan, to cry with a groan.*

Οἰνεύς, -ας: *son of Oineus, — Tydeus, E 813.*

Οἰνεύς, -ης: *Oineus, king at Kalydon in Aitolia, father of Tydeus and Meleagros. Bellerophon was his guest-friend, Z 216, 219.*

οἶνο-βαρής, -ής, (βαρύς): *heavy with wine, sottish.*

Οἰνόμαος: *Oinomachos, an Aitolian, E 706.*

οἶνος: *wine.*

οἶνοχέω and οἶνοχοεύω, imperf. οἶνοχέει, ᾤνοχέει and ἑφοχέει: *to pour wine, to pour.*

οἶνο-χόος, (χέω): *a wine-pourer, cup-bearer.*

οἶνο-ψ, -πος, (ᾤψ): *wine-colored, dark-colored.*

οἰξασα, see οἰγνυμι.

οἶο, epic gen. of οἶς, poss. pron.: *his.*

οἶομαι, οἶω and οἶω: *to think, to deem, to imagine, to purpose, to intend.*

οἶος, 3: *alone, unattended, singly.*

οἶος, οἶη, οἶον, relative adjective: *of which kind, as, — referring to a correlative τοῖος, or similar word expressed or understood; οὐ πω τοῖους ἴδον ἀνέρας, οἶον Πειρίθοον τε Δρύαντά τε, A 263, I never saw such men as Peirithoos and Dryas; οἶη περ φύλλων γενεή, τοῖη δὲ καὶ ἀνδρῶν, Z 146, as is the generation of leaves, such is likewise that of men.*

The τοῖος, or similar demonstrative, being usually wanting, οἶος is to be translated: *such as; μένος, οἶον ἔχεσκε Τυδεύς, E 126, might, such as Tydeus possessed. Exclamatory, as in E 638: what a man! After verbs of seeing and knowing: what kind of; so in B 192, 194, 320, Γ 53, E 221. Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρη . . . οἶον ἀπώλεσε λαόν; E 757, dost thou not blame Ares because he has destroyed such a goodly company? so οἶον ἄκουσεν, Z 166, because he had heard such things.*

οἶω, (οἶος), aor. pass. οἶώθη: *to leave alone; pass., Z 1, was left to itself.*

οἶς, gen. οἶος οἶός, acc. οἶν, plur. nom. οἶες, gen. οἶων, οἶων. dat. οἶεσσι, οἶεσσι: *sheep (of either sex).*

οἶσαι, -ετι, -ετον, -ομαν, -ίραναί; fut. forms of φέρω.

οἶσθα: *thou knowest*, see εἶδω (3).

οἶστεύω, aor. imperat. οἶστευσον: part. οἶστεύσας: *to shoot with an arrow*.

οἶστός: *arrow*. The Homeric arrow consisted of a shaft of wood or reed, had a metal point furnished with barbs, was sometimes three-pointed, E 393, and was feathered, E 171.

οἶτινες, see ὅστις.

οἶτος: *fate*; κακὸν οἶτον ἄλλυσθαι, Γ 417, *to perish by an evil fate*.

Οἰτύλος: *Oitýlos*, a town in Lakonia, B 585.

Οἰχαλιεύς: *an Oichalian*, B 596, 730.

Οἰχαλίη: *Oichalia*, a town in Thessaly, B 730.

Οἰχαλίθεν, adv.: *from Oichalia*, B 596.

οἰχνέω, iterat. imperf. οἰχνεσκον: *to come*.

οἰχομαι, imperf. ᾤχετο: *to go, to go away, to be gone*; ὥς μ' ὄφελ' οἰχεσθαι προφέρουσα θύελλα, Z 346, *would that a storm had carried me off*.

οἶω and οἴω; see οἶομαι.

οἰωνιστής, (οἰωνίζομαι): *augur*.

οἰωνο-πόλος, (πολέω): *augur*.

οἰωνός: *bird of prey, bird of omen, augury*.

ὀκνεῖω: *to hesitate, to refuse*.

ὀκνος: *faintness*.

ὀκριεύς, -εσσα, -εν: *jagged*.

ὀκρυεύς, -εσσα, -εν: *abominable*.

ὀκτά-κνημος, (κνήμη): *eight-spoked*.

ὀκτώ: *eight*.

ὀλβιο-δαίμων, -ονος: *blest by deity, favored by heaven*.

ὀλεθρός, (ὄλλυμι): *destruction, ruin, death*.

ὀλείται, see ὄλλυμι.

ὀλέκω, (ὄλλυμι), imperf. mid. ὀλέκοντο: *to destroy, to slay*; mid., *to perish*.

ὀλίση, -ης, ὀλίσθαι, ὀλίσσαι, ὀλίσση, -ης, ὀλῆαι; see ὄλλυμι.

ὀλίγος, 3: *little, small*; neut.

ὀλίγον as adv.: *little, but little*;

ὀλίγον οἱ παῖδα ἑοικότα, E 800, *a son but little like himself*.

Ὀλιζέον, ἄνος: *Olizon*, a town in Magnesia, B 717.

ὄλλυμι, (stem ὀλ), act. part. pres. gen. plur. ὀλλύντων; mid. or pass. ὀλλυμένων; aor. 1 ind. ὤλεσα, subj. ὀλέσῃς ὀλέσσης, ὀλέση ὀλέσση; aor. 2 ind. ὄλοντο, subj. sing. 2 ὄλῃαι, inf. ὀλέσθαι; perf. 2 subj. ὀλώλῃ: act., *to destroy, to slay, to lose*; mid. and perf. 2 act., *to perish, to die, to be slain*.

ὀλοός; (ὀλοός): *destructive, cruel*.

ὀλολυγή: *cry of lamentation*.

ὀλοός, 3, (ὄλλυμι), comp. ὀλώτερος: *cruel, deadly, calamitous*.

Ὀλοοσσών, -όνος: *Oloosson*, a town in Thessaly, B 739.

ὀλοό-φρων, -ον, (ὀλοός, φρήν): *deadly*.

ὀλοφυνδός: *lamenting, woful*.

ὀλοφύρομαι: *to lament, to wail*.

Ὀλυμπιάς, -άδος, adj. fem.: *Olympian*, B 491.

Ὀλύμπιος : *Olympian* ; as noun, *the Olympian*, i. e. Zeus.

Ὀλυμπος and Οὔλυμπος : *Olympus*, a lofty, serrated mountain range, with several snow-covered peaks, on the border of Thessaly and Macedonia ; conceived as the dwelling-place of the gods.

— ὄλυνται, plur. : *spelt*.

ὀλώλη, see ὄλλωμι.

ὄμαδος, (ὄμός) : *turmoil, uproar*.

ὄμβρος : *rain*.

ὄμ-ηγετής, -της, (ὄμός, ἀγείρω) : *assembled, collected*.

ὄμ-ηλικία, collective noun : *persons of one's own age ; one's age-fellows*.

ὀμιλέω, aor. ὀμίλησα : *to consort with, to associate with, to be one of*.

ὄμιλος : *throng, press, turmoil of battle*.

ὀμίχλη : *mist*.

ὄμμα, -ατος : *eye*.

ὄμνυμι, fut. ὀμοῦμαι ; aor. subj.

ὀμόσση, imperat. ὀμοσσον : *to swear* ; ἐπὶ (adv.) μέγαν ὄρκον

ὀμοῦμαι, A 233, *I will swear a*

great oath therewith.

ὀμοίος and ὀμοίως, 3 : *like, common* ; πελειάσιν ἴσθαθ' ὀμοῖαι, E 778, *like doves in their gait* ; γῆρας ὀμοῖον, *the common lot of age*.

ὀμοιώω, aor. pass. inf. ὀμοιωθῆναι : *to make like* ; pass., *to make one's self like, to rival, to presume to equal*.

— ὀμο-κλέω, aor. iterative, ὀμοκλήσα-

σκε, part. ὀμοκλήσας : *to chide, to shout* ; δεινὰ ὀμοκλήσας, E 439, *with a terrible shout*.

ὀμοκλή, (καλέω) : *rebuke*. —

ὀμόργνυμι, imperf. ὀμόργνυ : *to wipe* ; with ἀπό, adv., E 416, *to wipe away*.

ὀμός, 3 : *like, common*.

ὀμόσση, ὀμοσσον ; see ὄμνυμι.

ὀμοῦ, adv. : *at once, at the same time, together with* (with dat.).

ὀμοῦμαι, see ὄμνυμι.

ὀμφαλόεις, -εσσα, -εν : *bossed, bossy*.

ὀμφαλός : *navel*.

ὀμφή : *voice* ; used only of a *divine voice*.

ὀμῶς, adv. : *alike, equally, equally with* (with dat.).

ὄναρ : *a dream*.

ὀνειδίζω, 2 : *chiding, scolding, railing*.

ὀνειδίζω, aor. imperat. ὀνειδισον : *to revile, to scold*.

ὀνειδος, -ος : *reproach, blame, upbraiding*.

ὀνειρο-πόλος, (πολέω) : *interpreter of dreams*.

ὄνειρος, (ὄναρ) : *dream* ; personified B 6, 16, 22.

ὀνήνημι, fut. inf. act. ὀνήσειν, mid. ind. sing. 2 ὀνήσεται ; aor. ὄνησα, ὄνησας : *to aid, to avail, to be of service, to make glad* ; ὀνήσεται, *thou shalt be refreshed*.

ὀνομάζω, imperf. ὀνόμαζεν : *to name, to call by name*.

ὄνομαι, aor. opt. ὀνόσαιτο : *to make light of*.

ὀνομαίνω, aor. subj. ὀνομήνω : *to name*.

ὀνόσαιτο, see ὀνομαι.

ὀξο-βλήης, -ής, (βίλος): *sharp, keen-pointed*, Δ 126.

ὀξύεις, -ισσα, -εν: *keen-pointed*.

ὀξύς, -εία, -εύ: *sharp, violent, piercing*; the neuters ὀξύ and ὀξία as adverbs: *keenly, quickly, loudly*; ὀξία κεκληγώς, B 222, *with shrill cry*.

ὄον, B 325, for ὄβ, gen. neut. of ὄς, ἡ, ὅ.

ὄπα, acc. of ὄψ.

ὀπάξω, aor. ὤπασαν: *to grant*, Z 157; *to beset, to pursue*, Δ 321, E 334.

ὀπηδίω, imperf. ὀπῆδει: *to attend, to wait upon*; ἀνεμῶλια μοι τόξα ὀπηδεῖ, E 216, *vain is the service of the bow to me*.

ὀπί, dat. of ὄψ.

ὀπιπεύω: *to gaze upon, to spy out*.

ὀπισθε(ν), ὀπιθεν: *behind, hereafter*.

ὀπίσω and ὀπίσσω, adv.: *backwards, back, behind*; *hereafter, in the future*.

ὀπλότερος: *younger*.

Ὀπόεις, -εντος: *Opous*, chief city of the Lokrians, B 531.

ὀπός: *sap of the fig-tree*, used for curdling milk, E 902.

ὀπότε and ὀππότε: *when, whenever*; B 794, Δ 334, *till*; μένοντες ὀππότε πύργος ὀρμήσειε, Δ 334, *waiting for a column to advance*.

ὀππότερος, 3: *which (of two)*.

ὀππως = ὀπως.

ὀπταλός, 3: *roasted*.

ὀπτῶω, aor. ὤπησαν: *to roast*.

ὀπωπα, perf. of ὀράω.

ὀπωρινός, 3: *of late summer or autumn, autumnal*.

ὅπως and ὅπως: *as, how, in order that*.

ὀράω and ὀρώω, pres. act. ind. ὀρώω ὀρῶ, opt. ὀρόωτε, part. ὀρόων ὀρών; mid. inf. ὀρᾶσθαι; imperf. ὀράτο; fut. ὀψεται, ὀψεσθαι; perf. ὀπωπα; (for second aorists εἶδον and εἰδόμην see εἶδω): *to see, to behold, (trans.); to look, to gaze, (intrans., as in A 350 and Γ 325)*; ἄψ ὀρόων, *looking behind him*.

ὀρέγω and ὀρέγγυμι, pres. act. part. ὀρεγνύς; aor. act. subj. ὀρέξῃ; aor. mid. ὠρέξατο ὀρέξατο, imperat. ὀρεξάσθω: act. *to stretch forth*, (A 351); mid. *to stretch forth one's hands*, (Z 466, with gen., παιδός, *towards the boy*); mid., *to thrust, to lunge*, (Δ 307, E 851); act., *to give, to bestow, to grant*, (E 33, 225, 260).

ὀρεκτός, 3: *out-stretched*.

ὀρέομαι, (= ὀρνυμι), imperf. ὀρέοντο: *to hasten*.

Ὀρέσβιος: *Oresbios*, a Boeotian, E 707.

ὀρεο-κῶος, (ὄρος, κείμει): *dwelling in the mountains*.

Ὀρέστης, -αο: *Orestes*, a Greek, E 705.

ὀρεστιάς, -άδος, (ὄρος): *mountain*, (adj.), epithet of nymphs, Z 420.

ὀρεσφι, epic gen. plur. of ὄρος.

Ὀρθή: *Orthe*, a town in Thessaly, B 739.

ὀρθόω, aor. pass. part. ὀρθωθείς: *to straighten up, to place up-right.*

— ὀρίνω, aor. act. ὤριεν; aor. pass. ὀρίνθη: *to rouse, to stir, to excite*; ὀρινομένη θάλασσα, B 294, *the furious sea.*

— ὀρκιον, usually in plur.: *oath*, Δ 158; the animal offered as victim in sacrifice to confirm or pledge an oath, *offering, victim*, Γ 245, 269; *treaty, covenant, truce*, sanctioned with oaths, B 124, Γ 73, 94, etc.; θάνατόν νύ τοι ὀρκί' ἔταμνον, Δ 155, *the covenant I made is death to thee.*

ὀρκος: *oath*, A 239; *object by which one swears, oath*, B 755.

ὀρμαίνω, imperf. ὤρμαινε: *to revolve, to ponder, to consider.*

— ὀρμάω, (ὀρμή): imperf. mid. ὤρματο; aor. act. ind. ὤρμησε, opt. ὀρμήσειε; aor. pass. dual 3 ὀρμηθήτην: trans. (Z 338), *to urge*; intrans., *to hasten, to rush forward, to advance, to make assault.*

Ὀρμένιον: *Ormenion*, a town in Magnesia, B 734.

ὀρμή: *venture, essay, attempted exploit*; *onset, assault*; ἐς ὀρμήν ἔγχεος ἔλθειν, E 118, *to come within reach of the spear.*

ὀρμημα, -ατος: *striving, longing.*

ὀρμος: *anchorage, harbor.*

Ὀρνεῖαι: *Orneiai*, a town in Argolis, B 571.

ὀρνις, -ιδος: *bird.*

ὀρνυμι, pres. act. imperat. ὀρνυθι; pres. mid. ind. ὀρνυται, imperat. ὀρнуσθε, part. ὀρνύμενος; imperf. mid. ὤρνυτο; aor. 1 act. ind. ὤρσε, subj. plur. 1 ὄρσομεν; aor. 2 1st. ὤρσσε; aor. 2 mid. ind. ὤρσσο, imperat. ὤρσσο; mixed aor. mid. imperat. ὄρσσο ὄρσεν; perf. ὤρσωρεν; plup. ὀρώρει: act., *to rouse, to urge on, to send, to drive*; mid., with perf. and plup. act., *to arise, to bestir one's self, to hasten, to rush*; ὤρνυτο χαλκῷ, E 17, *made an onslaught with his spear, or let fly his spear.*

ὄρος, -εος, epic gen. plur. ὄρεσφι: *mountain.*

ὀρούω, aor. ὄρουσεν: *to spring, to dart, to leap.*

ὀρώ, see ὀράω.

ὄρσο, ὄρσεν, ὄρσο, ὄρσομεν; see ὀρνυμι.

Ὀρσιλόχος: *Orsilochos*; (1) ruler at Pherai in Messenia, E 546; (2) son of Diöcles, E 542, 549.

ὀρυμαγδός: *din, noise.*

ὀρφανικός: *orphan.*

ὄρχαμος: *leader, ruler, prince.*

Ὀρχομένος: *Orchomēnos*; (1) the ancient city of the Minyai (Minyaeans), in Boeotia, B 411; (2) a town in Arkadia, B 605.

ὄρωρε, ὀρώρει; see ὀρνυμι.

ὄς, ἧ, δ, gen. οὗ, οὐ, ἧς, ἧς, etc., dat. plur. fem. ἧς, ἧσι: (1) relative pron., *who, which, what*; ἐξ οὗ, A 6, *from the time when, or ever since*; δ and δ τε, neut.

acc., used as conjunction, = *ὅτι*: *that, because, in that*, A 120, 244, 412, 518, Δ 32, E 331, 433. — (2) demonstrative pron.: *he, she, it*, as in Z 59, — *μηδ' ὅς*, *not even he*.

ὅς, *ἡ*, *ὃν* and *ἐός*, *ἐή*, *ἐόν*, gen. *οἶο* and *ἐοῖο*, etc., possessive pron.: *his, her*.

ὅσος and *ὅσσος*, 3, relative adj., referring to a demonstrative (*τόσος τόσος*) expressed or understood: *as large as, as great as, as many as, all who*; *οὔτι τόσος ὅσος Τελαμώνιος*, B 528, *by no means so great as the Telamontian*; *οὐδ' οἱ τόσοι ἦσαν ὅσοι Ἀχαιοί*, Γ 190, *not even they were so many as the Achaeans*; *Τρῶες, ἐφέστιοι ὅσοι ἔασιν*, B 125, *the Trojans, as many as are native*; *ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ*, A 566, *all the gods that are in Olympus*.

The neut. *ὅσον*, *ὅσσον*, as adv.: *as much, as far*, E 786, Z 450-454, and after verbs of seeing and knowing: *how much, how far*, A 186, 516.

ὅς περ, *ἡ περ*, *ὃ περ*, the rel. pron. strengthened by the enclitic *πέρ*: *just . . . who, even . . . who, who however*; *θεός, ὃς περ ἔφηεν*, B 318, *the very god that revealed him*; *ὃς ῥ' ἔβαλέν περ*, Δ 524, *even he that smote him*; *ὃν πέρ φασι θεᾶς ἐξέμμεναι*, Z 100, *who, nevertheless, they say, is born of a goddess*. *ἧ περ*, Z 41, *whither also*.

ῥῆμα: *rumor*.

ὀσσάτιος: *how great, how large*, E 758.

ὄσσε, dual nom. and acc.: *eyes*.

ὄσσομαι: *to look*; *κακ' ὀσόμενος*, A 105, *with an evil look*.

ὄσσος, 3, see *ὄσος*.

ὅς τις and *ὃ τις*, *ἡ τις*, *ὃ τι* and *ὃ τιτι*, acc. plur. masc. *οὓς τινας*, neut. plur. *ἄσσα*; indef. rel.: *who, whoever*, B 188; in indirect questions: *who*, Γ 167, 192. Acc. sing. neut. *ὃ τι* as adv.: *why*, A 64.

ὅταν = *ὅτε ἂν*: *whenever*.

ὅτε: *when*; relative adv. of time, referring to an antecedent (*τότε*, *ἔνθα*, *ἔπειτα*) usually not expressed, Γ 221, E 334.

ὅτι and *ὅττι*; (1) adv. with the superlative, as in *ὅττι τάχιστα*, Δ 193: *as quickly as possible*. (2) conj., always with indic.: *because, that*.

ὀτραλέως, adv.: *quickly, promptly*.

Ὀτρεύς, -*ῆος*: *Otreus*, king in Phrygia, Γ 186.

ὀτρηρός, 3: *nimble, active*.

ὀτρηχας, see *ὀτρηξ*.

ὀτρύνω, imperf. *ὀτρυνε*, aor. *ὤτρυνε*: *to urge on, to impel*.

ὀττι, see *ὅτι*.

οὐ, *οὐκ*, *οὐχ*, *οὐκί*, neg. adv.: *not*; denies directly and absolutely, and in questions implies an affirmative answer.

οὐδας, -*εος*, dat. *οὐδαι*: *floor, ground*.

οὐδέ, (*δέ*), conj.: *and not, but not, not even*; *οὐδὲ γὰρ οὐδέ*, E 22, *by no means whatever*.

οὐδέν, neut. of οὐδεῖς, οὐδεμία, οὐδέν, (οὐδέ, εἰς), as adv.: *not at all*.

οὐδέποτε: *never*.

οὐδός: *threshold*.

οὐκ = οὐ before a vowel with a smooth breathing.

Οὐκαλέγων, -οντος: *Ukalēgon*, a Trojan elder, Γ 148.

οὐκ-έτι, adv.: *no longer, no more*.

οὐκί = οὐ in the expression καὶ οὐκί at the end of a sentence.

οὐλαμός: *throng, press, crowd*.

οὐλόμενος, 3: *ruinous, accursed, dire*.

οὐλος, (δλλυμ): *destructive, baneful, baleful*.

οὐλό-χυται, fem. plur., (οὐλαί, χέω): the barley-grains which were scattered on the victim, in sacrifice, as a preliminary offering: *sacrificial barley*.

Οὐλυμπόνδε, adv.: *to Olympus*.

Οὐλυμπος, see "Όλυμπος.

οὖν: *so, therefore, then, accordingly, now, of course*.

οὐνεκα: *because*; τοῦδ' ἔνεκα . . . οὐνεκα, A 110, *for the reason that*.

οὐνομα, -ατος, (epic for ὄνομα): *name*.

οὐ ποτε: *not ever, never*.

οὐ πω: *not yet*.

οὐ πως: *in no wise, not at all*.

Οὐρανίων, -ωνος, (οὐρανός): (1) *heavenly, dwelling in heaven*; as noun in plur.: *the celestials, the dwellers in heaven*. (2) plur.: *the sons of Uranos, — the Titans*, E 898.

οὐρανό-θεν, adv.: *from heaven*.

οὐρανό-θι, adv., in the phrase, οὐρανόθι πρό: *along the sky, through the air*.

οὐρανός: *the heavens, the sky; the dwelling-place of the gods, heaven*.

οὔρεα, plur. of οὐρος = ὄρος: *mountains*.

οὔρεϋς, -ῆος: *mule*.

(1) οὔρος: *wind, fair wind*.

(2) οὔρος, -εος, epic for ὄρος: *mountain*.

οὔρος: *trench, launching-way*, B 153.

οὐτάξω and οὐτάω, aor. 1 οὔτησε, οὔτασε; aor. 2 ind. sing. 3 οὔτα, inf. οὐτάμεν: *to wound*; ἔλκος ὃ με οὔτασεν ἀνὴρ, E 361, *a wound which a man inflicted on me*.

οὔτε: *and not, nor*; οὔτε . . . οὔτε: *neither . . . nor*.

οὔτησε, see οὐτάξω.

οὔτιδανός, (οὔτις): *worthless*.

οὐ τις, οὐ τι: *no (adj.), no one*; οὐ τις ἀνὴρ, E 172, *no man*; usually as a substantive, as in A 88. Neut. οὐ τι as adv.: *by no means, not at all*.

οὐ τοι, adv.: *certainly not*.

οὗτος, αὕτη, τοῦτο, demonstrative pron.: *this, that*; used both adjectively and substantively, and very frequently in neut., as in A 193. It may precede or follow the noun which it limits as an adj., and is but rarely accompanied by the article.

οὕτω and οὕτως, adv.: *thus, so*;

οὕτως . . . ὥς, Δ 178, *so . . . as*.

οὐχ = οὐ before a vowel with a rough breathing.

— ὀφείλω and ὀφείλλω, imperf. ὤφελον, ὤφελεν; aor. 2 ὤφελες, ὤφеле(ν): *to owe, ought*; τιμὴν πέρ μοι ὤφελεν Ὀλύμπιος ἐγγυαλίσαι, A 353, *the Olympian ought to have granted me honor*. With αἶθε and ὥς, and in Z 350 without any particle, it is used to express a wish that cannot be fulfilled: αἶθ' ὤφελες ἦσθαι, A 415, *would thou wert sitting!*

ὀφίλλω: *to increase, to exalt*.

Ὀφελτίος: *Opheltios*, a Trojan, Z 20.

ὀφθαλμός, (root ὀπ): *the eye*.

ὄφρα, conjunction; (1) of time: *while, so long as, until*; (2) of purpose: *in order that*; λεληγμένος ὄφρα συλήσει, Δ 465, *eager to despoil*.

ὄφρυς, -ύς, f.: plur., A 528, *brow*.

ὄχα, adv.: *by far*.

ὄχεσφι, epic dat. plur. of ὄχος.

ὄχεύς, -ής, (ἔχω): *fastening*, Γ 372; *buckle*, Δ 132.

Ὀχέσιος: *Ochesios*, an Aitolian, E 843.

— ὀχθεῖω, aor. ὤχθησαν, part. ὀχθήσας: *to be troubled, to be displeased, to be angry*.

ὄχθη: *bank* (of a river).

ὄχος, -ος, (ἔχω), dat. plur. ὀχέεσσιν and ὄχεσφιν; always in plur.: *chariot*.

ὄψ, ὀπός, ὀπί, ὄπα: *voice, cry*.

— ὀψέ: *late, long afterwards*.

ὀψεῖν, see ὄραω.

ὀπί-γονος, (ὀψέ, γόνος): *born afterwards; yet to be born*.

ὀψιμος, (ὀψέ): *late*, B 325.

ὀψις, -ιος, (root ὀπ): *appearance, aspect*.

ὀψι-τέλειος, (ὀψέ, τελέω): *coming late to fulfilment*, B 325.

II

πάγη, see πήγνυμι.

παγ-χρύσιος: *all of gold*, B 448.

πάγην, adv.: *wholly*.

πάθοι, see πάσχω.

Παιήων, -ονος: *Paion*, the physician of the gods, who heals Ares and Hades when they are wounded, E 401, 899.

παιήων, -ονος: *paean*, a hymn of praise sung to Apollo for deliverance from pestilence, A 473.

Παίονες, plur. of Παιών: *the Paionians*, allies of the Trojans from Amydon in Macedonia, B 848.

παῖς and παῖς, παιδός: *boy, girl, youth, maid; son, daughter*.

Παισός: *Paisos*, (= Ἀπαισός), a town in Asia Minor, E 612.

παιφάσσω: *to appear here and there with the rapidity of lightning, to flash along*.

παλαι: *of yore, for a long time, long ere this*.

παλαι-γενής, -ίς, (γένος): *born long ago, aged*.

παλαιός, 3: *ancient, of old times*.

παλάμη, gen. sing. Γ 368, and dat. sing. Γ 338, παλάμηφιν: *hand*.

παλάσσω, imperf. παλάσσετο; perf. part. pass. πεπαλαγμένος: *to spatter*.

παλι-λογος, (λέγω): *collected again, after being once distributed*, A 126.

παλιμ-πλαζομαι, aor. pass. part. παλιμπλαγχθέντας: *to be driven back, to wander back*.

παλιν, adv.: *back, back again, again*; πάλιν λάξεσθαι μῦθον, Δ 357, *to take back one's words*.

παλιν-άγρετος, (ἀγρέω): *revocable*.

παλιν-ορσος, (ὄρнуμι): *springing back, starting back*, Γ 33.

Παλλάς, -άδος, (πάλλω): *Pallas*, epithet of Athene as wielder of spear and aegis, A 200, etc.

πάλλω, imperf. πάλλε, -ον; aor. I πῆλε: *to brandish, to wield; to shake*, Γ 316, 324; *to dandle, to toss*, Z 475.

πάμπαν, (πᾶν reduplicated), adv.: *entirely, wholly*.

παμ-ποικίλος, 2: *all variegated, all embroidered*.

πάμ-πρωτα, adv.: *first of all*, Δ 97.

παμ-φαίνω: *to shine brightly*; παμ-φαίνων, *all glittering*.

παμφανών, -ωντος, fem. -ουσα: *gleaming, dazzling*.

πάν-αγρος, 2, (ἀγρη): *catching everything*, E 487.

παν-αιολος, 2: *bright, glistening*.

Παν-αχαιοί: *the Pan-Achaians*, the Achaians collectively, B 404.

Πάνδαρος: *Pandāros*, leader of the Trojan Lykians, famous as an archer. By wounding Menelaos he prevented the conclusion of peace, B 827, Δ 88, E 95.

Παν-Ἕλληνες: *the Pan-Hellēnes*, the Hellenes collectively, B 530.

παν-ημέριος, 3, (ἡμέρη), adj., agreeing with subject, but to be translated: *all day long*.

Πάνθοος: *Panthōos*, a Trojan elder, Γ 146.

παν-νύχιος, 3, (νύξ), adj.: *all night long*, agreeing with subject.

Πανοπέυς, -ης: *Panōpeus*, a town in Phokis, B 520.

παν-συδίη, (σεύω), adv.: *in all haste, with all zeal*.

πάντη, adv.: *on all sides, everywhere*.

παντοίος, 3, (πᾶς): *of all kinds*.

πάντο-σε, adv.: *in all directions, on all sides*.

παπτάζω: *to call papa*.

παπταίνω, aor. part. παπτήνας: *to look carefully for, to try to find*, Δ 200; *to look about*, Δ 497.

πάρ = παρά.

παρά, παραί, πᾶρ; (1) adv.: *beside, near by*, as in A 611, B 279, Γ 135, Δ 330, E 112.

(2) prep. with gen., dat., and acc.:

Gen., *from, from beside*; παρά μηροῦ, *from his thigh*; πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη, Δ 468, *his side*

which showed itself (from) beside his shield.

Dat., *near, by, by the side of, beside.*

Acc., *to a place or position near or beside, to, in, on, along, beside, near*; βλήτο κνήμην παρὰ σφυρόν, Δ 518, *he was hit on the leg, near the ankle*; λαὸν στήσον παρ' ἐρινέων, Ζ 433, *station the host beside the fig-tree*; νέοι παρ' αὐτὸν ἔχον πεμπώβολα χερσίν, Α 463, *the young men (stepping up) beside him, held the forks in their hands.*

πάρα, with retracted accent, is used, (1) for παρά following its noun, as in γαμβροῖο πάρα, Ζ 177; (2) for πάρεστι or πάρεισι, as in τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, Ε 603, *there is always one of the gods by his side.*

παρα-βλήδην, (παραβάλλω): *con-
vertly, with malicious intent*, Δ 6.

παρα-βλώσκω, perf. παρμέμβλωκε: *to go to the side of; perf., to stand by the side of, to help.*

παρα-δέχομαι, aor. παρεδέξατο: *to receive from.*

παρά = παρὰ.

παρα-αἰσῖος: *threatening, betoken-
ing ill*, Δ 381.

παρα-αἰσσω, aor. παρήξεν: *to rush
by, to hasten on.*

παρα-κοίτης, (κοίτη): *husband.*

παρά-κοιτις, -ιος: *wife.*

παρα-λέγομαι, aor. παρελέξατο: *to lie with.*

παρα-πείθω, aor. παρέπεισεν: *to persuade.*

παραστέ, see παρίστημι.

παράσχη, see παρέχω.

παρα-τρέω, aor. παρέτρεσαν: *to leap aside, to shy.*

παράφημι, aor. 2 subj. παρείπη, part. παρειπών, -ούσα: *to coun-
sel, to persuade, to win over.*

παρδαλίη, (παρδαλις), adj. fem. used as noun: *panther's skin.*

παρέασι, see πάριμι.

παρ-έζομαι, imperat. παρέζεο; im-
perf. παρέζετο: *to sit beside, to take a seat beside.*

παρειά, plur.: *cheeks.*

παρ-εἰμι, (εἰμι), ind. pres. plur. 2
πάρεστε, 3 παρέασι; fut. παρίσ-
σεται: *to be present, to be at
one's disposal*; ἵπποι οὐ παρέασι
καὶ ἄρματα, Ε 192, *I have no
horses and chariot.*

παρείπη, παρειπών, -ούσα; see πα-
ράφημι.

παρελέξατο, see παραλέγομαι.

παρ-έρχομαι, fut. sing. 2 παρελεύ-
σεται: *to elude, to outwit.*

παρίσσεται, πάρεστε; see πάριμι.

παρ-έχω, aor. subj. παράσχη: *to
grant, to show.*

παρήιον, (παρειά): *cheek-piece.*

παρ-ημαι, part. παρήμενος: *to sit
beside.*

Παρθένιος: *Parthenios*, a river in
Paphlagonia, Β 854.

παρθένος: *maiden, virgin.*

Πάρις, -ιος: *Paris*, also called Ἄλ-
ξανδρος, son of Priam. Under
the protection of Aphrodite he
carried off Helen, wife of Mene-
laos, and so became the cause of
the Trojan war. Γ 442, Ζ 290, etc.

παρ-ίστημι, part. mid. **παριστάμενος**; imperf. **παρίστατο**; aor. 2 **παρέστης**, part. **παραστάς**: in mid. and in aor. 2 act., *to stand beside, to stand close by, to come and stand beside, to help*.

παρ-ίσχω, inf. **παρισχέμεν**: *to hold, to keep ready*.

—**παρμέβλωκε**, see **παραβλόσκει**.

παροιθε(ν), adv.: *in front, before*; prep. with gen.: *in front of, before*.

παρ-οίχομαι, imperf. **παράφχετο**: *to pass on*.

—**πάρος**, adv.: *before, formerly, of old, in the past*; often used with the article τό, as in E 806; **πάρος οὐ . . . πρίν**, E 218, *not until*; followed by acc. with inf. as in **πάρος τὰδε ἔργα γενέσθαι**, Z 348, *before these things came to pass*.

Παρρασίη: *Parrhasie*, a town in Arkadia, B 608.

παράφχετο, see **παρ-οίχομαι**.

πᾶς, **πᾶσα**, **πᾶν**, gen. **παντός πάσης**, dat. plur. **πᾶσι** and **πάντεσσι**, **πάντησι**: *each, every, the whole, all*. Neut. plur. acc. **πάντα**, as adv.: *wholly*.

πάσσαλος: *peg, nail*, to hang anything on.

πάσσω: *to spread, to lay*.

πάσχω, aor. 2 opt. **πάθοι**; perf. plur. 2 **πέποσθε**: *to suffer*; **μή τι πάθοι**, E 567, *lest anything befall him*, i.e. lest he be slain.

πατίομαι, aor. **ἐπάσαντο**: *to taste, to partake of*.

πάτω (**πάτος**): aor. **πάτησαν**: *to tread, to trample*: **κατὰ δ' ὄρκια πάτησαν**, Δ 157, *they trampled the covenant under foot*.

πατήρ, gen. **πατέρος πατρός**, dat. **πατέρι πατρί**, gen. plur. **πατέρων**: *father*.

πάτος: *the beaten path*.

πάτρη: *fatherland, native country*.

πατρίς, **-ίς**, (**πατήρ**), as an adj. with **γαῖα**, and alone, as a noun: *fatherland*.

Πάτροκλος, voc. **Πατρόκλεις**: *Patroklos*, son of Menoitios and Sthenele, friend and companion of Achilles, A 337. Clad in the armor of Achilles he fights with Hektor and is slain,—book 16. His funeral forms the subject of book 23.

πατρώιος, 3, (**πατήρ**): *relating to one's father or ancestor, ancestral, hereditary*.

παῦρος, comp. **παυρότερος**: *small, scanty*.

παυσωλή, (**παύω**): *pause, respite*.

παύω, imperat. **παῦε**; fut. part. **παύσουσα**; aor. act. ind. **παῦσαν**, subj. sing. 3 **παύσῃσι**, opt. **παύσειεν**, part. fem. **παύσασαι**; aor. mid. ind. **παύσαντο**, inf. **παύσασθαι**, part. **παυσάμενοι**; perf. **πέπανται**, part. **πεπauμένος**: act., *to stop, to put an end to, to cause one to desist*; mid., *to cease, to rest, to desist*.

Παφλαγών, **-όνος**, plur. **Παφλαγόνες**: *the Paphlagonians*, inhabitants of a district of Asia Minor on the Pontus, B 851, E 577.

παχύς, -εία, -ύ: *thick, stalwart, stout.*

πειδάω, (πέδη), aor. ἐπέδησε πέδησε: *to ensnare.*

πέδιλον: *sandal.*

πεδῖον: *plain.*

πεδῖον-δε, adv.: *into the plain.*

πεζός: *a footman, as a footman, on foot.*

πειθω, imperf. with and without aug.; fut. ind. πείσεις, inf. act. πεισέμεν, mid. πείσεσθαι; aor. 2 act. opt. plur. 1 πεπιθόμεν; aor. 2 mid. ind. πιθόμην, ἐπιθόντο, subj. πίθηαι, πίθηται, opt. πίθοιο, imper. plur. πίθεσθε; perf. ind. plur. 3 πεποιθασιν, subj. πεποιθῆς, part. πεποιθώς; pluperf. plur. 1 ἐπέπιθμεν: act., *to persuade, to win over, to prevail upon*; mid., *to allow one's self to be persuaded, to obey*; perf. and plup., with pres. and imperf. meaning: *to trust, to rely on, to be of good courage.*

πεινάω: *to be hungry.*

Πειραιδης, -αο: *son of Peiraios, — Ptolemaios, Δ 228.*

πείραρ, -ατος, plur. πείρατα: *toils, snares.*

πειράω, πειράται, πειράν, πειρώμενος; imperf. ἐπειράτο; fut. πειρήσομαι; aor. mid. ἐπειρήσαντο, imperat. πείρησαι; aor. pass. inf. πειρηθῆναι: *to try, to test, to make trial of, to attempt, to essay.*

Πειρίθοος: *Peirithoos, king of the Lapithae, A 263, B 741.*

Πείροος, -εω: *Peirōos, leader of the Thracians, B 844, Δ 520.*

πείρω, aor. ἔπειραν; perf. pass. part. πεπαρμένος: *to pierce*; ἤλοισι πεπαρμένον, A 246, *studded with nails.*

Πελάγων, -οντος: *Pelāgon*; (1) a leader of the Pylians, Δ 295; (2) a Lykian, comrade of Sarpēdon, E 695.

πελάω, (πέλας): aor. πέλασεν πέλασεν, πέλασαν, pass. πελάσθη; aor. 2 mid. ἔπληντο: act., *to bring near, to bring to, to bring upon*; mid. and pass., *to come to, to clash together.*

Πελασγικός: *Pelasgian*; τὸ Πελασγικὸν Ἄργος, see Ἄργος (3).

Πελασγός: *Pelasgian*; plur., *the Pelasgians, B 843.*

πελειάς, -άδος: *dove.*

πέλικυς, -εος: *axe.*

πελεμίζω, aor. pass. πελεμίσθη: *to shake*; pass. *to be shaken, to stagger, to reel.*

Πελίης, -αο: *Pelias, ruler of Iolkos, brother of Aison and uncle of Jason, B 715.*

Πελλήνη: *Pellēne, a town in Achaia, B 574.*

Πέλοψ, -πος: *Pelops, son of Tantalos, Father of Atreus, B 104.*

πέλω and πέλομαι, syncopated imperf. ἔπλεο, ἔπλετο: *to move; to become, to be*; κλαγγὴ γεράων πέλει οὐρανὸθι πρό, Γ 3, *a clamor of cranes goes along the sky*; ὠκύμωρος ἔπλεο, A 418, *thou wast made short-lived, i. e. thou art destined to short life.*

πελώριος, 3, (πέλωρ): *monstrous, huge, mighty.*

πῆλρον: *monster, portent.*

πέμπω, imperf. ἔπεμπε and πέμπει;
fut. πέμψω; aor. ἔπεμψεν, inf.

πέμψαι: *to send, to take, to carry, to escort.*

πενπ-ῶβολον, (πέντε, ὀβελός): *five-pronged fork, used in sacrificing.*

πενθερός: *wife's father, father-in-law.*

πένθος, -εος: *sorrow, grief, suffering.*

πένομαι: *to be busy about, to be engaged in.*

πεντα-έτηρος, (ἔτος): *five years old.*

πεντήκοντα: *fifty.*

πεπαλαγμένον, see παλάισσω.

πεπαρμένος, see πείρω.

πέπανται, πεπαυμένος; see παύω.

πέπηγεν, see πήγνυμι.

πεπίθοιμεν, see πείθω.

πεπληγώς, -υία; see πλήσσω.

πέπλος: *a cloth for covering a chariot, E 194; robe, the principal garment of women; hence the epithet ἐλκεσίπεπλος, trailing-robed, applied to women.*

πεπνυμένος, see πνίω.

πεποίθασιν, πεποίθης, πεποίθως; see πείθω.

πέποσθε, see πύσχω.

πεποτήγεται, see ποτάομαι.

πεπρωμένον, see πορ.

πέπτανται, see πετάννυμι.

πεπύθοιτο, see πυνθάνομαι.

πεπυκασμένα, see πυκάζω.

πέπων, -ονος, voc. πέπον, adj. and noun, used only in addressing persons: *dear, good friend, E*

109, Z 55; *coward, weakling, B 235.*

περ, enclitic strengthening particle: *very, A 352, 416; even, A 211, 260; although, however, A 131, 241, 275, 546, 577, 586, 587, 588; at any rate, A 353, 508.*

Περαῖοι: *the Peraibians, a Pelasgic tribe in Thessaly, B 749.*

περάω, inf. περάαν; fut. περήσειν; aor. ἐπέρησε πέρησε: *to pierce, to pass through, to cross.*

Πέργαμος: *Pergāmos, the citadel of Ilios, Δ 508, etc.*

Περγασίδης: *son of Pergāsos, — Deikdōn, E 535.*

πέρην, adv. with gen.: *opposite, B 535; beyond, on the other side of, B 626.*

πέρθω, aor. πέρσεν, part. πέρσας: *to destroy, to lay waste.*

περί; (1) adv.: *about, around, A 236, B 19, 43, Γ 384, E 776; before, in advance, A 258; especially, Δ 53, E 566. οἱ περὶ βουλὴν Δαναῶν ἐστί, A 258, who are in advance of (surpass) the Danaans in counsel.*

(2) prep. with gen., dat., and acc.:

Gen., *before, beyond, more than, A 287, 417, B 831, E 325; for, as in μαχήσονται περὶ σείο, Γ 137, will fight for thee.*

Dat., *about, on; in Δ 53, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι, περὶ is an adv. strengthening the verb.*

Acc., *about, around; by the side of, Γ 408.*

πέρ, with retracted accent, is used for περί following its noun, as in E 739.

περι-βαίνω, aor. 2 inf. περιβῆναι : *to bestride*, for the purpose of protecting, in battle, one who has fallen.

περί-δρομος, (περιδραμεῖν) : *turning round, running round; capable of being run round, accessible, open.*

περι-έχω, aor. 2 mid. imperat. περίσχεο : *to protect*, with gen. A 393.

περι-ίστημι, aor. 2 περίστησαν : aor. 2, *to stand about, to place one's self about, to surround.*

περι-καλλής, -ές, (καλός) : *very beautiful.*

περι-κλυτός : *very famous, splendid.*

περι-κτείνω : *to slay round about.*

περίσχεο, see περιέχω.

περι-τέλλομαι : *to revolve, to roll round.*

— περι-τρέφω, pass. : *to curdle, to thicken; γάλα ὄκα περιτρέφεται κυκώοντι*, E 903, *milk quickly curdles as one stirs it.*

περι-τροπῶ : *to revolve, to roll around.*

Περίφας, -αντος : *Periphas*, an Aitolian, slain by Ares, E 842 ; the only instance in Homer of a god slaying a mortal in battle.

περι-φραδέως, adv. : *very carefully.*

περί-φρων, -ον, (φρήν) : *wise, intelligent.*

περι-ώσιον, adv. : *beyond measure, immoderately.*

Περκόσιος : of *Perkōte*, B 831, Z 30.

Περκότη : *Perkōte*, a town on the Hellespont, B 835.

περόνη : *pin, brooch.*

πέρσεν, πέρσας ; see πέρθω.

πέσει, -ον, -οιεν, -έιν, -ών, -όντος, etc. ; see πίπτω.

πέσσω, inf. πεσσόμεν ; *to digest; to gorge one's self with, to enjoy*, B 237 ; *to brood over*, Δ 513.

πέταλον : *leaf.*

πετάννημι, aor. πέτασαν, part. πετάσας ; perf. pass. plur. 3 πέπτανται : *to spread, to spread over, to stretch forth; πέπλοι πέπτανται*, E 196, *the cloths are spread over them.*

πετηνός, (πέτομαι) : *winged, feathered.*

Πετέων, -ώνος : *Petēon*, a village in Boeotia, under the rule of Thebes, B 500.

Πετέως, -ῶο : *Petēos*, father of Menestheus, B 552, Δ 327.

πέτομαι, aor. 2 ἔπτατο, part. πταμένη ; imperf. dual πετέσθην : *to fly.*

πέτρη : *rock.*

πετρήεις, -εσσα, -εν, (πέτρη) : *rocky.*

πέφανται B 122, see φαίνω.

πέφανται, E 531, and πεφνέμεν, Z 180 ; see root φεν.

πεφρικυΐαι, see φρίσσω.

πεφύασι, see φύω.

πεφυγμένον, see φεύγω.

πεφύκει, see φύω.

πῆ: *whither.*

πῆ, enclitic: *to some place, to any place; in any way; ἢ πῆ με ποδίων ἄξεις; Γ 400, wilt thou lead me to some city? οὐδέ πῆ ἔστι, Ζ 267, nor can it be in any way.*

πηγεσί-μαλλος: *thick-fleeced, Γ 197.*

πηγή: *spring, source.*

πήγνυμι, aor. ἔπηξε πήξε, part. πήξας; perf. πέπηγεν; aor. 2 pass. πάγη: *to fix, to force, to drive, to thrust, to build; perf. and pass. to stick, to remain fixed; ἔγχεα πέπηγεν, Γ 135, their spears are planted in the ground.*

Πήδαος: *Pedaïos, son of Antenor, Ε 69.*

Πήδαςος: *Pedd̄sos, a town of the Lelēges in Troas, Ζ 35.*

Πήδαςος: *Pedd̄sos, son of Bukolion, Ζ 21.*

πήλε, see πάλλω.

Πηλεΐδης, -ας, -εω; Πηληιάδης, -ας, -εω; and Πηλείων, -ωνος: *son of Peleus, — Achilles; Α 1, 146, 188, etc.*

Πηλεύς, -ῆος: *Peleus, son of Αἰᾶκος, and father of Achilles by the Nereid Thetis. Α 489.*

Πήλιον: *Pelion, a lofty, wooded mountain range on the coast of Thessaly, Β 744.*

πῆμα, -ατος, (πάσχω): *suffering, anguish; cause of suffering, bane.*

πημαίνω, aor. opt. 3 πημήνεια: *to sin, to transgress, to do wrong.*

Πηνειός: *Peneios, the chief river of Thessaly, rising in Mt. Pindos and flowing through the vale of Tempe into the Thermaic Gulf, Β 752.*

Πηνέλως, -ω: *Penelēos, a leader of the Boeotians at Troy, Β 494.*

πήξε, πήξας; see πήγνυμι.

πηός: *kinsman, relative by blood or by marriage.*

Πηρεΐη: *Peraia, a district of Thessaly, Β 766.*

πηρός: *maimed, crippled, blind.*

πήχυς, -εος, m.: *arm.*

Πιδύτης: *Pidytes, a Trojan from Perkōte, Ζ 30.*

πίειν, πίησθα; see πίνω.

πιθόμην, -ηαι, -ηται, -οιο, -εσθε; see πείθω.

πιθέω, aor. part. πιθήσας, (πείθω): *to obey.*

πικρός, 3: *piercing, bitter.*

πίμπλημι, imperf. pass. πίμπλαντο: *to fill.*

πίναξ, -ακος: *tablet.*

πίνω, inf. πινόμεναι; aor. 2 subj. sing. 2 πίησθα, inf. πείειν: *to drink.*

πίπτω, imperf. πίπτε; aor. 2 ἔπεσε πέσε, πέσον, πέσοιεν, πεσέειν, πεσών, -όντος: *to fall, to be slain.*

πίσσα: *pitch, Δ 277.*

πιστός, 3, (πείθω): *faithful, trusty; ὅρκια πιστά, a solemn covenant.*

πιστόομαι, aor. πιστώσαντο: *to pledge one's faith.*

πίσυνος, 3, (πείθω): *trusting to, relying on, with dat.*

Πιτθεύς, -ης: *Pittheus*, son of Pelops and king in Troizene, Γ 144.

Πιτυία: *Pityeia*, a town in Mysia, B 829.

πίων, -ον, gen. **πίονος**: *fat, rich*.

πλάζω, aor. pass. part. **πλαγχθέν-τας**: *to hinder, to thwart*; pass. *to be driven*.

Πλάκος: *Plakos*, a mountain in Mysia, at the foot of which lay the town of Thebe, Z 396, 425.

Πλάταια: *Plataia*, a town in Boeotia, B 504.

πλατάνιστος: *plane-tree*.

πλατύς, -εία, -ύς: *broad; ranging widely, wide-grazing*.

πλέας, acc. plur. masc. of **πλείων**.

πλείος, 3: *full*.

πλείστος, 3, superl. of **πολύς**: *most*. Neut. **πλείστον** as adv.: *most, the most*.

πλείων, πλείον and **πλέων, πλέον**, dat. plur. **πλεόνεσσι**, acc. plur. masc. **πλέας**; comparat. **τό πλείον**: *the greater part*; **οἱ πλείονες Λύκιοι**, E 673, *the Lykian multitude, the rank and file*, as distinguished from their leader, Sarpēdon.

πλευρόν: plur. **πλευρά**, *side*.

Πλευρών, -ῶνος: *Pleuron*, an ancient city in Aitolia, B 639.

πλέω, imperf. **ἔπλεον**: *to sail*.

πλέων, πλέον; see **πλείων**.

πληγή, (πλήσσω): *a blow*.

πληθύς, -ύος, f.: *multitude, the common sort*.

πλήθω, part. dat. **πλήθοντι**: *to be full*.

πλήμνη, (πλήθω): *the nave, the hub of a wheel*.

πλήξ(ν), πλήξαντε; see **πλήσσω**.

πλήξ-ιππος: *horse-striking, chariot-driving*.

πλησίος, 3: *near, standing by*; as noun, *neighbor*. Neut. **πλησίον**, as adv.: *near, close by*, with gen., Γ 115, Z 249.

πλήσσω, aor. 1 **πλήξ(ν)**; aor. 2 **ἐπέπληγον**; perf. part. **πεπληγώς, -ῡῖα**: *to strike, to beat*; *to beat up, to raise*.

πλοῦτος: *wealth, riches*.

πνέω and **πνέω**, perf. mid. part. **πεπνυμένος**: *to breathe*; perf. mid., *to be wise, to be discreet*; **πεπνυμένος**, *sage, wise*.

πνέμων, -ονος, (πνέω): *lung*.

πνοή, (πνέω): *breath, blast, gust*.

Ποδαλείριος: *Podaleirios*, a famous physician, son of Asklepios and brother of Machaon, B 732.

ποδ-άρκης, -ες, (πούς, ἀρκέω): *fleet-footed*, epithet of Achilles.

Ποδάρκης, -εος: *Podarkes*, brother of Protesilaos, B 704.

πόδεσιν, see **πούς**.

ποδ-ήμεμος, 2: *wind-footed, swift as the wind*.

ποδ-ώκεια: *fleetness of foot*, B 792.

ποδ-ώκης, -ες, (ὠκύς): *fleet-footed*.

ποθέω, imperf. iterative, **ποθέεσκε**: *to long for, to yearn for, to sorrow for, to miss*.

ποθή: *longing, desire*; **ποθή ἐμεῖο**, *desire for me*.

ποθί, enclitic: *ever, at any time*.

ποιέω, aor. ποιήσε, ποιήσατο, subj. sing. 3 ποιήσεται; perf. pass.

πεποιήται: *to make, to do, to build.*

ποιήεις, -εσσα, -εν, (ποιή): *grassy.*

ποιητός, 3, (ποιέω): *well-made.*

ποίκιλμα, -ατος: *variegated adornment, decoration.*

ποικίλος, 3: *many-colored, richly adorned, finely wrought.*

ποιμαίνω: *to be a shepherd, to tend flocks.*

ποιμήν, -ένος: *shepherd*; often used metaphorically, as in Eng., — Δ 296, E 513.

ποιμνῆος, (ποιμνῆ): *pertaining to flocks, sheep.*

ποινή: *recompense, requital.*

ποιός, 3: *what kind of, what.*

ποιπνύω, (πνέω): *to bustle about, to pant with exertion.*

πολίεις, πολίαις, πολίεσσι; see πολύς.

πολεμήιος, 3: *warlike, of war.*

πολεμίζω and πτολεμίζω: *to wage, to wage war, to fight.*

πολεμιστής: *warrior, god of war.*

πόλεμόν-δε, adv.: *into battle, to war.*

πόλεμος, πτόλεμος: *war, battle.*

πολέων, gen. plur. of πολύς.

πόληες, nom. plur. of πόλις.

πολιήτης: *citizen*, B 806.

πόλιν-δε: *to the city.*

πολιός, 3 and 2: *gray.*

πόλις and πτόλις, gen. πόλιος πτόλιος, dat. πόλει πόληι, acc.

πόλιν, nom. plur. πόληες, gen.

πολίων, acc. πόλιας πόλεις: *city*;

ἄκρη πόλις = ἄκρόπολις.

Πολίτης: *Polites*, son of Priam, B 791.

πολλάκι, adv., (πολλός): *often.*

πολλόν, neut. of πολλός (= πολύς), used as adv.: *greatly, much, by far.*

πολυ-άιξ, -ικος, (ἁίσσω): *stormy, furious.*

πολύ-αρνι, dat.: *rich in flocks*, B 106.

πολυ-βενθής, -ές (βένθος): *very deep.*

πολύ-βουλος, 2, (βουλή): *rich in counsel*, epithet of Athene.

πολυ-δαίδαλος, 2: *artistic, curiously wrought.*

πολύ-δακρυς, acc. -υν, (δάκρυ): *very tearful, lamentable.*

πολυ-δειράς, -άδος, (δειράς): *many ridged.*

Πολυδεύκης, -εος: *Polydeukes*, — Pollux, son of Zeus and Lede, and brother of Kastor and Helen, Γ 237.

πολυ-δίψιος, 2, (δίψα): *very thirsty, dry.*

πολύ-δωρος, 2, (δῶρον): *having many gifts, well-portioned.*

πολύ-ζυγος, 2, (ζυγόν): *having many banks of oars, well-benched*, B 293.

πολυ-ηχής, -ές, (ἤχη): *echoing, loud-sounding.*

Πολύιδος: *Polyidos*, a Trojan, E 148.

πολύ-κεστος, 2: *embroidered*, Γ 371.

πολυ-κληίς, -ίδος: *well-benched.*

πολύ-κλητος, 2, (καλέω): *called from many places.*

πολύ-κμητος, 2, (κάμνω): *laboriously wrought*.

πολύ-κνημος, 2, (κνημός): *having many mountain spurs, many-ridged*, B 497.

πολυ-κοιρανίη, (κοίρανος): *the rule of many*, B 204.

πολυ-κτημων, -ον, (κτῆμα): *much-possessing, wealthy*, E 613.

πολυ-λήιος, (λήιον): *rich in meadow-land*, E 613.

πολύ-μηλος, (μῆλον): *rich in flocks of sheep*.

πολύ-μητις, -ιος: *having many devices, crafty, wise*.

πολυ-μήχανος, (μηχανή): *having many resources, inventive, wise*.

πολύ-μυθος: *of many words, talkative*.

Πολυνείκης, -εος: *Polyneikes*, son of Oidipos and brother of Eteokles, Δ 377.

Πολύξεινος: *Polyxeinos*, leader of the Epeians, B 623.

πολυ-πάμων, -ον, (πέπαμαι): *much-possessing, wealthy*, Δ 433.

Πολυπόιτης, -αο: *Polypoites*, a Greek leader, B 740.

πολύς, πολλή, πολύ; besides Attic forms, the following are found, — gen. πολέος, acc. πολύν (both masc. and fem.), plur. nom. πολέες πολεῖς, gen. πολέων πολάων πολλέων, dat. πολλοῖσι πολλῇσι πολέσι πολέεσσι, acc. πολέας: *much, large, broad, long*; plur. *many*; οἱ πολλοί, B 483, *the many, the multitude*. Neut. sing. πολύ and πολλόν, and plur.

πολλά, as adv.: *much, by far, often*; πολλά ἤρατο, A 35, *he prayed aloud*; πολὺ πρό, Δ 373, *far in front of*. Comparat. πλείων. Superl. πλείετος.

πολύ-σκαθμός, (σκαίρω): *lithic, agile*.

πολυ-σπέρης, -ές, (σπείρω): *scattered abroad*.

πολυ-στάφυλος, (σταφυλή): *rich in vines*.

πολύ-στονος, (στένω): *causing many groans, deplorable, bitter*.

πολυ-τρήμων, -ωνος: *rich in doves*.

Πολύφημος: *Polyphēmos*, a Lapi-the from Larissa, A 264.

πολύ-φλοισβος, 2: *loud-sounding*, epithet of the sea.

Πολυφόντης: *Polyphontes*, slain by Tydeus in the ambushade at Thebes, Δ 395.

πολύ-χαλκος: *abounding in bronze, brazen*.

πομπή, (πέμπω): *convoy, safe-conduct*.

πονέομαι, imperf. ἐπονέιτο πονέοντο, part. πονεύμενος: *to labor, to toil in battle, to be busy*.

πόνος, (πένομαι): *toil, task, labor, toil of battle*.

ποντο-πόρος, (πείρω): *sea-going, sea-faring*.

πόντος: *the sea, the deep*.

πόποι, exclamation of surprise, anger, or pain: *O strange! O shame! alas!*

πορ-, root of aor. 2 πόρε, πόρον, subj. πόρῃ; perf. part. πεπρωμένον: *to give, to bestow*; πεπρωμένον ἐστί, Γ 309, *it is fated*.

— πορεύω, imperf. ἐπόρευον : *to destroy*.

— πόρκης : *ring about the shaft of a spear to hold the head, ferule.*

πόρος : *ford.*

πορσύνω, fut. part. fem. πορσυνέουσα : *to prepare.*

πόρτις, -ιος, f. : *heifer.*

πορφύρεος, 3, (πορφύρω) : *dark-gleaming, dark, gloomy, purple.*

Ποσειδάων, -ωνος : *Poseidon, Neptune, son of Kronos and Rhea, brother of Zeus and Hades, and god of the Sea, A 400.*

Ποσειδήμιος : *consecrated to Poseidon, B 506.*

(1) πόσις, -ιος, (πίνω) : *drink.*

(2) πόσις, -ιος, dat. πόσει, acc. plur. πόσιος : *husband.*

ποσσί, see ποῦς.

ποταμός : *river.*

ποτάσμαι, perf. plur. 3, with intensive pres. meaning, πεποτήσονται : *to fly.*

ποτέ, with elision ποτ' and ποθ', enclitic adv. : *once, at one time, (in the past); one day, some day, (in the future); εἴ ποτε : if ever; οὐ ποτε, μή ποτε : never.*

πότερος, 3 : *which of two, E 85.*

— ποτί = πρὸς, adv. and prep.

ποτι-δέγμενος, see προσδέχομαι.

πότμος, (πίνω) : *lot, fate, death.*

πότνια, a female title of honor, applied to goddesses and to mortals : *revered, dread, sovereign, lady.*

ποτόν, (πίνω) : *drink, wine.*

ποθ', interrog. adv. : *where?*

πού, enclit. adv. : *anywhere, somewhere, in any way, perhaps, it seems.*

πολυ-βότειρα, (βόσκω) : *much-nourishing, bounteous.*

πολύν, see πολὺς.

ποῦς, ποδός, dat. plur. ποσί, ποσσί, πόδεσσι : *foot.*

Πράκτιος : *the Praktios, a river in Troas, B 835.*

πραπίδες, plur., dat. πραπίδεσσι : *the diaphragm; figuratively, as in A 608, understanding, mind.*

πρέσβυς, fém. πρέσβα : *reverend, old; πρέσβα θεά, E 721, dread goddess. Superl. πρεσβύτατος : oldest, most reverend.*

πρήθω, aor. πρήσε : *to blow, to burn.*

πρηνής, -ής, (πρό) : *headlong, forward, prone.*

πρήσσω, aor. inf. πρήξαι : *to do, to accomplish.*

Πριάμιδης : *son of Priam, B 817.*

Πρίαμος : *Priamos, Priam, son of Laomēdon and king of Troy. At the time of the war. Priam was an old man, and he took no part in the fighting. According to Homer he was the father of fifty sons, chief among whom was Hektor. A 119, 255, etc.*

πρίν, adv. and conj. (πρό) : *before, sooner, hitherto. Used with the inf. ; πρίν νῶ πειρηθῆναι, E 219, before we make trial; λαδνέρυκάκετε πρίν πεισείν, Z 81, rally the*

host before they fall; ἀλλά με γαῖα καλύπτει πρὶν πυθέσθαι, Z 465, *may the earth cover me before I hear*. To this πρὶν with the inf. is often joined another with the leading verb; οὐδ' ὁ γε πρὶν Δαναοῖσιν λοιγὸν ἀπώσσει, πρὶν δόμεναι, A 98, *nor will he remove the pestilence from the Danaans, before they give*; see also B 348, 355, 414, Δ 115, E 288.

πρό; (1) adv.: of place, *before, forth*; of time, *before*, A 70; οὐρανὸν πρό, Γ 3, *before the heavens, or along the sky*.

(2) prep. with gen.: *before, in front of*; πρὸ ὁδοῦ ἐγένοντο, Δ 382, *had started on their way*; πολὺ πρὸ φίλων, *far in advance of his friends*.

προβαίνει, perf. προβέβηκας: *to go beyond, to outstrip*.

προβάλλω, aor. 2 mid. προβάλλοντο: *to throw before one's self, to scatter*.

προβίβουλα, defective perf. with the meaning of an intensive pres., as if from προβούλομαι: *to prefer*.

προβλής, -ήτος, (προβάλλω): *projecting, jutting*.

προγενέστερος, compar. of προγενής, -ές: *elder*.

προδοκή, (προδέχομαι): *lurking-place*.

προέηκε, see προέημι.

προέρισσω, aor. προέρεσαν: *to row forward*.

προέρω, aor. προέρυσσεν: *to draw forth, to launch*.

πρό-ες, see προέημι.

προέϊονσι, see προέϊθην.

Προδοήνωρ, -ορος: *Prothoēnor*, a Boeotian leader, B 495.

Πρόθοος: *Prothōos*, leader of the Magnētes, B 756.

προθυμία, (πρόθυμος): *zeal*, B 588.

προ-ῖπτω, fut. προιάψει προιάψω, aor. προίαψεν: *to send forth, to hurl down*.

προ-ίημι, ind. pres. sing. 3 προίει; imperf. προίει; aor. 1 act. προέηκε; aor. 2 imperat. πρόες: *to send forth, to send away, to yield, to give up, to discharge, to shoot*.

προ-ίστημι, part. aor. 1 προστήσας: *to set forth, to present as champion*, Δ 156.

Προίτος: *Proitos*, king at Tiryns, Z 157.

προ-καθ-ίζω: *to alight further forward*, B 463.

προ-καλέω and προκαλίζομαι, aor. mid. imperat. προκαλεσσαι; imperf. προκαλίετο: *to call forth, to challenge*.

προ-μαχίζω, (πρόμαχος): *to play the champion*.

πρό-μαχος, (μάχη): *a fighter in the front rank*.

πρόμος, (πρό): *one who fights in front, a champion*.

προ-πάροιθε(ν), prep. with gen.: *before, in front of, along*.

πρό-πας, -ασα, -αν: *all, whole*.

προ-πρηνής, -ές; neut. as adv.: *forwards*.

προ-ρέω: *to flow onward*.

πρός, προτί and ποτί; (1) Adv.: *besides, moreover, in addition*, E 307.

(2) Prep. with gen., dat., and acc.:

Gen., *from*; *τιμὴν ἀρνύμενοι πρὸς Τρώων*, A 160, *winning honor from the Trojans*; *πρὸς Διός*, A 239, *at Zeus' command*; *μάρτυροι πρὸς θεῶν*, A 339, *witnesses before the face of the gods*; *ἡ σοι ἄριστα πεποιήται πρὸς Τρώων*, Z 56, *good deeds have been done for thee by Trojans*; *πρὸς ἄλλης*, Z 456, *at another woman's bidding*; *αἶσχε' ἀκούω πρὸς Τρώων*, Z 524, *I hear shameful things from the Trojans*.

Dat., *upon, at, near*; *ποτί γαῖῃ ἀγκλίνας*, Δ 112, *resting it upon the ground*; *ποτί γούνασι*, E 408, *on his knees*; *πρὸς περόνῃ*, *on or against a pin*.

Acc., *to, toward, against*; *εἰμι πρὸς Ὀλύμπου*, A 420, *I am going to Olympus*; *πρὸς ἀλλήλους ἔπεα ἀγόρευον*, Γ 155, *spoke words to each other*; *πρὸς τείχεα Θήβης*, A 378, *against the walls of Thebes*; *πρὸς Διομήδεα τεύχε' ἄμειβε χρύσεια χαλκείων*, Z 235, *exchanged armor with Diomedes, golden for bronze*.

προσ-αμύνω: *to avail, to be of use*; *οὐ προσαμύνει*, E 139, *does not drive him away, makes no defence*.

προσ-αρηρώς, -ῖα, -ός: *closely fitted*; perf. part. with intrans. meaning, as if from *προσ-αράρισκω*.

προσ-αυδάω, imperf. *προσηύδα*: *to speak*, Δ 24; *to address*; with acc. of th person and dat. of the words, A 539; and with two accusatives, A 211.

προσ-βαίνω, aor. 2 part. *προσβάς*; mixed aor. *προσεβήσεται*: *to go to, to step upon*.

προσ-δέχομαι, aor. 2 part. *ποτιδέμενος*: *to wait*.

πρόσ-εimi, (εἶμι); part. *προσιόντα*: *to come towards, to come on*.

προσ-είπον, -(εν); aor. 2 of *πρόσ-φημι*.

πρόσθεν, πρόσθε; (1) adv.: *before, in front, first*; (2) prep. with gen.: *in front of, before*. In Δ 54 *πρόσθεν* follows its case.

πρόσσω: *forwards*.

πρόσ-φημι, imperf., with aor. meaning, *προσέφη*; aor. 2 *προσ-έειπε(ν)*: *to address, to speak to*.

προσ-φωνέω, imperf. *προσεφώνεε*: *to address, to speak to*.

πρότερος, (πρό), comparat.: *former, earlier, elder*; *πρότεροι ἄνθρωποι* and *οἱ πρότεροι*: *the men of old times, the forefathers*.

πρότέρω, adv.: *further*.

προτι-βάλλομαι, -εαι: *to punish, to chasten*.

προ-τίθημι, pres. ind. plur. 3 *πρό-θέουσιν*: *to permit, to suffer*.

πρό-τονος, (τείνω): *fore-stay of a ship*.

προ-τρέπομαι, imperf. *προτρέποντο*; aor. 2 inf. *προτραπέσθαι*: *to turn towards, to abandon one's self to*.

προ-φέρω: *to carry off, to utter, to reproach with, to offer.*

προ-φεύγω, aor. 2 part. προφυγόντα: *to escape.*

πρό-φρων, -ονος, (φρήν): *forward-minded, zealous, ready, adv.*

προφρονέως: *with all one's heart, readily.*

προ-χέω, imperf. mid. προχέοντο: *mid., to pour forth.*

πυλίες, -ων, dat. πυλίεσσι: *foot-soldiers.*

πρύμνη: *stern of a ship.*

πρυμνήσια, neut. plur.: *stern-hawusers.*

πρυμός, 3: *extreme, last; γλώσσα πρυμνή, E 292, the root of the tongue; πρυμόν (neut.) θέναρος, E 339, the wrist.*

Πρύτανις, -ιος: *Prytānis, a Lykian, E 678.*

πρόφην, (πρό), adv.: *of late, recently.*

πρόαια, adv.: *day before yesterday.*

Πρωτεσίλαος: *Protesilāos, leader of Thessalians at Troy. He was the first Greek to leap to the land and the first to be slain, B 698.*

πρώτιστος, 3, superl. to πρώτος: *first of all. Neut. plur. πρώτιστα as adv.: first.*

πρωτό-γονος, (γίγνομαι): *first-born, firstling.*

πρωτο-παγής, -ής, (πήγνυμι): *newly made.*

πρώτος, 3, (πρό), superl.: *first, foremost, in either place or time. The neuters πρώτον and πρώτα, and also τὸ πρώτον, τὰ*

πρώτα, as adverbs: *first, at first, πρώτος ῥυμός, Z 40, the end of the pole.*

πταμένη, see πέτομαι.

πτελέη: *elm.*

Πτελεός: *Ptelēos; (1) an Achaian town in Thessaly, B 697; (2) a place in Elis, B 594.*

πτερόεις, -εσσα, -εν, (πτερόν): *winged, feathered, fluttering.*

πτέρυξ, -υγος, dat. plur. πτερύγεσσιν: *wing.*

Πτολεμαῖος: *Ptolemaios, father of Agamemnon's charioteer, Eurymēdon, Δ 228.*

πτολεμίζω, see πολεμίζω.

πτόλεμος, see πόλεμος.

πτολίεθρον, (πόλις): *city, town; Ἰλίου πτολίεθρον, the citadel of Ilios.*

πτολι-πορθος, (πτόλις, πέρθω): *city-destroying, waster of cities.*

πτόλις = πόλις.

πτύγμα, -ατος, (πτύσσω): *a fold.*

πτυκτός, 3, (πτύσσω): *folded, closed.*

πτωσκάω, inf. πτωσκαζέμεν: *to shrink, to skulk, Δ 372.*

πτώσσω: *to shrink, to skulk.*

Πυγμαῖοι, (πυγμή): *the Pygmies, a fabulous nation of dwarfs, Γ 6.*

πυθέσθαι, see πυθάνομαι.

πύθω, fut. πύσει: *to rot (trans.).*

Πυθώ, and Πυθών, acc. -ῶνα: *Pytho, ancient name of the region in Phokis, where were the temple and oracle of the Pythian Apollo; B 519.*

πύκα, adv.: *carefully.*

πυκάζω, perf. pass. part. πεπυκα-
σμένα: *to cover*.

πυκινός = πυκνός.

πυκνός and πυκινός, 3: *thick, dense, strong, cunning, wise*.

Πυλαιμένης: *Pylaemēnes*, an ally of the Trojans, B 851, E 576.

Πύλαιος: *Pylaios*, leader of Pelasgians, B 842.

πύλη: *door, gate*; always used in the plur., with reference to the two wings of a double door or gate.

Πυλήνη: *Pylēne*, a town in Aitolia, B 639.

Πύλιος, (Πύλος): *of Pylos, Pylian*, A 248.

Πυλογενής, -ής, (γίγνομαι): *born in Pylos, Pylian*, epithet of Nestor, B 54.

Πύλος, fem.: *Pylos*, a town on the western coast of the Peloponnesos, the seat of Nestor's government, A 252, B 77.

—πύματος, 3: *last, hindmost, outermost*; ἀντυξήνυμάτη θέεν ἀσπίδος, Z 118, *the rim that ran round the outer edge of the shield*.

πυνθάνομαι, aor. 2 ind. ἐπύθοντο, subj. πύθαι, opt. πεπύθουτο, plur. 3 πυθόιατο, inf. πυθέσθαι: *to learn, to hear, to find out*, with gen. in A 257.

πύξ, adv.: *with the fist*; πύξ ἀγαθός, Γ 237, *skilful in boxing*.

πῦρ, πυρός; *fire*.

Πυραίχμης: *Pyraichmes*, an ally of the Trojans, B 848.

Πύρασος: *Pyrsos*, a town in Thessaly, B 695.

πύργος: *tower; column* of troops.

πυρή, (πῦρ): *pyre*.

πῶ, enclitic particle: *ever, yet, at all*; always used with a negative.

πωλέομαι, (πέλομαι), iterative imperf. πωλέσκετο: fut. πωλήσεται: *to go frequently, to mingle*.

πῶμα: *cover*.

πῶς, interrog. adv.: *how?*

πῶς, enclit. adv.: *in any way*; οὐ μὲν πως, *not at all*.

πῶν, -εος: *flock*.

P

ρά, ῤ, enclitic particle, = ἄρα.

ρέα and ρεία, adv.: *easily, at ease*.

ρέεθρον, (ρέω): *stream*.

ρέζω, fut. inf. ρέξειν; aor. ἔρεξε, subj. ρέξῃ, inf. ρέξαι: *to do, to do harm to*, (with κακόν and acc. of the person); *to sacrifice*. αἰσυλα ρέζων, *violent of deed*; κακὸν ρέζουσαν, *a wrong-doer*; τίς σε τοιάδ' ἔρεξε; *who hath treated thee thus?* ξεινοδόκον κακὰ ρέξαι, *to do wrong to a host*.

ρεία = ρεία.

ρέω, imperf. ἔρρεεν, ρέεν, ρέε: *to flow*.

ρήγμιν, -ινος, (ρήγνυμι): *the beach*.

ρήγνυμι, fut. inf. ῥήξειν; aor. ἔρρηξεν ῥήξε(ν): *to break*; mid., *to break* (intrans.); κύμα χέρσῳ ῥηγνύμενον, Δ 425, *a wave breaking upon the land*.

ρηιδίως: *easily*.

Ῥήνη: *Rhene*, mother of Medon by Oileus, B 728.

ρίγω, (ρίγος), fut. inf. *ρίγήσει* ;
aor. *ρίγησεν* ; perf. subj. *ἐρρί-
γησι* : *to shudder, to shudder at,
to dread.*

ρίγιον, comparative : *more griev-
ous, more dreadful.*

ρίγιστα, neut. plur. : *most cruelly*,
E 873.

ρίμφα, adv. : *swiftly, nimbly.*

ρίνός : *skin, shield* (of ox-hide).

Ῥίπη : *Rhipe*, a town in Arkadia,
B 606.

ρίπτω, aor. *ρίψε, ῥίψ'* : *to throw,
to hurl, to cast.*

ρίς, ῥινός, acc. *ῥίνα* : *the nose.*

Ῥόδιος : *a Rhodian*, B 654.

ροδο-δάκτυλος : *rosy-fingered*, epi-
thet of the Dawn.

Ῥόδος : *Rhodes*, an island in the
Karpethian Sea, off the coast
of Asia Minor ; B 655, 667.

ροή, (ρέω) : *stream, flood.*

ρυμός : *pole of a chariot.*

ρυσίπολις = ἑρυσίπολις.

Ῥύτιον : *Rhytium*, a town in Crete ;
B 648.

ρωγαλός, 3 : *torn.*

Σ

σ' stands usually for σέ, but
sometimes, as in A 170, for σοί,
and, in Z 490, for the possessive
neut. plur. σά.

Σαγγάριος : *Sangarios*, the principal
river in Bithynia, Γ 187.

σακέσ-παλος, (σάκος, πάλλω) :
shield-brandishing, E 126.

σάκος, -εος : *shield* ; used synonym-
ously with ἀσπίς.

Σαλαμίς, -ίνος : *Salāmis*, an island
off the coast of Attica in the
Saronic Gulf, B 557.

Σάμος : *Samos*, an island near
Ithaka, included in the kingdom
of Odysseus, B 634. •

σάος : *safe* ; found only in com-
parative, σαώτερος : *safer.*

σαόω, fut. *σαώσεις, σαώσεται* ; aor.
σάωσε, subj. plur. 1 *σαώσομεν* :
*to save, to rescue, to protect, to
bring off in safety.*

Σαρπηδών, -όνος, voc. *Σαρπηδόν* :
Sarpedon, son of Zeus and La-
odameia, ruler of the Lykians
and ally of the Trojans, B 876,
E 633, Z 198.

Σατνιόεις, -έντος : *the Satniōeis*, a
mountain torrent in Mysia, Z
34.

σάφα, adv. : *clearly, certainly,
exactly.*

σαώτερος, superl. of σάος : *safer,
more safely.*

σέ, acc. of σύ, pron. of second
person.

σεβάζομαι, aor. *σεβάσασατο* : *to be
ashamed, to stand in awe.*

σέβομαι : *to feel shame, to be
ashamed.*

σέθεν, σείο ; gen. forms of σύ.

σεῖω : *to brandish, to shake.*

Σελαγος : *Seldgos*, father of Am-
phios, E 612.

Σεληπιώδης : *son of Selepios*, —
Euenos, B 693.

σέλινον : *parsley.*

Σελλήεις, -έντος : *the Sellēeis* ; (1)
a river in Elis, B 659 ; (2) a
river in Troas, B 839.

σίο, σιύ; gen. forms of σύ.

σεύω, imperf. ἐσσεύοντο; aor. act.

ἔσσενα, σεύε; aor. mid. σεύατο,

subj. σεύωνται; perf. part. mid.

with pres. meaning and re-

tracted accent, ἐσσύμενον: act.

to chase, to drive, to cause to

flow; mid. to hasten, to rush,

to assail. αἶμα ἔσσενα βαλὼν,

B 208, I hit them and drew

blood; αὐτὸν σεύωνται, Γ 26,

assail him.

σήμα, -ατος: sign, omen, token,

mound. ἐπὶ σῆμ' ἔχεεν, Z 419,

raised up a mound.

σημαίνω, (σήμα): to give orders,

to be captain.

σημάντωρ, -ορος, (σημαίνω): cap-

tain, commander.

σήπω, perf. σέσηπε: to rot; δοῦρα

σέσηπε, the timbers are rotten.

Σήσαμος: Sesāmos, a town in

Paphlagonia, B 853.

Σηστός: Sestos, a town on the

European shore of the Hel-

lespont, opposite Abȳdos, B

836.

Σθένελος: Sthenēlos, son of Capa-

neus, and a commander of

Greeks at Troy; B 564, Δ

367.

σθένος, -ιος: strength, courage.

σιγαλόεις, -ισσα, -εν: shining,

bright.

σιγή: silence; dat. σιγῇ, in si-

lence.

σιδηρεός, 3, (σίδηρος): made of

iron, iron (adj.).

σίδηρος: iron, symbol of hard-

ness; things made of iron.

Σιδονίηθεν, adv.: from Sidon, Z

291.

Σιδόνιος, 3: Sidonian, Z 290.

Σικυών, -ῶνος: Sikýon, a town in

north-eastern Peloponnesos,

near the Corinthian Gulf, B

572.

Σιμόεις, -εντος: the Simōeis, a

small river that unites with the

Skamander in the Trojan plain;

Δ 475, E 774.

Σιμοεισῖος: Simoeisios, a Trojan

hero, slain by Aias, Δ 474.

Σίντιες, plur.: the Sinties, the

most ancient inhabitants of

Lemnos; A 594.

Σίσυφος: Sisyphos, son of Aἰδῖος,

founder of Ephȳra or Corinth,

"craftiest of men," Z 153.

σίτος: wheat, wheat bread.

σιωπάω: to be silent.

σιωπή: silence; σιωπῇ, in si-

lence.

Σκαίαι πύλαι (and without πύλαι

Γ 263): the Skaian (western)

gate of Troy, on the side of the

city facing the Greek camp;

Γ 145, 263, Z 237: called also

the "Dardanian" gate, E

789.

σκαίως: left, western; σκαίῃ, with

the left hand.

(1) Σκαμάνδριος, 3: Skamandrian,

pertaining to the river Skaman-

der, B 467.

(2) Σκαμάνδριος: Skamandrios;

(1) Hektor's son, otherwise

called Astyanax, Z 402; (2)

son of Strophȳlos, a Trojan, E

49.

Σκάμανδρος: *the Skamander*, the main river of Troas, rising in Mt. Ida, and flowing west and north-west into the Hellespont near Sigeion. Among the gods it was known as the Xanthos; E 774. In E 77 the name signifies the river-god, *Skamandros*.

Σκάρφη: *Skarphe*, a town in Lokris, near Thermopylai, B 532.

σκήπτουχος, (σκήπτον = σκήπτρον, ἔχω) : *sceptre-bearing*; epithet of kings.

σκήπτρον: *sceptre, staff*, borne as symbol of authority by kings, priests, seers, heralds, and judges.

σκιδναμαι, imperf. ἐσκιδναντο : *to scatter* (intrans.).

σκιόεις, -εσσα, -εν, (σκιή) : *shadowy, casting long shadows*.

σκόπελος: *rock*.

σκοπή, (σκοπός) : *a high place whence a prospect can be had, a place of outlook*.

σκοπός, (σκέπτομαι) : *sentinel, watchman*.

σκότιος, (σκότος) : *in the dark, in secret*, Z 24.

σκότος: *darkness*.

σκούβομαι: *to be angry with* (with dat.).

Σκόλος: *Skolos*, a village in Boeotia, B 497.

σμεραγίω: *to resound*.

σμερδαλέος, 3 : *terrible*; neut. σμερδαλέον and σμερδαλέα, as adv. : *terribly*.

σμερδνός, 3 : *terrible*.

Σμινθεύς, -ης: *Smintheus*, epithet of Apollo; of uncertain origin and meaning.

σμάδιξ, -ιγγος: *a weal, a stripe*.

σολ, dat. of pron. σὺ.

Σόλυμοι: *the Solymi*, a warlike people of Lykia in Asia Minor, Z 184, 204.

σόςος, σάος, σῶς: *safe*.

σός, 3, (σὺ), possessive pron. : *thy, thine*.

Σπάρτη: *Sparta*, the chief city of Lakonia or Lakedaimon, the home of Menelaos, B 582.

σπάρτον: *rope*; **σπάρτα:** *rigging*.

σπάω, aor. act. σπάσεν, mid. ἐσπάσατο : *to draw, to draw out*.

σπείλῃς, see σπένδω.

σπένδω, aor. subj. σπείλῃς : *to pour a libation*.

σπέος, -εος: *a cave*.

σπέσθαι, see ἔπω.

σπεύδω: *to hasten, to be eager*.

σπινθήρ, -ηρος: *a spark*.

σπλάγχνον, plur. σπλάγχνα : *the vitals, the nobler inward organs*.

σπονδή, (σπένδω) : *libation, offering of wine in sacrifice*.

σπουδή: *haste, zeal*; dat. σπουδῇ : *with difficulty, hardly*.

σταθμός, (ἵστημι) : *stall, stable, pen, corral, farmstead*.

στάς, στάω, στάντων; aor. 2 part. of ἵστημι.

στάσκεν, aor. iterat. of ἵστημι.

στατός, (ἵστημι) : *of a horse, stalled, that has been kept in the stall*.

σταφύλη: *plumb-line, level*; σταφύλη ἴσαι, *equal by the level*, i. e. *perfectly matched*.

στεῖλαν, στεῖλαντο; see στεῖλλω.

στεῖρα: *keel, stem*.

στεῖχω: *to march*.

στεῖλλω, aor. act. στεῖλαν, mid.

στεῖλαντο: *to array, to marshal; to send, to appoint; to take in, to furl*.

στέμμα, -ατος, (στέφω): *fillet, wreath*.

στεναχίζω, imperf. στεναχίζετο: *to groan, to resound*.

στενάχω: *to groan*.

Στέντωρ, -ορος: *Stentor*, a Greek at Troy, whose cry was as loud as that of fifty men, E 785.

στέρνων, also στέρνα, plur.: *breast*.

—στεῦμαι, στεῦται, imperf. στεῦτο: *to act as if one would, to assert, to threaten*; στεῦται ἔπος ἐρέειν, Γ 83, *acts as if he were about to speak*; στεῦτο εὐχόμενος νικησέμεν, B 597, *averred with boasting that he would conquer*.

στεφανώνω, (στέφανος), perf. pass. ἐστεφάνωνται: *to put round about like a crown*; ἦν περί πάντη φόβος ἐστεφάνωνται, E 739, *which panic encircles on all sides like a crown*.

στή, aor. 2 ind., στήη, subj., of ἵστημι.

στήθος, -εος, epic gen. στήθεσφιν: *breast*.

—στηρίζω, aor. ἐστήριξε: *to lean against (trans.)*.

στήσαντο, στήσασα, στήσασθαι, στήσε(ν), στήσον; aor. 1 forms of ἵστημι.

στήτε, στήτην; aor. 2 forms of ἵστημι.

στιβαρός, 3: *thick, stout, strong*.

στίλω: *to shine*.

στῖξ, f., στιχός: *row, rank*.

στιχάομαι, ἐστιχόωντο: *to march*.

στόμα, -ατος: *mouth, face*.

στόμαχος, (στόμα): *throat*.

στοναχή, (σενάχω): *groan*.

στόνος: *groaning*.

Στρατή: *Stratie*, a town in Arkadia, B 606.

στρατός: *camp, army*.

στρατόομαι, (στρατός), imperf. ἐστρατώνω: *to be encamped, to go on an expedition*.

στρεπτός, (στρέφω): *well twisted, pliant*.

στρέφω, fut. mid. στρέψεσθε; aor. pass. στρεφθέντι, στρεφθέντε: mid. and pass., *to turn, to turn away, to turn back*, (intrans.).

στρουθός, f.: *sparrow*.

Στρόφιος: *Strophios*, E 49.

στυγερός, 3: *hateful*.

στυγέω: *to hate, to fear, to shun*.

Στύμφηλος: *Stymphēlos*, a town in Arkadia, B 608.

Στύξ, Στυγός, f.: *the Styx*, a river in the lower world, by which the gods swore their most solemn oath; B 755.

Στύρα, neut. plur.: *Styra*, a city in Euboea, B 539.

στυφελίζω, aor. ἐστυφέλιξε: *to bear back, to thrust aside*.

σὺ and τὴν, gen. σέο, σεῦ, σεῖο, σέθεν, dat. σοί, τοί, acc. σέ; (for dual see σφαί, and for plur., ὑμεῖς); pron. of the 2d pers.: *thou*.

συγκαλέω, aor. part. συγκαλέσας: *to call together*.

συλάω and συλεύω, fut. συλήσετε; imperf. ἐσύλα σύλα, ἐσύλευον; aor. opt. συλήσειε: *to take out, to unsheathe, to take off; to despoil, to strip*.

συμβάλλω, pres. ind. συμβάλλετον; aor. 2 imperat. συμβάλετε: *to bring together, to confront; to join, to mingle*.

Σύμη-θεν, adv.: *from Syme, an island off the coast of Karia*: B 671.

συμ-μίσσομαι: *to mingle, (intrans.)*.

σύν-πας, -ασα, -αν, (σύν, πᾶς): *all, all together*.

συν-πήγνυμι, aor. συνέπηξε: *to curdle*, E 902.

συμ-φράδμων, -ονος, (συμ-φράζομαι): *counsellor*, B 372.

συμ-φράζομαι, aor. συμφράσσατο: *to consult with, to devise plans with*.

σύν and ξύν; (1) adv.: *together, in confusion*, A 579, Δ 269, 447; σύν δ' ἡμῖν δαῖτα παράξῃ, *throw our feast into confusion*; σύν γ' ὅρκι' ἔχευαν, *have broken their oaths*.

(2) prep. with dat.: *with, with the help of*; σύν τε μεγάλῳ ἀπέτισαν, Δ 161, *make amends with great (sacrifice)*.

συν-άγω and ξυν-άγω, imperf. σύν-αγον: *to bring together, to collect*; συνάγειν Ἄρηα or ἔριδα Ἄρηος, *to join battle*.

συν-δέω and ξυν-δέω, aor. inf. ξυν-δῆσαι, *to bind, to fetter*.

σύν-εimi and ξύν-εimi, (εἶμι), pres. part. ξυνιόντες; imperf. dual συνίτην: *to come together, to meet*.

συνέπηξε, aor. of συμπήγνυμι.

συν-έχω, imperf. σύνεχον, epic perf. συνόχωκα, part. dual συνοχωκότε: *to come together, to clasp with each other*; τῷ ὤμῳ ἐπὶ στῆθος συνοχωκότε, B 218, *shoulders contracted upon his breast*.

συν-θεσίη, (συντίθημι): *covenant, agreement; injunction, behest*.

συν-ιημι, see ξυν-ιημι.

συν-ορίνω: *to set in motion; mid. to put one's self in motion, to start*.

συναχωκότε, see συνέχω.

συν-τίθεμαι, mid., aor. imperat. σύνθεο: *to give heed, to attend*.

σὺς, σὺός, συῖ, dat. plur. συσί, (comp. ὕς): *boar, swine*.

σφ' = σφί, Γ 300.

σφάζω, aor. ἔσφαξαν: *to cut the throat, to kill*.

σφεῖς, nom. (not found in Homer) gen σφείων, dat. σφίσι(ν), σφί(ν), σφ', acc. σφέας; plur. of the pron. of the 3d pers.: *they, them*.

σφέτερος, 3, and σφός, pron. poss. 3d pers. plur.: *their*.

σφυρόν: *ankle*.

σφέ acc., σφῶν dat., (both enclitic), dual of the pron. of the 3d pers.: *them* (two).

σφῶι, σφέ nom. and acc., σφῶν gen. and dat.; dual of the pron. of the 2d pers., σύ: *you*, ye (two).

σφωίτερος, (σφῶι): *your, of you two*, A 216.

σχεδὴν, adv. (σχεδόν): *hand to hand*.

Σχεδῖος: *Schedios*, leader of Phōkians, B 517.

σχεδόν, adv.: *near, close, in close fight*.

σχέθε, -ον, aor. 2 of ἔχω.

—σχέτλιος, 3, (ἔχω): *cruel, wicked, rash*.

σχίζα: *split wood*.

σχολάτο, aor. 2 opt. mid. plur. 3 of ἔχω.

Σχοῖνος: *Schoinos*, a town in Boeotia, B 497.

σῶμα, -ατος: *dead body, carcass*.

σῶς (= σάος, σόος), acc. σῶν: *safe*.

T

τ' stands for τέ.

ταί, fem. plur. of δ, ἡ, τό, — epic for αἱ.

Ταλαιμένης, -εος: *Talaimēnes*, leader of the Maionians, B 865.

Ταλαϊονίδης, -αο: *son of Tallos*, B 566.

—ταλασί-φρων, -ονος, (τλήναι, φρήν): *stout-hearted, steadfast*.

ταλαύρινος: *stubborn, steadfast*.

Ταλθύβιος: *Talthybios*, a herald of Agamemnon, A 320.

τάλλα = τὰ ἄλλα.

τάμ, see τάμνω.

ταμει-χρως, -οος: *cutting the body, piercing*.

ταμίη: *housewife*.

ταμίης, (τάμνω): *dispenser, lord, master*.

τάμνω, (Att. τέμνω), imperf. ἔταμνον τάμνε; aor. 2 ind. τάμον -ε, subj. τάμντε τάμωμεν, opt. τάμοι, part. τამόντες: *to cut*; τέμενος τάμον, Z 194, *meted out a domain*; with ὄρκιον meaning a covenant or treaty: *to conclude, to ratify, to pledge*.

τανύ-πέπλος, (τανύω, πέπλος): *long-robed*.

τανύω, aor. τάνυσσαν, *to place in a row*,

ταράσσω, aor. subj.

τετρήχει: *to disturb*

into confusion, A 5

is intrans., and h

ing of an imperf.: *was in an uproar*.

ταρβέω, aor. τάρβησεν, part. ταρβήσας, ταρβήσαντε: *to be terrified, to feel dread; to fear, to be afraid of*.

Τάρνη: *Tarne*, a town in Lydia, afterwards Sardes, E 44.

Τάρπη: *Tarphe*, a town in Lokris, B 533.

τάρφος, -εος: *thicket*.

ταῦρος: *bull*.

τάχα: *soon, quickly*.

τάχιστα, adv., superl. of τάχα: *very quickly, most quickly*; ὅτι τάχιστα, *as quickly as possible*.

—ταχύπλος, (πῶλος): *having fleet horses.*

ταχύς, -εία, -ύ: *swift, fleet, nimble, speedy.* Comp. neut. θᾶσσον as adv.: *more speedily.* Superl. neut. plur. τάχιστα as adv.: *most quickly.*

τέ, an enclitic particle: *and*, as in A 57, Γ 80; often doubled and used correlatively with καί, ἥδέ, ἰδέ: *both . . . and*, as in A 20, B 58, etc. τέ is often used with relative and other pronouns and adverbs, and with conjunctions, to express a connection that cannot be translated by any English word.

Τεγῆ: *Tegha*, an ancient city in Arkadia, B 607.

τέγος, (τέγος): *roofed.*

τεθιπότες, see θαπ.

τεθναίης, -αίη, τεθνηώς, -ῶτα, -ῶτας; see θνήσκω.

τείνω, (τα, ταν, τεν), aor. ἔτεινε(ν) τεῖνε(ν), part. τείνας: plup. τέτατο, τετάσθην, τέταντο: *to draw, to stretch* (as reins, the chin-strap of a helmet, a bow); *to fasten* (ἐξ ἄντυγος, *to the chariot-rim*); *to stretch, to stretch out* (as a slain warrior, on the ground).

τεῖρω, (τερ), imperf. act. ἔτειρεν, mid. τείρετο: *to oppress, to press hard, to trouble, to vex, to distress.*

τοιχεσι-πλήτης: *stormer of walls*, epithet of Ares, E 31, 455.

τοιχόεις, -εσσα, (τείχος): *wall-walled.*

τείχος, -εος: *wall*; the city wall of Troy, and the extemporized wall of the Greeks about their ships.

τέκε, aor. 2 of τίκτω.

τεκμαίρομαι, (τέκμων), aor. τεκμήραντο: *to destine, to ordain.*

τέκμων, neut.: *token, pledge.*

τέκνον, (τίκτω): *child, young, little one.*

τέκος, -εος, dat. plur. τέκεσσι τεκέεσσι, (τίκτω): *child, offspring.*

τεκταίνομαι, (τέκτων), aor. τεκτήνατο: *to build.*

τέκτων, -ονος: *workman, artisan, carpenter, builder.*

Τέκτων, -ονος: *Tekton*, a Trojan, son of Harmon, E 59.

τελαμών, -ῶνος, (τληναι): *shoulder-belt, baldrick.*

Τελαμόνιος: *Telamonian*, son of Telamon, epithet of the greater Aias, B 528.

τέλειος, 2, (τελέω): *unblemished.*

τελέω and τελείω, pres. τελεί, τελείται; fut. inf. pass. τελέεσθαι; imperf. pass. ἐτελείετο; aor. ind., ἐτέλεσσας, ἐτέλεσσαν, subj. τελέσσω, τελέσση, opt. τελέσειε; perf. pass. part. τετελεσμένος, -ον: *to fulfil, to accomplish, to bring to pass.*

τελής, -εσσα, -εν, (τέλος): *unblemished, perfect.*

τέλλω, plup. ἐτέταλτο; always used with an adverbial ἐπὶ: *to enjoin, to commit, to entrust*; τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσεύμεν, B 643, *to whom all had been committed, for him to be king.*

τέλος, -τος: *accomplishment, fulfilment; end, aim, purpose; τέλος θανάτου, the doom of death.*

τέμενος, -ιος, (τάμνω): ground cut off from the public land as the special property of a ruler, *royal domain*; ground consecrated to a deity, *sanctuary*.

Τένεδος: *Tenēdos*, an island off the coast of the Troad, A 38, 452.

Τενθρηδών, -όνος: *Tenthredōn*, leader of Magnesians, B 756.

τένων, -οντος, (τείνω): *sineu*.

τέο = τίνος, gen. neut. (B 225) of τίς.

τέός, 3, = σός, pron. poss. 2d pers.

τέρας, -ατος, dat. plur. τεράσσι: *sign, omen, portent*.

τέρην, -εῖνα, -εν: *tender, soft, delicate*.

τερπι-κέραυνος, (τρέπω, κεραυνός): *wielder of the thunder-bolt*; or perhaps derived from τρέπω: *delighting in the thunder-bolt*.

τέρπω, imperf. πέρπετο, -οντο; aor. 2 pass. subj. plur. ἰ τραπέομεν (for τραπεῶμεν): *to take pleasure, to delight*; ὁ δὲ φρένα τέρπετο, *he was glad at heart*.

τεσσαράκοντα: *forty*.

τέσσαρες, acc. τέσσαρες: *four*.

τεταγών, defective aor. 2 part., with epic reduplication, from root ταγ: *to seize*.

τέταντο, see τεῖνω.

τέταρτος, 3, (τέσσαρες): *fourth*; τὸ τέταρτον, adv.: *the fourth time*.

τέτατο, τετάσθη; see τεῖνω.

τέτηκα, see τήκα.

τέτληκα, τέτλαθι, τετληότες; see τλήναι.

τέτμε, see ἔτεμον.

τετραμμένοι, perf. part. of τρέπω.

τετραπλή, adv.: *fourfold*.

τετρα-φάλῃρος, (φάλῃρα): *with four knobs, or with fourfold crest*.

τετραχθά, adv.: *into four pieces*.

τετρήχει, see ταρασσώ.

τετριγώτας, see τρίζω.

τέττα, a kindly and respectful form of address to an elder: *father, Sir*.

τέττιξ, -εγος, dat. plur. τεττίγεσσι: *cicada, locust*.

τεύκοντο, τέυκται, τετυγμένον; see τεύχω.

τευ, enclitic, = τινός, gen. of τίς.

Τευθρανίδης, -αο: *son of Teuthrānos*, — Axȳlos, Z 13.

Τεύθρας, -αντος: *Teuthras*, a Greek, E 705.

Τεύκρος: *Teukros*, son of Telamon and half-brother of Aias; the best archer in the Greek army; Z 31.

τεύξε, τεύξεσθαι; see τεύχω.

Τευταμίδης, -αο: *son of Teutāmos*, — Lethos, B 843.

τεύχος, -εος, (τεύχω): *arms, armor*; always in plur.

τεύχω, (τυχ, τυκ), imperf. τεύχε; fut. mid. with pass. meaning τεύξεσθαι; aor. ἔτευξε, τεύξε; perf. τέυκται, τετυγμένον; plup. ἐτέυκτο τέυκτο; aor. mid. τετύκοντο; aor. pass. ἐτύχθη: *to make, to build; to cause, to*

bring to pass, to accomplish, to make ready, to ordain; in perf. and plup. pass., *to have been made, and so, to be*. αὐτοὺς δὲ ἐλώρια τεύχε, A 4, *made the men themselves a prey*; κάμει τεύχων, B 101, *had laboriously made*; αἰθούσῃσι τετυγμένον, Z 243, *furnished with colonnades*; θάνατος καὶ μοῖρα τέτυκται, Γ 101, *death and fate are appointed*; νόστος κεν ἐτύχθη, B 155, *return would have been accomplished*; ἔργον ἐτύχθη ἀργαλέον, Δ 470, *the work grew hot*; ὅς ταμῖς τέτυκται, Δ 84, *who is the dispenser*.

τέχνη: *art, skill*.

τῇ, adv.: *there, in that spot; thither*.

τήκω, (τακ), perf. τέτηκα: *to melt*; κλαίουσα τέτηκα, Γ 176, *I am wasted with weeping*.

τῆλε, adv.: *far*.

τληθῶν τληθῶσα, part. pres., as if from τληθῶ: *blooming, flourishing*.

τλη-κλειτός: *far-famed*.

Τηλέμαχος: *Telemachos*, son of Odysseus and Penelope, B 260, Δ 354.

τηλό-θεν: adv. (τῆλε): *from afar*.

τηλό-θι, adv. (τῆλε): *far from* (with gen.).

τηλό-σε, adv. (τῆλε): *at a distance, far away*.

τηλοῦ, adv.: *far away*.

τηλύγετος, 3: *late born, tenderly beloved*.

Τηρεῖη: *Tereia*, a mountain in Mysia near Zeleia, B 829.

τί', τίεν, τίεσκατο, τίετο; see τίω.

τή = τί ἤ or τί ἦ: *why*.

τίθημι, (θε), pres. ind. sing. 3 τίθῃσι, part. τιθέντες; imperf. τίθει; fut. inf. θήσειν; aor. 1 ἔθηκε(ν) θῆκε ἔθηκαν; aor. 2 act. ind. ἔθεσαν θέσαν, subj. θήης, θείομεν, opt. sing. 1 θείην, plur. 3 θείεν, imperat. θές, inf. θείναι θέμεναι; aor. 2 mid. ind. θέτο, ἔθεντο, imperat. 3 θέσθω: *to put, to place, to lay, to set, to put on, to don; to make, to render, to cause, to appoint, to establish*. Ἀχαιοὶς ἄλγε' ἔθηκεν, A 2, *brought woes on the Achaeans*; λαῶν μιν ἔθηκε, B 319, *made him stone, or turned him to stone*; φιλότητα τίθῃσι, Δ 83, *establishes friendship*; ἐς δ' ἐκατόμβην θείομεν, A 142, *let us put a hecatomb aboard*; εἰς ἀσπίδα θέσθω, B 382, *let each put his shield in good order*.

τιθήνη: *nurse*.

τίκτω, (τεκ), imperf. ἔτικτε(ν) τίκτε; aor. 2 act. τέκον, ἔτεκες, ἔτεκεν ἔτεκ' τέκε(ν) τέκ', part. fem. τεκοῦσα; aor. 2 mid. τέκετο τέκετ' τέκεθ': *to bring forth, to bear; to beget*; (act. and mid. with same meaning).

τιμάω, fut. τιμήσουσι; aor. ind. τίμησας, subj. τίμησῃς, -ῃ, imperat. τίμησον: *to honor, to do honor to*.

τιμή, (τίω): *recompense, satisfaction*, (A 159, Γ 286, 288, 459, E 552); *honor, dignity*, (B 197, Z 193).

— **τινάσσω**, aor. *ἐτίναξε*: *to shake*; *χειρὶ ἑαυτοῦ ἐτίναξε λαβούσα*, Γ 385, *with her hand seized her by the robe and shook her*.

τίνυμαι, dual *τίνυσθον*: *to punish*.

τίνω, fut. *τίσεσθαι*; aor. act. opt. *τίσειαν*; aor. mid. *ἐτίσατο*, inf. *τίσασθαι*: act., *to pay for, to atone for*; mid., *to take vengeance on, to punish*; *τίσασθαι* 'Ἀλέξανδρον κακότητος, Γ 366, *to punish Alexander for his wickedness*.

τίπτε, *τίπτ'*, *τίφθ'*, (*τί ποτε*): *why? why, I pray?*

Τίρυνς, -υθος: *Tiryns*, an ancient town in Argolis, famous for its walls built by the Cyclopes, B 559.

τίς, *τι*, indefinite adj. pron., enclitic; gen. *τεν*, dat. *τινὶ* and *τι*: as adj., *some, any, one, many a, a certain*; as pron., *one, some one, any one, a man, every one*; the neut. *τι* as adv.: *somewhat, in any manner, at all*. οἴος τις, E 638, *what a one!* ζάκοτός τις, Γ 220, *a churl*; ἢ τί μοι κεχολώσεται; E 421, *wilt thou feel any anger against me?*

τίς, *τί*, interrog. adj. pron., always orthotone; gen. *τέο*: as adj., *what?* as pron., *who? what one?* ἐς τί, E 465, *how long?* The neut. *τί*, as adv.: *why?*

— *to what end?*

τιτάνω: *to draw* (a chariot); *to bend* (a bow).

Τίτανος: *Titānos*, a place in Thessaly, B 735.

Τιταρῆσιος: *Titaresios*, a river in Thessaly, B 751.

τιτύσκομαι: *to aim*.

τίφθ' = *τίπτε*.

τίω, imperf. *τίεν τί'*, *έτιόμεν*, *τίον*, mid. *τίετο* *τίεσκετο*; aor. ind. *έτισας*, *έτισεν*, subj. *τίσωσιν*, imperat. *τίσον*: *to honor, to esteem*.

τλήμων, -ονος (*τλήναι*): *patient, enduring*.

τλήναι, aor. inf., (stem *ταλ*, *τλα*), of a defective verb not found in pres.; fut. *τλήσομαι*; aor. 2 *έτλη* *τλή*, *τλήμην*, opt. *τλαίης* imperat. *τλήτε*; perf. *τέτληκας*, imperat. *τέτλαθι*, part. *τετληότες*, (the perf. has meaning of the pres.): *to bear, to suffer, to hold out, to endure; to dare, to venture, to take heart; τετληότες εἰμέν*, E 873, *we suffer*.

Τληπόλεμος: *Tlepolēmos*, son of Herakles, leader of Rhodians at Troy, B 653, E 659.

Τμῶλος: *Tmolos*, a mountain in Lydia, B 866.

(1) **τοί**, epic form of *σοί*, dat. of *σύ*.

(2) **τοί**, enclitic particle: *surely, indeed, in truth*.

(3) **τοί** = *οἱ*, nom. plur. masc. of *ὁ* ἢ *τό*, demonstr. and rel.

τοιγάρ: *therefore*.

τοῖος, 3: *such*; often correlative with *οἴος*, *as*, — A 262.

τοιός-δε, -ήδε, -όνδε, (*τοῖος* and enclitic *δέ*): *such, so good*.

τοιούτος, -αῦτη, -οὔτο: *such*.

τοκεύς, -ῆος, always plur., *τοκῆες*, (*τίκτω*): *a parent*.

τομή, (τόμῳ): *trunk, stump.*

τόξον: *bow, archery*; often in plur. with sing. meaning.

τόσος and τόσσος, 3: *so much, so great, so far*; in plur. *so many.*

Often in correlation with ὅσος, — *sa great as.* τρίς τόσσα, *three times as many.* The neut. τόσων

τόσων, as adv.: *so much, so far.*

τοσός-δε and τοσσός-δε, -ήδε, -όνδε: *so great.*

τοσσούτος, -αὐτή, -οὗτο: *so much, so great; so many.*

τότε, adv.: *then.*

τούνεκα, (τοῦ ἔνεκα): *therefore.*

τόσσα: *so long, the while*; τόσσα

. . . ὅσσα: *so long as.*

τράπε, see τρέπω.

τραπέλομεν, see τέρπω.

τράποντο. see τρέπω.

τράφη, τράφην; see τρέφω.

τρεῖς, τρία: *three.*

τρέπω, aor. 1 ἔτρεψε(ν); aor. 2 ἔτραπεν τράπε, τράποντο; perf. mid. part. τετραμμένοι: *to turn, to change*; mid. *to turn*, intrans. τετραμμένοι, *with faces turned.* ἐπὶ ἔργα τράποντο, *turned to their tasks.*

τρέφω, imperf. ἔτρεφον, -ε; aor. 1 θρέψε θρέψ'; aor. 2 act. ἐτραφέτην; aor. 2 pass. τράφη, plur. 3 τράφην: *to breed, to nurture, to foster, to rear*; pass. and aor. 2 act.: *to be reared, to grow up*; ἐτραφέτην ὑπὸ μητρὶ, B 555, *were nurtured by their dam*; τράφη, B 661, *had grown up*; οἱ οἱ ἅμα τράφην, A 251, *who had grown up with him.*

τρέχω, aor. ἔδραμε: *to run.*

τρέω, inf. τρεῖν: *to flee.*

τρήρων, -ωνος, (τρέω): *timid.*

τρητός, 3: *inlaid or fretted.*

Τρηχίς, -ινος: *Trachis*, a town in Thessaly, near Thermopylae, B 682.

Τρήχος: *Trechos*, an Aitolian, E 706.

τρηχύς, -εία, -ύ: *rough, rugged, jagged.*

τρι-γλῶχιν, -ινος: *three-barbed.*

τρίζω, perf. part. with intensive pres. meaning, τριγύωτας: *to chirp, to squeak* (of young birds).

τρήκοντα: *thirty.*

Τρίκη and Τρίκη: *Trikke*, a town in Thessaly, B 729, Δ 202.

τρι-πλῆ, adv., (τρίπλοος): *three-fold*, A 128.

τρίς: *thrice.*

τρισ-καί-δεκα: *thirteen.*

τρίτατος, 3, (τρίτος): *third.*

Τριτογένεια: *Trito-born*, epithet of Athene; (of uncertain origin and meaning), Δ 515.

τρίτος, 3: *third*; τὸ τρίτον as adv.: *thirdly, in the third place.*

τρίχα, adv., (τρίς): *in three parts.*

τρίχας, acc. plur. of θρίξ.

τριχά adv. = τρίχα: *in three parts, into three pieces.*

Τροίην, -ήνος: *Troizen*, a town in Argolis, B 561.

Τροίηνος: *Troizēnos*, B 847.

Τροίη: *Troy*; (1) the whole Trojan domain, *the Troad*. B 162, Γ 34. (2) the city of Troy, otherwise called Ilios (Ἰλιος), A 129, B 141.

τρόμος, (τρέμω): *trembling, terror.*

τροχός, (τρέχω): *wheel.*

— τρυφάλεια: *helmet.*

Τρῳαί, plur., acc. Τρῳάς: *Trojan women*, Γ 384, 411.

Τρῳάς, -άδος: *a Trojan woman*, Z 442.

Τρῳες, Τρῳῶν, plur. of Τρῳάς: *Trojans*, A 152.

Τρῳίος, adj.: *of Tros*; Τρῳίοι ἵπποι, *the horses of Tros*, Γ 222.

Τρῳός, 3: *Trojan*, E 461.

(1) Τρῳάς, Τρῳός: *Tros*, son of Erichthonios, grandson of Dardānos, and father of Ilos, Asarākos and Ganymēdes. The region over which he ruled as king received from him its name of Troy.

(2) Τρῳάς, -ῳός: *a Trojan*; found only in plur., Τρῳές.

τυγχάνω, (τυχ), aor. 1 part. τυχήσας; aor. 2 ind. ἔτυχες, τύχε, subj. τύχωμι, part. τυχών: *to hit; to light upon, to strike upon*; with gen. of the object or part hit.

Τυδείδης, -ας and -εω: *son of Tydeus*, — Diomedes, E 1, 281.

Τυδεύς, -ης and -έος, acc. Τυδῆ: *Tydeus*, son of Oineus and father of Diomedes, B 406, Δ 372, E 801.

τυκτός, (τεύχω): *prepared, made, consummate, sheer*: τυκτὸν κακόν, E 831, *a consummate evil.*

τύμβος: *tomb, mound, grave.*

τύνη = σέ: *thou.*

τυπή, (τυπτω): *a blow*, E 887.

τύπτω, imperf. τύπτε; aor. ind.

τύψε, imperat. τύπον: *to strike, to beat against.*

τυτθός, 2: *little, young*; neut.

τυτθόν as adv.: *a little.*

τυφλός: *blind*, Z 139.

Τυφφεύς, -έος, dat. -εί: *Typhdeus*, a giant that lay under the earth in the land of the Arīmi in Kilikia, B 782.

τύχε, τύχωμι, τυχών, τυχήσας; see τυχάνα.

τῷ and τῷ, adv.: *then, in that case; therefore.*

τῶς and τῶς: *so*; μὴ τῶς σ' ἀπεχθήρω ὥς νῦν ἐφίλησα, Γ 415, *lest I so hate thee as now I love thee.*

Υ

Ύαμπολις, -ιος: *Hyampolis*, a town in Phokis, B 521.

ὑβρις, -ιος: *insolence, abuse.*

ὕγρός, 3: *liquid, watery, of the sea.*

ὕδρος: *water-snake.*

ὕδωρ. ὕδατος: *water.*

υἱός, gen. υἱοῦ, υἱέος, υἱός. dat. υἱέι, υἱέϊ. υἱί, acc. υἱόν, υἱέα, υἱά. voc. υἱέ; dual υἱέ; plur. υἱέες, υἱεῖς, υἱές, gen. υἱῶν, dat. υἱοῖσι, υἱάσι, acc. υἱέας, υἱας: *a son.*

υἱωνός, (υἱός): *a grandson.*

ὕλη: *a wood, forest.*

Ύλη: *Hyle*, a town in Boeotia, B 500, E 708.

ὠλήας, -εσσα, -εν, (ὕλη): *woody.*

ὑμεῖς and ὑμεῖς, gen ὑμέων, ὑμείων, dat. ὑμῖν, ὑμιν, ὑμιν, ὑμμι(ν), acc. ὑμέας, ὑμμε: plur. of pron. of 2d pers. σύ: *ye, you*.

ὑμέτερος and ὑμός, 3, possessive, (ὑμεῖς): *your*.

ὑμμε, ὑμμι, ὑμμιν; see ὑμεῖς.

ὑμός = ὑμέτερος.

ὑπαί, see ὑπό.

ὑπ-αἰσσω, aor. part. ὑπαίξας: *to spring from beneath*.

ὑπ-αντιῶ, aor. part. ὑπαντιάσας: *to face, to meet*.

ὑπατος, 3: *highest, supreme*.

ὑπέδεισαν, (ὑπέδδεισαν), ὑπεδείδισαν; see ὑποδείδω.

ὑπέδεξάτο, see ὑποδέχομαι.

ὑπ-εἰκω, fut. ὑπέιξομαι, (with meaning of act.); aor. subj. plur. ἵ ὑποεἰξομεν: *to yield*.

ὑπερέχε(ν), -ον, imperf. of ὑπειρέχω = ὑπερέχω.

ὑπερόχος, 2, (ὑπερέχω): *prominent, conspicuous*.

Ὑπεῖρων, -ονος: *Hypeiron*, a Trojan, E 144.

ὑπ-ék, prep. with gen.: *out from under, out of the range of, away from*.

ὑπ-εκ-φέρω, imperf. ὑπεξέφερον, -εν: *to carry away from, to rescue from*.

ὑπ-εκ-φεύγω, aor. 2 ὑπέκφυγε, opt. ὑπεκφύγοι: *to escape*.

ὑπ-ένερθε(ν), adv.: *beneath*, Δ 147; *in the lower world*, Γ 278; *from beneath* (with gen.), B 150.

ὑπέρ, prep. with gen. and acc.: *over*. With gen.: *over, above*,

on behalf of, concerning; ὑπέρ Δαναῶν, A 444, *on behalf of the Danaans*; ὑπέρ σέθεν, Z 524, *about thee*.

With acc.: *over, above, against, beyond, in violation of*; ὑπέρ ὅρκια, Γ 299, *against the oaths*; ὑπέρ αἶσαν, Z 487, *against my fate*; κατ' αἶσαν οὐδ' ὑπέρ αἶσαν, Γ 59, *in measure and not beyond measure*.

ὑπερ = ὑπέρ following its case, as in E 339.

ὑπερ-αλλομαι, aor. part. ὑπεράλμενον: *to leap over*.

ὑπερ-βασιή, (ὑπερβαίνω): *transgression*.

Ὑπέρεια: *Hypereia*, a spring at Pherai in Thessaly, B 734, Z 457.

ὑπερ-έχω and ὑπειρέχω, imperf. ὑπείρεχον, -ε(ν); aor. 2 subj. ὑπέραχη: *to hold over* (with gen. B 426); *to surpass, to tower above* (ὤμους, *by his shoulders*, Γ 210); *to hold or stretch hands over, in protection*, (with dat. of person protected, Δ 249, E 433).

ὑπερ-ηγορίων, -οντος (ὑπέρ, ἀνήρ): *overweening, insolent*.

Ὑπερησιή: *Hyperesia*, a town in Achaia, B 573.

ὑπέρθεν and ὑπερθε, adv., (ὑπέρ): *above*.

ὑπέρ-θυμος: *high-souled*.

ὑπερ-κύδαντας, a defect. acc. plur. as if from nom. ὑπερκύδας, -αυτος: *triumphant, glorying overmuch*.

ὑπερ-μενής, -ές, gen. -έος, (μένος) : *most mighty.*

ὑπέρ-μορα, adv. : *contrary to fate.*

ὑπερ-οπλίη, (ὑπέροπλος) : *haughtiness*; in plur., A 205, *haughty deeds.*

ὑπέρσχη, see ὑπέρχω.

ὑπερφιάλος : *overweening, insolent.*

ὑπερώιον, (ὑπέρ) : *upper chamber.*

ὑπεστενάχισε, see ὑποστεναχίζω.

ὑπέστην, ὑπέστημεν, ὑπίσταν ; see ὑφίστημι.

ὑπέστρεφε, see ὑποστρέφω.

ὑπέσχετο, see ὑπόσχομαι.

ὑπ-έχω, aor. 2 part. ὑποσχών : *to put* (mares to stallions).

ὑπήνεικαν, aor. of ὑποφέρω.

ὑπ-ίσχομαι, (έχω), aor. 2 ind. ὑπέσχετο, imperat. ὑπόσχεο, inf. ὑποσχέσθαι : *to promise.*

ὑπνος : *sleep.*

ὑπό, ὑπ', ὑφ', and ὑπαί; (1) Adv. : *beneath, underneath, down, back*; ὑπό τε τρόμος ἔλλαβε γυῖα, Γ 34, *trembling seized his limbs beneath*; ὑπό κεν ταλασίφρονά περ δέος εἶλεν, Δ 421, *fear would have seized upon even a stout-hearted man* (where the ὑπό has reference to the effect of fear upon the lower limbs), — similarly, E 862; ὑπαί δέ ἴδεσκε, Γ 217, *gazed downward*; χώρησαν δ' ὑπό, Δ 505, *fell back or retired*; ὑπό δέ Τρῶες κεκάδοντο ἀνδρὸς ἀκοντίσσαντος, Δ 497, *the Trojans fell back, before the spear-throwing of the man.*

(2) Prep. with gen., dat., and acc. ;

With gen. : *under, beneath*, B 268, 465, Γ 372, Δ 106, E 796; *by, at the hands of*, (to denote the agent after passive verbs and after verbs, like πίπτω and πάσχω, that have an implied passive meaning), A 242, B 334, Γ 61, 128, 436, Δ 276, 479, E 92, 559, Z 73, 134; πέλεκυς εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, Γ 61, *the axe goes through the timber (driven) by a man*; ἐρχόμενον ὑπὸ Ζεφύροιο, Δ 276, *coming, (driven) by the west wind*; ὑπ' αὐτοῦ ἔργα κατήριπε, E 92, *works are destroyed by it.*

With dat. : *under, beneath*, (usually to denote rest), B 307, 784, 866, Γ 13, E 693; *by*, (to denote the agent, like the gen.), E, 93, 555, 646, 699; with τίκτω, *by*, as in τέκε ὑπ' Ἀδμήτῳ, *had by Admētos*; very frequent with χερσίν and a gen., *at the hands of*, or *by the hands of*; ἐμῷ ὑπὸ δουρὶ δαμέντα, E 653, *vanquished under my spear*; ὑπὸ πομπῇ θεῶν, Z 171, *under the convoy of the gods*; ὑφ' ἡμιόχῳ εἰωθότι, E 231, *under their wonted driver*; ὑπὸ σκῆπτρῳ ἐδάμασσε, Z 159, *made subject to the sceptre.*

With acc. : *beneath, under, against*, (to denote both motion and rest), B 216, 673, Δ 279, 407, E 67; B 603, 824, Γ 371, E 267; λαὸν ἀγαγόνθ' ὑπὸ τείχος, Δ 407, *having led an army up*

against a wall; ὑπ' ἡῷ τ' ἡελίων τε, E 267, beneath the daylight and the sun.

ὑπο = ὑπό immediately following its case, without elision, as in B 268, Δ 423.

ὑπο-βλήδην, adv., (ὑποβάλλω): *interrupting*.

ὑπο-δίδω, aor. ὑπέδωσαν; plup. plur. 3 ὑπεδίδωσαν: *to fear*; plup. with imperf. meaning.

ὑπο-δέχομαι, aor. ὑπεδέξατο: *to receive*.

ὑπόδρα, adv.: *sternly, angrily*.

ὑποίζομεν, see ὑπέκω.

Ὑποθήβαι: *Lower Thebes*, in Boeotia, B 505.

ὑπο-κύομαι, aor. part. fem. ὑποκυσσάμενη: *to conceive*.

ὑπο-λευκαίνομαι, (λευκός): *to grow white*.

ὑπο-λύω, aor. act. ὑπέλυσε; aor. mid. sing. 2 ὑπελύσας: *to loose, to relax; to release*; εἰλθοῦσα ὑπελύσας δεσμῶν, A 401, *thou didst come and release him from his bonds*.

ὑπο-μένω, aor. ὑπέμειναν: *to await an onset*.

ὑποπεπτηῶτες, see ὑποπητήσω.

ὑπο-πλάκιος, 3, (Πλάκος): *lying at the foot of Mt. Plakos*, epithet of Thebe, Z 397.

ὑπο-πητήσω, perf. part. plur. ὑποπεπτηῶτες: *to crouch under*, B 312.

ὑπο-στεναχίζω, imperf. ὑπεστενάχιζε: *to groan beneath*.

ὑπο-στρέφω, imperf. ὑπέστρεφε; aor. opt. ὑποστρέψειας: *to turn*

about, to wheel (trans.), E 581; to go back, to return, Γ 407.

ὑπόσχεο, ὑποσχέσθαι; see ὑπόσχομαι.

ὑπό-σχεσις, -ιος, (ὑπίσχομαι): *a promise*.

ὑποσχών, see ὑπέχω.

ὑπό-τροπος, 2, (ὑποτρέπω): *returning, coming back*.

ὑπο-φέρω, aor. ὑπήνεικαν: *to bear away*, E 885.

ὑπο-χωρέω, aor. ὑπεχώρησαν: *to retreat, to retire*.

ὑπό-ψιος, (ὑφοράω): *an object of contempt*.

ὑπτίως, 3, (ὑπό): *supine, on one's back, backward*.

Ὑρίη: *Hyria*, a town in Boeotia, B 496.

Ὑρμίνη: *Hyrmine*, a town in Elis, B 616.

Ὑρτακίδης: *son of Hyrtakos*, — Asios, B 837.

ὑσμίνη, dat. ὑσμίνι, B 863: *battle, conflict*.

ὑσμίνην-δε, adv.: *into the battle*.

ὑστατος, 3, superl. to ὑστερος: *last, hindmost*, neut. plur. ὑστατα, as adv.: *for the last time*.

ὑστερος, 3: *next, later, younger*. Neut. ὑστερον, as adv.: *later, afterwards*.

ὑφαίνω, imperf. ὑφαίνων, -ε: *to weave*, Γ 125, Z 456; *to contrive, to devise*, Γ 212, Z 187.

ὑφ-ηνίοχος: *charioteer*, Z 19.

ὑφ-ίημι, aor. 2 part. ὑφέντες: *to let down, to lower*.

ὕψ-ιστημι, aor. ὑπέστην, ὑπέστημεν, plur. 3 ὑπέστησαν: *to pledge, to promise.*

ὕψ-ερεφής, -ές, (ὑψι, ἐρέφω): *lofty-roofed.*

ὕψηλός, 3, (ὑψι): *lofty, high.*

Ὑψήνωρ, -ορος: *Hypsēnor*, a Trojan, E 76.

ὕψ-ηχής, -ές, (ἦχος): *loudly-neighing.*

ὕψ-βρεμέτης, -αο, (βρέμω): *thundering on high*; epithet of Zeus.

— ὕψι-ζυγος, (ζυγόν): *enthroned on high*; epithet of Zeus.

ὕψι-πυλός, 2, (πύλη): *high-gated.*

ὕψ-όροφος, 2, (ὄροφή): *high-roofed.*

ὕψου, adv.: *high.*

Φ

φάανθεν, see φαίνω.

φάγε = ἔφαγε, aor. 2 of ἐσθίω.

φαινός, 3 (φάος): *bright, radiant, blazing.*

φαιδμος, 2, (φαίνω): *illustrious, famous.*

φαίην, φαίης, φαίμεν; see φημί.

Φαινοψ, -οπος: *Phainops*, son of Asios, E 152.

φαίνω, pres. ind. φαίνεται φαίνεθ', part. φαίνων, φαινόμενη; imperf. φαίνετο; aor. act. ἔφηνε(ν); aor. pass. ind. sing. 3 ἐφάνη φάνη, plur. 3 φάανθεν, part. φανέντα; perf. pass. or mid. sing. 3 πέφανται (B 122): *act., to show, to manifest, to reveal*; pass., *to appear.*

Φαίστος: *Phaistos*, an ally of the Trojans, E 43.

Φαιστός: *Phaistos*, a town in Crete, B 648.

φάλαγξ, -αγγος, fem.: *battalion, column.*

φάλος: *the ridge of a helmet*; a conspicuous appendage, probably of metal, running over the helmet from the forehead to the neck, and serving for ornament. In it was inserted the crest.

φάν, imperf. plur. 3 of φημί.

φάνη, φανέντα; see φαίνω.

φάος, -εος and φῶς, (φῶς): *light; salvation*, Z 6.

φαρίτρη: *quiver.*

Φάρις, -ιος: *Pharis*, a town in Laconia, B 582.

φάρμακον: *drug, remedy.*

φάρος, -εος: *cloak*, worn by men of rank.

φάσγανον: *sword.*

φάσαν, φασί, φάτ', φάτο, φάσθαι; see φημί.

φάτνη: *manger.*

φίβομαι, inf φέβεσθαι, subj. φεβόμεθα; *to flee.*

Φειδιππος: *Pheidippos*, leader of the Greeks from the Sporades, B 678.

φείδομαι: *to spare*, (with gen.).

(φεν), aor. 2 ind. ἔφευγε, inf. πεφνέμεν; perf. plur. 3 πέφανται (E 531): *to kill, to slay.*

Φένεος: *Phenēos*, a town in Arkadia, B 605.

Φεραί, -ών: *Pherai*, a town in Thessaly, B 711.

Φέρεκλος: *Pherēklos*, builder of the ship on which Paris carried off Helen, B 59.

φέριστος = **φέρτατος**, superl. of **ἀγαθός**: *best, bravest*; voc. **φέριστε**, in address, *noble sir*.

φέρτατος, 3, superl. of **ἀγαθός**: *best, bravest*.

φέρτερος, 3, comparat. of **ἀγαθός**: *better, braver, more powerful*.

φέρω, imperf. **φέρε**, **φέρον**, **φερόμην**; fut. **οἴσει**, **οἴσετον**, **οἴσομεν**. **οἴσετε**, inf. **οἰσέμεναι**; aor. subj. **ἐνείκω**: *to bear, to carry, to bring*; the pass. sometimes has an intrans. meaning, as in A 592, **πάνθ' ἡμᾶρ φερόμην**, *all day I fell*; mid. *to carry off for one's self, to receive*, as in Δ 97, **δῶρα φέροιο**, *thou wouldst receive gifts*; **φέρων χάριν Ἑκτορι**, E 211, *doing a favor to Hektor*; **μητρὶ ἐπὶ ἦρα φέρων**, A 572, *doing a kindness to his mother*.

φεύγω, fut. **φεύξεσθε**, **φεύξονται**; aor. 2 ind. **φύγεν**, **φύγον**. subj. **φύγησιν**, opt. **φύγοι**, **φύγοιμεν**, inf. **φυγεῖν**: perf. part. **πεφυγμένον**: *to flee; to flee from, to escape* (with acc.); **μοῖραν οὐ τινά φημι πεφυγμένον ἔμμεναι**, Z 488, *I say that no one has escaped destiny*.

φή = **ἔφη**, see **φημι**.

φή = **ὥς**: *as, like*.

Φηγεύς, -**ῆος**: *Phegeus*, priest of Hephaistos in Troy, E 11.

φήγιμος, 3: *of oak*, E 838.

φηγός: *oak-tree*.

φημί, **φῆς**, **φησί**, **φασί**, opt. **φαίην**, **φαίης**, **φαίμεν**. part. **φάντες**; mid. inf. **φάσθαι**, part. **φάμενος**, -**η**; imperf. act. **φῆς ἔφησθα**, **ἔφη φῆ**, plur. 3 **φάσαν ἔφαν φάν**; imperf. mid. **ἐφάμην**, **ἔφατο ἔφατ'** **ἔφαθ'** **φάτο φάτ'** **φάθ'**, **ἔφαντο**: *to say, to maintain, to assert, to deem, to believe, to imagine*. **φασί**, *they say*; **ἴσον ἐμοὶ φάσθαι**, *to speak like me, to claim equality with me*; **ἀνὴρ ὃν φημι**, *the man whom I have in mind*; **φῆ γὰρ ὁ γ' αἰρήσῃω**, B 37, *he fancied he should take*.

The imperf. and the inf. have aor. meaning. The pres. forms, except **φῆς**, are enclitic. The middle forms have active meaning. See **ἔπινον** and **ἔπρω**.

φήρ, gen. **φηρός**: *a monster*, used of the centaurs.

Φηρή: *Phere*, a town in Messenia, E 543.

Φηρητιάδης, -**ω**: *descended from Pheres*, B 763.

φῆς, **φῆς**, **φῆ**: see **φημί**.

φθάω, aor. part. **φθάμενος**: *to anticipate*; **ὅς μ' ἔβαλε φθάμενος**, E 119, *who hit me first*.

Φθειρῶν: *Phtheiron*, a mountain in Karia, B 868.

Φθίη: *Phthia*; (1) an ancient town in Thessaly, the capital of the Myrmidons, B 683; (2) the district about the city, A 155.

Φθίνειν, adv.: *to Phthia*.

φθινύθω, iterative imperf. **φθινύθσκε**: *to consume, to perish*.

φθίνω, fut. **φθίσει**; plur. plur. 3

ἐφθιάτο : act., to destroy ; mid.
to die, to pass away.

φθισήνωρ, -ορος, (άνήρ) : man-
destroying, murderous.

φθογγή and φθογγός, (φθέγγομαι) :
voice.

φθονίω, (φθόνος) : to grudge, to
refuse.

-φι, -φιν, an epic ending which,
added to the stem of a noun,
forms a gen. or dat. in both
sing. and plur. It is sometimes
locative, has the other mean-
ings of the gen. and dat., and
is used after prepositions.

φιλέω, (φίλος), iterat. imperf. φι-
λέεσκε ; aor. I act. ἐφίλησα φί-
λησα, ἐφίλησε ; aor. mid. ἐφίλατο,
imperat. φίλαι ; aor. pass. plur.
3 ἐφίληθεν φίληθεν : to love, to
be kind to ; to entertain as a
guest, to welcome (Γ 207, Ζ 15).
ἐφίληθεν ἐκ Διός, B 668, were
loved by Zeus.

φιλο-κτεανότατος, superl., (κτέανον) :
most greedy of gain, A 122.

Φιλοκτήτης : Philoktētes, left on
the island of Lemnos by the
Greeks on their expedition to
Troy, but afterwards brought
up to the scene of the war, be-
cause without the bow and ar-
rows of Herakles, which he
possessed, Troy could not be
taken, B 718.

φιλο-μυιδής, -ης, (μειδάω) : laugh-
ter-loving, epithet of Aphrodite.

φίλος, 3, superl. φίλατος : dear,
beloved, valued ; friendly, agree-
able, pleasing ; used also with

the force of a poss. pron. : my,
thy, his, etc., as in B 261. φίλα
φρονεῖν τινι, to cherish kindly
feelings towards anyone.

φιλότης, -ητος, (φίλος) : love,
friendship, kindness, welcome.

φίλατος, superl. of φίλος.

φίλως, adv. : gladly.

φλόγεος, 3, (φλόξ) : flaming, flash-
ing.

φλοιός : bark of a tree, A 237.

φλοῖστος : tumult of battle.

φοβέομαι, imperf. φοβέοντο ; aor.
pass. plur. 3 ἐφόβηθεν φόβηθεν,
part. φοβηθείς : to be put to
flight, to flee in terror ; to be
terrified, E 140.

φόβονδε, adv. : to flight.

φόβος, (φέβομαι) : flight.

Φόβος : Phobos, Flight, attendant
of Ares and brother of Δέιμος,
Terror ; Δ 440.

Φοῖβος : Phoibos, Shining, epithet
of Apollo, A 43, etc.

φοῖνιξ, -ικος : purple.

φοιτάω, imperf. ἐφοίτα φοῖτα, φοί-
των : to go to and fro.

πολκός : bandy-legged.

φόνος, (φεν) : death, slaughter.

φοξός : pointed, peaked, B 219.

φορβή, (φέρβω) : fodder.

φορέω, (φέρω), inf. φορῆναι ; im-
perf. iterat. φορέεσκεν : to bear,
to carry, to wear.

φορῆναι, see φορέω.

Φόρκυς, -υνος : Phorkys, a Phryg-
ian, B 862.

φόρμιγξ, -υγος, fem. : a lyre.

φώς = φάως : light.

φώσδε, adv. : to the light.

φράζομαι, imperat. pres. φράζεο, φράξέσθω; imperat. aor. φράσαι: *to consider, to bethink one's self, to beware.*

φρήν, gen. φρενός: *the diaphragm, as the seat of thought and emotion; the heart; the mind, the soul.* Applied to animals, Δ 245. Often used in plur.

φρήτηρ: *clan.*

φρίσσω, (φρικ), perf. part. fem. πεφρικυῖαι, with pres. meaning: *to bristle.*

φρονέω, (φρήν): *to deliberate, to consider, to entertain a purpose, to be disposed (so and so), to intend; ἀγαθὰ φρονέων, upright in heart; φίλα φρονέων, kindly disposed.*

Φρύγες, plur.: *the Phrygians*, B 862, Γ 185.

Φρυγίη: *Phrygia*, a district in Asia Minor, Γ 184.

φῦ, see φύω.

φύγεν, φύγον, φύγησιν, φύγοι, φύγοιμεν, φυγεῖν; see φεύγω.

φυή, (φύω): *form, stature.*

Φυλάκη: *Phylāke*, a town in Thessaly, B 695.

Φυλακίδης, -αο: *son of Phylākos*, — Iphiklos, B 705.

Φύλακος: *Phylākos*; (1) father of Iphiklos, B 705; (2) a Trojan, Z 35.

φυλάσσω: *to guard, to watch over, to be on the watch for.*

Φυλείδης: *son of Phyleus*, — Megeles, B 628.

Φυλεύς: *Phyleus*, son of Augeias, B 628.

φύλλον, (φύω): *a leaf.*

φῦλον, (φύω): *tribe, race.*

φύλοπις, -ιδος, acc. φύλοπιν: *battle, turmoil of battle, battle-din.*

φυσιάω, part. pres. acc. plur. φυσιῶντας: *to snort.*

φυσί-ζοος, (φύω, ζωή): *life-giving.*

φυταλή, (φυτόν): *vineyard.*

φυτεύω, (φυτόν), aor. ἐφύτευσαν: *to plant.*

φύω, fut. φύσει; aor. 2 φῦ; perf. ind. plur. 3 πεφύασι, subj. πεφύκη; plup. πεφύκει: *to put forth*, A 235, Z 148: *to grow, to spring up, to grow up*, Δ 109, 483, 484, Z 149; ἐν τ' ἄρα οἱ φῦ χειρί, Z 253, she grew to him with her hand, — *she clasped her hand in his.*

Φωκίαι, gen. Φωκίων: *the Phokians*, B 517.

φωνέω, (φωνή), aor. φώνησεν, part. φωνήσας: *to speak, to lift up one's voice.*

φωνή: *voice.*

φώς, gen. φωτός: *man, hero.*

X

χ' stands for κε with elision before an aspirate, as in Γ 53.

χάζομαι, subj. χαζώμεθα χαζώμεσθα, imperat. χάζεο; imperf. ἐχάζετο, χάζοντο; aor. 1 part. χασσάμενος; aor. 2 κεκάδοντο: *to yield, to retreat, to give way.*

χαίνω, aor. 2 opt. χάνοι: *to yaw, to open.*

— **χαίρω**, (χαρ): imperat. **χαίρετε**; aor. — ind. **ἐχάρη** **χάρη** **ἐχάρησαν**, opt. **χαρείη**, plur. 3 **κεχαροίαιτο**: *to rejoice, to be glad*; **ἐχάρη** **ἀκούσας**, Γ 76, *was glad to hear*; **ἐδέξατο** **χαίρων**, A 446, *took with joy*; **χάρη** **δέ** **οἱ** **προσιόντι**, E 682, *rejoiced at his coming on*; **χαίρετε**, *hail*, — a formula of greeting.

χαίτη: *hair, mane*.

χαλεπαίνω: *to be angry*.

χαλεπός, 3: *hard, difficult, harsh, cruel*.

χαλκο-θώραξ, -ηκος: *with bronze cuirass*.

χάλκεος and **χάλκειος**: *of bronze, bronze (adj.)*.

χαλκο-φωνός, (φωνή): *brazen-voiced*, E 785.

χαλκεύς, -ηος, *smith, worker in bronze*.

χαλκ-ήρης, -ες, (ἀραρίσκω): *bronze-bound, bronze-tipped, shod with bronze*.

Χαλκίς, -ίδος: *Chalkis*; (1) chief city of Euboea, B 537; (2) a town in Aitolia, B 640.

χαλκο-βατής, -ές: *with bronze threshold*.

χαλκο-κορυστής, (κορύσσω): *with bronze armor, bronze-armed*.

χαλκός: *bronze, bronze utensils*.

The Homeric **χαλκός** may have been unmixed copper. If it was an alloy, its composition is unknown.

χαλκο-χίτων, -ωνος: *with bronze cuirass, mail-clad*.

Χαλκιδοντιάδης: *son of Chalkōdon*, — Elephēnor, B 541, Δ 464.

χαμάδις, (χαμαί), adv.: *to the ground*.

χαμᾶζε, adv.: *to the ground*.

χαμαί, adv.: *upon the earth, to the ground*.

χανδάνω, aor. **ἔχαδε**: *to contain*.

χάνοι, see **χαίνω**.

χαράδρη: *ravine*.

χάρη, **χαρείη**; see **χαίρω**.

χαρίεις, -εσσα, -εν, gen. -εντος, (χάρις): *pleasing, gracious*.

χαριέστατος, 3, superl. of **χαρίεις**: *most pleasing, most acceptable*.

χαρίζομαι, aor. opt. **χαρίσαιτο**; perf. part. voc. **κεχαρισμένε**: *to confer a favor, to do a kindness; to give gladly*; in perf. *to be dear, beloved*. **ἐμῷ** **κεχαρισμένε** **θυμῷ**, E 243, *dear to my heart*.

χάρις, -ιτος, acc. **χάριν**, fem., (χαίρω): *favor, grace, gratitude, thanks*. **χάριν** **φέρειν**, *to do a favor*; **χέριν** **ἄροιο** **Τρώεσσι**, Δ 95, *thou wouldst win favor in the eyes of the Trojans*.

Χάριτες: *the Graces, goddesses who confer grace and favor*; E 333.

χάρμα, -ατος, (χαίρω): *a joy, a pleasure*.

χάρμη, (χαίρω): *eagerness for battle, joy in fighting; battle*.

Χάρηπος: *Charōpos, father of Nireus*, B 672.

χασσάμενος, see **χάζομαι**.

χατίζω: *to lack, to want*.

χείμαρρος, (πέω): *swollen, with winter rains and melting snow*.

χειμέριος, 3, (χείμα): *of winter, wintry*.

χειμών, -ωνος, (χείμα): *winter weather, storm.*

χείρ, gen. χειρός, dat. plur. χερσί χείρεσσι, fem.: *hand, arm.*
ἐπισιν καὶ χερσίν, A 77, *with word and deed.*

Χείρων, -ωνος: *Cheiron, a centaur, teacher of Asklepios and Achilles in medicine, Δ 219.*

χεριώτερος = χερείων, comparat.: *worse, baser.*

χερίων, -ον, comparat.: *worse, inferior.* τὰ χερείονα νικᾷ, *the worse counsels prevail.*

χέρης, dat. χέρη, acc. χέρη: *inferior, of lower rank, A 80; inferior, worse, Δ 400.*

χερμαδιον, (χείρ): *a stone, as large as one can handle.*

χερ-νίπτομαι, aor. χερνίψαντο, (χείρ, νίπτω): *to wash one's hands, before sacrificing.*

χερσί, see χείρ.

χέρσος, fem.: *the land, as opposed to the water.*

χέω, pres. χέει, part. χέουσα, χέουσιν; aor. 1 ἔχευεν ἔχευε, ἔχευαν, ἐχέυατο; aor. 2 mid., in pass. meaning, χύντο; perf. pass. κέχυνται; plup. pass. κέχυτο κέχυθ': *to pour, Γ 270, E 776, B 19; to shed (with δάκρυ), Δ 413, Γ 142, Z 459, 496; to raise (a mound), Z 419; in pass., to gush forth, Δ 526; to spread, E 696; to huddle together, E 141. ἀνεμος χέει φύλλα, Z 147, the wind scatters the leaves; σύν γ' ὄρκια ἔχευαν, Δ 269, they have broken*

their oaths; ἐχέυατο πήχες ἀμφὶ υἱόν, E 314, wound her arms about her son.

χήμεις, by crasis, for καὶ ἡμεῖς.

χὴν, gen. χηνός: *a goose.*

χῆρη: *widowed, a widow.*

χηρῶν, (χῆρος), aor. χήρωσε: *to make desolate.*

χωρωστής: *a distant relative, kinsman.*

χῆτος, -εος: *lack, want.*

χθιζός, adj., χθιζά, adv.: *yesterday.*

χθών, gen. χθονός, fem.: *the ground, the earth.* χθόνα δύμεναι, Z 411, *to go under the earth, i. e. to be buried.*

χίμαιρα: *a she-goat, Z 181.*

Χίμαιρα: *the Chimaira, a monster, described Z 179-183.*

χιτών, -ώνος: *tunic, the undergarment, or shirt, of linen, worn next the body, B 43, E 113. In the compound χαλκο-χίτων, the χιτών, by a figure of speech, means the cuirass. λάνων χιτῶνα ἐννυσθαι, to put on a stone tunic, i. e. to be stoned to death.*

χλαῖνα: *mantle, cloak, the woollen outer garment of men, B 262.*

χολάς, -άδος, usually plur.: *entrails, bowels.*

χόλος: *anger.*

χολώ, fut. inf. χολωσέμεν; aor. mid. part. χολωσάμενος; aor. pass. ind. χολώθη, part. χολωθείς; perf. part. κεχολωμένον; fut. perf. mid. κεχολώσεται, -ται: *act., to make angry, to anger; mid. and pass., to become angry.*

χολωτός, 3, (χολώω) : *angry*.
χορόν-δε, adv. : *to the dance*.
χορός : *the dance, dancing*.
χραισμέω, aor. 2 ind. **χραίσμε**,
 subj. **χραίσμη**, **χραίσωσιν**, inf.
χραισμεῖν : *to help, to be of service, to avail; to ward off*.
χραύω, aor. subj. **χραύση** : *to scratch, to wound slightly, to scotch*, E 138.
χρειώ, gen. **χρειούς**, fem., (**χρή**) need.
χρή, an indeclinable noun, meaning *necessity, need*; and used, as if with **ἐστί** understood, to signify : *it is necessary, there is need, ought*. οὐ **χρή** παννύχιον εὖδειν ἄνδρα, *a man ought not to sleep all night*.
Χρομῖος : *Chromios*; (1) son of Priam, E 160; (2) son of Neleus, Δ 295; (3) a Lykian, E 677.
Χρόμις, -ιος : *Chromis*, a leader of Mysians, B 858.
χρόνος : *time*.
χροός, **χρόα**, gen. and acc. of **χρός**.
χρυσ-άμπυξ, -υκος : *with gold frontlet, gold-frontleted*.
χρυσ-άσπος, (ἄσπ) : *with golden sword*.
χρύσιος and **χρύσειος**, 3, (**χρυσός**) : *golden*.
Χρύση : *Chryse*, a town on the coast of the Troad, with a temple of Apollo Smintheus, A 37, 390.
Χρυσή, -ῖος : *daughter of Chryses*, given up by Agamemnon to her father, A 111.

χρυσ-ήνιος : *gold-gleaming, or with golden reins* (ήνία).
Χρύσης : *Chryses*, priest of Apollo at Chryse, A 11 etc.
χρυσό-θρονος : *golden-throned*.
χρυσός : *gold*.
χρός, gen. **χροός**, acc. **χρόα**, fem. : *body, the surface of the body, the skin*.
χύντω, see **χέω**.
χυτός, 3, (**χέω**) : *heaped up*.
χωλός : *lame*.
χώομαι, part. **χώομενος**; aor. **έχώσατο**, subj. sing. 3 **χώσεται**, part. **χωσάμενος** : *to be angry*.
χωρέω, aor. **χώρησαν** : *to yield, to give way*.
χώρη : *place, spot*.
χώρος : *place, spot, space*.

Ψ

ψάμαθος, fem. : *sand, the sands*.
ψεδνός, 3 : *scanty, sparse*, B 219.
ψευδής, -ές, dat. plur. **ψευδέσσι** : *a liar*, Δ 235.
ψεύδομαι, imperat. **ψεύδεο**, part. **ψευδόμενος**; aor. part. fem. **ψευσαμένη** : *to lie, to utter falsehood*.
ψεύδος, -εος : *lie, deception*.
ψυχή : *life, soul, spirit*. The **ψυχή** is the vital principle, which, at death, departs from the body through the mouth or through a wound, and henceforth dwells as a shade in the lower world.
ψυχρός, 3 : *cold*.

Ω

ὦ, interj. : *O!* Thus accented before a vocative.

ὦ, interj., expressing astonishment or grief, and followed by μοί or πόποι : *oh! alas! ah me!*

φ, dat. of rel. pron., A 162, B 827, etc. ; dat. of poss. pron., E 71, Z 53.

ὣς : *thus, so, in this way*, referring to what precedes in B 258, but usually to what follows.

ὣς . . . ὣς : *so . . . as.*

ὠθέω, aor. act. ὠσε ὠσαν ; aor. mid. ὠσαστο, opt. ὠσαιτο : *to push, to thrust, to thrust back, to drive off.* ὠσε δ' ἀπὸ ῥινὸν λίθος, E 308, *tore apart the skin.*

ὠγγυντο, imperf. of οἰγγυμι.

ὠξε, aor. of οἰγγυμι.

ὠκα, adv., (ὠκός) : *quickly, swiftly.*

ὠκαλίη : *Okalîa*, a village in Boeotia, B 501.

ὠκεανός : *the Ocean*, in the Homeric conception, a broad, flowing stream encircling the earth, and entirely distinct from the sea (θάλασσα, πόντος, ἄλς). Personified as a mighty deity.

ὠκῆθεν, aor. pass. plur. 3 of οἰκέω.

ὠκύ-μορος, 2, superl. ὠκυμορώτατος : *doomed to early death, short-lived.*

ὠκύ-πορος, 2 : *swift-sailing*, epithet of ships.

ὠκύ-πος, -οδος, (πούς) : *swift-footed.*

ὠκύ-ροος, 2, (ρέω) : *swiftly-flowing.*

ὠκός, ὠκεία and ὠκέα, ὠκύ : *swift, fleet, nimble.*

ὠληνίη πέτρη : *the Olenian rock*, the peak of Mt. Skollis in Achaia, B 617.

ὠλενος : *Olênos*, a town in Aitolia, B 639.

ᾠλεσα, aor. of ὀλλυμι.

ὠμῶλησα, aor. of ὀμιλέω.

ὠμο-θετέω, (ὠμός, τίθημι), aor. 1 plur. 3 ὠμοθέτησαν : *to place pieces of raw flesh*, in the ceremony of sacrificing.

ὠμος, gen. and dat. dual ὠμοιν : *shoulder.*

ὠμός, 3 : *raw, uncooked.*

ὠμο-φάγος, 2, (φαγεῖν) : *eating raw flesh, ravening.*

ὠμωξεν, aor. of οἰμώζω.

ὠν, gen. plur. of rel. pron., E 651, and of poss. pron. Δ 306, E 328.

ὠνησας, aor. of ὀνίνημι.

ὠνοχοί, imperf. of οἰνοχοέω.

ὠπα, acc. of ὠψ.

ὠπασαν, aor. of ὀπάζω.

ὠπτησαν, aor. of ὀπτάω.

ὠρέξατο, aor. of ὀρέγγυμι.

ὠρεσσιν, dat. plur. of ὄαρ.

ὠρη : (1) *season*, especially spring.

(2) ὠραι, *the Hours*, the doorkeepers of Olympos, whose cloud-gate they open and shut : thus they preside over the weather.

ὠρμαινε, imperf. of ὀρμαίνω.

ὠρμάτο, ὠρμησε ; imperf. and aor. of ὀρμάω.

ὠρνυτο, ὠρσε, ὠρτο, ὠρορε ; see ὀρνυμι.

(1) ὦς or ὦς, adv. of the demons. pron. δ. ἡ, τό : *thus, so, in this way*, referring to what precedes,

A 33, 217; ἀλλὰ καὶ ὥς, *yet for all this*. In comparisons, ὥς . . . ὥς: *so . . . as*; or ὥς . . . ὥς: *as . . . so*, A 513, Δ 319.

(2) ὥς, the form taken by ὥς, *as*, when following its noun, as in B 190, 764, E 78. A short final syllable preceding this ὥς is usually lengthened.

— ὥς; (1) Rel. adv. of manner and comparison: *as, how, like*, B 3, 10, 139, etc.; often corresponding to a demonstr. adv., ὥς, ὥδε, οὕτως, in the principal clause, E 161, 499, etc.; used also to introduce expressions of wishing, Γ 173, 428, Z 281. ἦδε ἀδελφεὸν ὥς ἐπονείτο, B 409, *he knew how his brother was toiling*; μερμήριζε ὥς τιμήσειε, B 3, *he was pondering how he should honor*; ὥς ὅδε οἶνος, Γ 300, *like this wine*; κακὸν ὥς, B 190, *like a coward*.

(2) Conj.; temporal: *as, when*, A 600, etc.; to introduce an object clause, like ὅτι: *that*, A

110, etc.; final, like ἵνα, ὅπως: *in order that*, sometimes with ἄν or κέ, Γ 166, A 32.

ὥσε, ὥσαν, ὥσατο, ὥσαιτο; see ὠθέω.

ὥς εἰ: *as if*.

ὥς περ: *just as*; ὥς ἔσεται περ, *just as it shall be*.

ὥστε or ὥς τε: *just as, just like*.

ὥτε, dat. of rel. pron. ὅς, strengthened by enclit. τε: *to whom*.

ώτειλή, (οὐτάω): *a wound*.

Ὀϊτος: Oïtos, son of Poseidon and brother of Ephialtes, E 385.

ὥτρυνον, -ε; imperf. and aor. of ὀτρύνω.

ὡτός, epic for ὁ αὐτός: *the same*, E 396.

ὠφελον, ὠφελος; see ὀφείλω.

ὠχ' = ὠκα with elision before aspirate.

ὠχετο, imperf. of. ὀχομαι.

ὠχθησαν, aor. of ὀχθέω.

ὠχόμεθα, ὠχοντο; imperf. of ὀχομαι.

ὠχρος: *pale ness*, Γ 35.

ὠψ, gen. ὠπός, (ὀπ): *eye, face, countenance*.

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